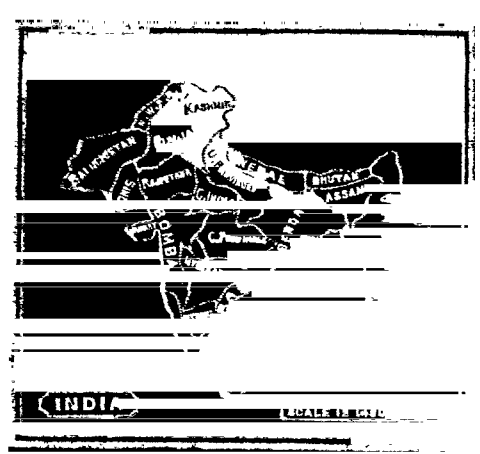


# ETHNOLOGICAL SURVEY OF INDIA

COLLECTED AND EDITED BY  
HARRISON, C. L. E. PH.D., D.LITT. L.C.S.



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CENTRAL GROUP

PART II  
SPECIMENS OF  
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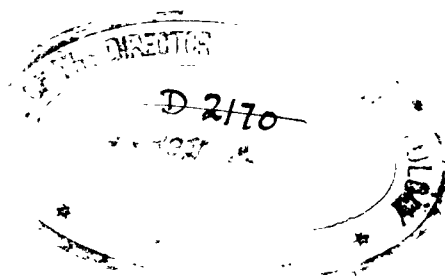
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INDO-ARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ



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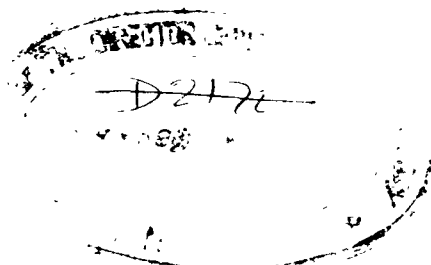
SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

COLLECTED AND EDITED BY

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- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the Piśācha languages).
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- „ „ II. Rājasthānī and Gujarātī.
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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *o*, औ *ō*, औ *au*.

क *ka* ख *kha* ग *ga* घ *gha* ङ *ṅa* च *cha* छ *chha* ज *ja* झ *jha* ञ *ña*  
ट *ṭa* ठ *ṭha* ड *ḍa* ढ *ḍha* ण *ṇa* त *ta* थ *tha* द *da* ध *dha* न *na*  
प *pa* फ *pha* ब *ba* भ *bha* म *ma* य *ya* र *ra* ल *la* व *va* or *wa*  
श *śa* ष *ṣha* स *sa* ह *ha* ङ *ṅa* ढ *ḍha* ञ *ña* ल *la* ळ *ḷha*.

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंश *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>‘</i>
ب <i>b</i>	چ <i>ch</i>	ڌ <i>ḍ</i>	ڑ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ح <i>h</i>	ذ <i>z</i>	ز <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ژ <i>zh</i>	ض <i>z</i>	ق <i>q</i>
ٹ <i>ṭ</i>				ط <i>ṭ</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>ẓ</i>	گ <i>g</i>
				ل <i>l</i>	
				م <i>m</i>	
				ن <i>n</i>	
				و	when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
				و	<i>w</i> or <i>v</i>
				ھ <i>h</i>	
				ی <i>y</i> , etc.	

Tanwin is represented by *n*, thus فَاوْرَان *fauran*. Alif-e maqṣūra is represented by *ā*;— thus, دَاوَا *da‘wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدَة *banda*. When pronounced, it is written,—thus, گُنَاہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बान *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh‘tā*, pronounced *dēkhtā*; (Kāś-mīrī) चह *ch‘h*; कर् *kar‘*, pronounced *kor*; (Bihārī) देखथि *dēkhath‘*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣhṭō (ڄ), Kāśmīrī (च्, च्), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣhṭō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.

(c) Kāśmīrī (ञ) is represented by *ñ*.

(d) Sindhī (ڻ), Western Panjābī (and elsewhere on the N.-W. Frontier) ڻ, and Puṣhṭō ڻ or ڻ are represented by *ṇ*.

(e) The following are letters peculiar to Puṣhṭō :—

ت *t* ; ڄ *ts* or *dz*, according to pronunciation ; ڄ *q* ; ڄ *r* ; ڄ *zh* or *g*, according to pronunciation ; ڄ *sh* or *kh*, according to pronunciation ; ڄ or ڄ *ṇ*.

(f) The following are letters peculiar to Sindhī :—

ڄ *bb* ; ڄ *bh* ; ڄ *th* ; ڄ *t* ; ڄ *th* ; ڄ *ph* ; ڄ *jj* ; ڄ *jh* ; ڄ *chh* ;  
ڄ *ñ* ; ڄ *dh* ; ڄ *q* ; ڄ *dd* ; ڄ *qh* , ڄ *k* ; ڄ *kh* ; ڄ *gg* ; ڄ *gh* ;  
ڄ *n* ; ڄ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

*ā*, represents the sound of the *a* in *all*.

*ā*, „ „ „ *a* in *hat*.

*ē*, „ „ „ *e* in *met*.

*ō*, „ „ „ *o* in *hot*.

*e*, „ „ „ *é* in the French *était*.

*o*, „ „ „ *o* in the first *o* in *promote*.

*ö*, „ „ „ *ö* in the German *schön*.

*ü*, „ „ „ *ü* in the „ *mühe*.

*th*, „ „ „ *th* in *think*.

*dh*, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

## INTRODUCTORY NOTE.

---

I TAKE this opportunity of tendering my thanks to the many friends who have assisted me in the compilation of the following pages. Most particularly do I record my indebtedness to the Rev. G. Macalister, M.A., of Jaipur, and to the Rev. G. P. Taylor, D.D., of Ahmedabad. To the former gentleman I owe not only a very complete series of specimens of the dialects spoken in the State of Jaipur, but also the valuable book on the same subject, which was written by him at the request of His Highness the Mahārājā. Limits of space did not permit me to utilize in their entirety the numerous specimens provided by him, but, that they may be available to future students, these have all been carefully filed in the India Office with the records of the Linguistic Survey.

To Dr. Taylor I owe an equally heavy debt of gratitude. Besides furnishing me with specimens of dialectic Gujarāṭī, he most kindly revised the proofs of the whole section dealing with that language, and has materially enhanced its value by his criticisms and suggestions. His revision has stamped the section with an authority that no labours of mine could have supplied.

GEORGE A. GRIERSON.

CAMBERLEY ;

*February 24, 1908.*



## RĀJASTHĀNĪ.

**Name of language.** **Where spoken.** **of the Rajputs.** The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwarī, Jaipurī, Mālvi, and so forth. Rājasthānī is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rājasthānī in the Census for 1901 are much less,—i.e., 10,917,712. The difference is no doubt due to the uncertain line which lies between Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rājasthānī is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger.<sup>1</sup>

**Language boundaries.** On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundēlī dialects of Western Hindī. On its south (from east to west), it has Bundēlī, Marāṭhī, Bhilī, Khāndēśī, and Gujarātī. Bhilī is also spoken in two mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāngarū dialect of Western Hindī. Of these, Marāṭhī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

**Relationship to neighbouring languages.** As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rājasthānī, which are classed as languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave

<sup>1</sup> Population of Spain, 18,607,500. Area, 196,000 square miles.

which diminished in force the further it proceeded from the centre. Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *a* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahndā, forms its future in *s*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindī.

All this is borne out by what we know of the way in which Rajputana and Gujerat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēśa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēśa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Rathours abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhās of Jaipur claim to have come from Oudh and the Solankīs from the Eastern Panjab. Gujerat itself was occupied by the Yādavas members of which tribe still occupy their original seat near Mathura. The Gahlōts of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rājasthānī contains five dialects, those of the West, of the Central East, of the North-East, and two of the South-East. They have many varieties, which are explained in the sections dealing with each. Here, I shall confine myself to the main dialects. The most important of all, whether we consider the number of its speakers, or the area which it covers, is the Western dialect, commonly known as Mārwarī. It is spoken, in various forms, in Marwar, Mewar, Eastern Sindh, Jaisalmir, Bikaner, the South Panjab,



and the North-West of the Jaipur State. The area occupied by Mārwarī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipurī and Hārautī, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipurī, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārwarī, the latter dialect tending rather to agree with the Sindhī, immediately to its west. North-Eastern Rājasthānī includes the Mēwātī of Alwar, Bharatpur, and Gurgaon, and the Ahīrwātī of the Ahir country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindī,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvi, spoken in Malwa and the adjoining country. It has Bundēli (a Western Hindī dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipurī, possessing some forms which are evidently connected with those of Western Hindī. The other South-Eastern dialect is Nīmāḍī. It is by origin a form of Mālvi, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhīli and Khāndēśī that it is now a distinct dialect, with marked peculiarities of its own.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rājasthānī in the area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less :—

Mārwarī . . . . .	6,088,389
Central-East . . . . .	2,907,200
North-Eastern . . . . .	1,570,099
Mālvi . . . . .	4,350,507
Nīmāḍī . . . . .	474,777

Total number of speakers of Rājasthānī in the area in which it is  
a vernacular as estimated for the Linguistic Survey . . . 15,390,972

No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārwarī are found in other parts of India. In 1891, 451,115 speakers of Mārwarī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārwarī' to indicate any inhabitant or dialect of Rājputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was *at least* 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārwarī. Numbers of poems in Old Mārwarī or Ḍingal, as it is called when used for poetical purposes, are in existence but have not as

yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithirāj Rāsau* of Chand Bardāi, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fish-insects and white-ants. Besides these Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādū Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the Prithirāj Rāsau which has been published is written in an old form of Western Hindī,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Serampur missionaries translated the New Testament into *Mārwarī*, *Udaipurī* (i.e., *Mēwārī*), *Bīkānērī* (a form of *Mārwarī*), *Jaipurī* proper, *Hārautī* (an Eastern dialect), and *Ujainī* (i. e., *Mālvī*).

The only essay dealing with the Rājasthānī dialects as a group is one by the present writer on pp. 787 and ff. of the Journal of the Royal Asiatic Society for 1901, entitled *Note on the principal Rājasthānī Dialects*. Most of this is incorporated in the following pages.

For printed books the Dēva-nāgarī character is used. The written character is a corrupt form of Dēva-nāgarī, related to the Mōḍī alphabet used in Marāṭhī, and to the Mahājanī alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters *ḍ* and *ṛ*.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars of the four principal dialects, *Mārwarī*, *Jaipurī*, *Mēwātī*, and *Mālvī*, based on the *Note* referred to above. *Nīmāḍī*, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular. In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *a* in 'hat,' and *au* like the *o* in 'hot.' Short *e* and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *s* is pronounced like a rough *h*, thus agreeing with Northern Gujarātī and many Bhīl dialects. On the other hand, in the same locality *chh* is commonly pronounced as *s*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āt*.

I take this opportunity of explaining the pronunciation of the letter *व*, sometimes transliterated *w*, and sometimes *v*. In Western Hindī and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *badan*, and *vichār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāṭhī section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a*, *u*, *o*, *ai*, or *au* it is nearer the sound of *w*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mār<sup>w</sup>ārī' not 'Mār<sup>v</sup>ārī,' because the *w* is followed by *ā*, but 'Māl<sup>v</sup>ī,' not 'Māl<sup>w</sup>ī,' because the *v* is followed by *ī*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *l* and *n* which are hardly ever met in Western Hindī are here very common. In fact every medial *l* or *n* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ll* is represented by a dental *l*, and a Prakrit *nn* by a dental *n* in Rājasthānī. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial* *l* and *n* are not cerebralised.

In the following tables, I also give the Braj Bhāshā, Bundēli and Gujarātī forms for the sake of comparison.

As regards gender, the rule of Western Hindī is generally followed, that there are only two genders, a masculine and a feminine. In one or two dialects of Western Hindī we have noted sporadic instances of the use of a neuter gender. In Rājasthānī these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarātī.

The following tables illustrate the declension of the four chief Rājasthānī dialects.

## A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōrō*, 'a horse.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mār <sup>w</sup> ārī.	
<i>Singular.</i>							
Direct	<i>ghōrā</i>	<i>ghwārō</i>	<i>ghōrō</i>	<i>ghōḍō</i>	<i>ghōrō</i>	<i>ghōḍō</i>	<i>ghōḍō</i>
Agent	...	...	<i>ghōrai</i>	<i>ghōḍē</i>	<i>ghōrai</i>	<i>ghōḍāi</i>	<i>ghōḍē</i> or <i>ghōḍē</i>
Oblique	<i>ghōrē</i>	<i>ghwārē</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>

## A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse'—(continued).

	Rājasthānī						Gujarātī.
	Braj.	Bundēli.	Mēwātī.	Mālvi.	Jaipurī.	Mārwārī.	
<i>Plural.</i>							
Direct	<i>ghōrē</i>	<i>ghwārē</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōḍī (-ō)</i>
Agent	...	...	<i>ghōrā̃</i>	<i>ghōḍā̃</i>	<i>ghōrā̃</i>	<i>ghōḍā̃</i>	<i>ghōḍī (-ō) -ē</i>
Oblique	<i>ghōraū</i> or <i>ghōrani</i>	<i>ghwāran</i>	<i>ghōrā̃</i>	<i>ghōḍā̃</i>	<i>ghōrā̃</i>	<i>ghōḍā̃</i>	<i>ghōḍī (-ō)</i>

(b) Strong feminine tadbhava noun *ghōṛī*, 'a mare.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī
			Mēwātī.	Mā vi	Jaipurī.	Mārwārī	
<i>Singular.</i>							
Direct	<i>ghōṛī</i>	<i>ghwārī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Agent	...	...	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍīē</i>
Oblique	<i>ghōṛī</i>	<i>ghwārī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
<i>Plural.</i>							
Direct	<i>ghōṛīyā̃</i>	<i>ghwārīyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)</i>
Agent	...	...	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)-ē</i>
Oblique	<i>ghōṛīyāū</i>	<i>ghwārīn</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)</i>

(c) Weak masculine tadbhava noun. *ghar*, 'a house.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwārī.	
<i>Singular.</i>							
Direct	• <i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Agent	• ...	...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>gharē</i>
Oblique	• <i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
<i>Plural.</i>							
Direct	• <i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar(-ō)</i>
Agent	• ...	...	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>ghar(-ō)-ē</i>
Oblique	• <i>gharaũ</i> or <i>gharani</i>	<i>gharan</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>ghar(-ō)-e</i>

In the above we note the typical Rājasthānī and Gujarātī singular oblique form in *ā*, instead of *ē*. In Rājasthānī the plural of the *ā* is *ā̃*. It will also be noted that all the Rājasthānī dialects have a special form for the Agent case, instead of using the oblique form with the postposition *nē* or its equivalent. Mēwātī and Mālvī, which are most nearly related to Western Hindī, also optionally employ *nē* or *nai*.

Mālvī has also a plural formed by suffixing *hōr*, which reminds us of the old Kanauji *hwār* and the Khas (Naipāli) *haru*.

All these nouns have also an organic locative in *ē*, or *ai*. Thus *gharē*, in a house.

## B.—POSTPOSITIONS.

	Braj	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipuri.	Mārwāpī.	
Agent	<i>nē</i>	<i>nē̃</i>	<i>nai</i>	<i>nē</i>	...		...
Genitive	<i>kau, kē, kī</i>	<i>kō, kē, kī</i>	<i>kō, kā, kī</i>	<i>( rō, rā, rī; kō, kā, kī</i>	<i>kō, kā, kī</i>	<i>rō, rā, rī</i>	<i>nō, nē, nī</i>
Dative	<i>kaū</i>	<i>kāū</i>	<i>nai</i>	<i>nē, kē</i>	<i>nai, kai</i>	<i>nāī</i>	<i>nē</i>
Ablative	<i>sō, tē</i>	<i>sō, tē</i>	<i>saī, taī</i>	<i>ñ, sē, sū</i>	<i>sū, saī</i>	<i>sū, ũ</i>	<i>thī</i>

In the above, note that the oblique genitive ends in *ā*, as in Gujarātī, not in *ē*, as in Braj and Bundēlī. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is the *e* or *ai* of the Agent. Note that Mēwātī and Mālvī are the only dialects which can optionally employ a postposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *kai* is the locative of *kō*, and *nai* the locative of the Gujarātī *nō*. Note that in Mālvī and Mēwātī *nē* and *nai* are used both for the agent and for the dative.

**Adjectives.**—Adjectives follow the genitive postpositions in their inflexions. Thus *āchchhō*, good; fem. *āchchhī*; masc. obl. *āchchhā*. Adjectives (including genitives) have, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *kālē ghorē lāt mārī*, the black horse kicked; *rājā-kē gharē*, in the Rājā's house. In other words adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarātī *bījē dahādē*, on the second day.

## Pronouns.

## A.—PERSONAL PRONOUNS.

*First Person.*

	Braj.	Bundēli.	Rājasthānī.				Gujarātī
			Mēwātī.	Mālvi.	Jaipurī.	Mār wārī.	
<i>Singular.</i>							
Direct	maĩ, haũ	mē, maĩ	maĩ	mũ, hũ	maĩ	hũ, mhũ	hũ
Oblique	moɦĩ, mō, muj	mō, mōy	mũ, muj	ma, mha, mhā	ma, mĩ, maĩ	mha, maĩ	ma, mīrī
Genitive	mērau	mō-kō, mērō, mō-nō	mērō	mārō, mhārō	mhārō	mhārō, mārō	mīrō
<i>Plural.</i>							
Direct	ham	ham	ham, hamā	mhē, āpā	mhē, āpā	mhē, mē, āpā	amē, āp <sup>a</sup> nē
Oblique	hamaũ, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā, āpā	am, amīrā, āp <sup>a</sup> n, āp <sup>a</sup> nē
Genitive	hamārau	ham-kō, hamārō, hamāō	mhārō	mhāñō, āp <sup>a</sup> nō	mhā-kō, āp <sup>a</sup> nū	mhārō, mārō, āpārō	āmīrō, āp <sup>a</sup> nō

*Second Person.*

		Rājasthānī.					Gujarātī.
		Braj.	Bundeli.	Mēwātī.	Mālvi.	Jaipuri.	
<i>Singular.</i>							
Direct	. taî, tū	taî, tũ	tū	tũ	tū	tũ, thũ	tũ
Oblique	. tchî, tō, tuj	tō, tōy	tũ, tuj	ta, tha, thā	ta, tū, taî	tha, taî	ta, tārā
Genitive	. tērau	tō-kō, tērō, tō-nō	tērō	thārō	thārō	thārō	tārō
<i>Plural.</i>							
Direct	. tum	tum	tum, tam, tham	thē	thē	thē, tamē	tamō
Oblique	. tumhaũ, tum	tum	tam	thā	thā	thā, tamā	tam, tamārā
Genitive	. tumhārau, tikārau	tum-kō, tumārō tumāō	thārō	thāñō	thā-kō	thārō, tamārō	tamār

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēli is *mo-*, *muj-*, or *mē-*; *to-*, *tuj-*, or *tē-*. In Rājasthānī it is *ma-* or *mũ*; *ta-*, or *tũ*, in this agreeing with Gujarātī.

In the plural it is *mhā* and *thā* instead of *ham* and *tum*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mhā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvi has the termination *nō*, which corresponds to the *nō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī: but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

## B.—DEMONSTRATIVE PRONOUNS.

## This.

		Rājasthānī.					
	Braj.	Bundēli.	Mēwāti.	Mālvi.	Jaipurī.	Mārwaṇī.	Gujarātī.
<i>Singular.</i>							
Direct	<i>yah</i>	<i>jō</i>	yō, fem. yā	yō, fem. yā	yō, fem. yā	ō, yō, fem. ā, yā	ā
Oblique	<i>yāhi, yā</i>	<i>jā</i>	āī	inī, anī	ī	in, inī, anī	ā
<i>Plural.</i>							
Direct	<i>yē</i>	<i>jē</i>	yai	yē	yē	ē, āī	ā
Oblique	<i>inhaū, inī</i>	<i>in</i>	in	inā, anā	yā	inā, anā, yā, ā	ā

## That.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwaṇī.	
<i>Singular.</i>							
Direct	<i>wō, wah</i>	<i>ū, bō</i>	wō, woh, fem. wā	wō, fem. wā	wō, fem. wā	ū, fem. wā	ē
Oblique	<i>wāhi, wā</i>	<i>ū, bā</i>	wāī	unī, waṇī	ū	un, unī, waṇī	ē
<i>Plural.</i>							
Direct	<i>wē, wai</i>	<i>bē</i>	wai	vī	wai	wāī	ē
Oblique	<i>unhaū, unī</i>	<i>un</i>	un	waṇā	wā	unā, waṇā, wā	ē

## C.—OTHER PRONOUNS.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwārī.	
<i>Relative</i> .	<i>jau, jaun</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō, jyō, fem. jā</i>	<i>jō, jikō, fem. jikā</i>	<i>jē</i>
<i>Oblique</i> .	<i>jāhi, jā</i>	<i>jā</i>	<i>jhaī</i>	<i>jaṇī</i>	<i>jī</i>	<i>jin, jan, jaṇī</i>	<i>jē</i>
<i>Correlative</i>	<i>sō</i>	<i>sō</i>	...	...	<i>sō</i>	<i>sō, tikō, fem. tikā</i>	<i>tē</i>
<i>Oblique</i> .	<i>tāhi, tā</i>	<i>tā</i>	...	...	<i>tī</i>	<i>tiṇ, tiṇī</i>	<i>tē</i>
<i>Interrogative.</i>							
Masc., fem.	<i>kō, kaṇ</i>	<i>kō</i>	<i>kaṇ</i>	<i>kūṇ</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>kōṇ</i>
<i>Oblique</i> .	<i>kāhi, kā</i>	<i>kā</i>	<i>kaīh</i>	<i>kaṇī</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>kōṇa, kō</i>
<i>Neuter</i> .	<i>kaḥā, kā</i>	<i>kā</i>	<i>kē</i>	<i>kāī</i>	<i>kāī</i>	<i>kāī</i>	...
<i>Indefinite.</i>							
Masc., fem.	<i>kōū, kōī</i>	<i>kōū</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>
<i>Neuter</i> .	<i>kūch</i>	<i>kāchū</i>	<i>kimaī</i>	<i>kāī</i>	<i>kyō</i>	<i>kāī</i>	<i>kaī, kī</i>

With regard to the relative, it must be observed that in Rājasthānī it is very often used in the sense of a demonstrative.

In the above pronouns, the differences between Rājasthānī and Braj-Bundēli are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rājasthānī.

**Verbs.**—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindī. The typical syllable of this voice is *īj*. Thus *mār<sup>a</sup>ijō*, to strike; *marīj<sup>a</sup>ijō*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindī potential passives such as *dikhānā*, to be visible.

## A.—VERBS SUBSTANTIVE.

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Mēwātī *sū* is, of course, only a phonetic spelling of the Jaipurī *chhū*. The conjugational forms are the same as those which



occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthānī are that, in the present, the first person plural ends in  $\tilde{a}$ , that (except in Mēwātī) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in  $\tilde{a}$ .

	Braj.	Bundēli.	Rājasthāni.				Gujarāti.
			Mēwāti.	Mālvi.	Jaipuri.	Mārwāri.	
PRESENT.							
<i>Singular.</i>							
1.	haiũ	hō̃, āw	hũ, sũ	hũ	chhũ	hũ	chhũ
2.	hai	hē, āy	hai, sā, sai	hē	chhai	hāĩ	chhē
3.	hai	hē. āy	hai, sai	hē	chhai	hāĩ	chhē
<i>Plural.</i>							
1.	haĩ	hē̃. āy	hā̃, sā̃	hā̃	chhā̃	hā̃	chhī̃
2.	hau	hō, āw	hō, sō	hō	chhō	hō	chhō
3.	haĩ	hē̃, āy	haĩ, saĩ	hai	chhai	hāĩ	chhē
PAST.							
<i>Singular.</i>							
Masc.	han, hutau	hatō, tō	hō, thō, sō	thō	chhō	hō	hutō
<i>Plural.</i>							
Masc.	hē, hutē	hutō, tē	hā, thā, sā	thā	chhā	hā	hutē

#### B.—THE FINITE VERB.

In Rājasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pañjābī and Western Hindī, of which latter Braj and Bundēli are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindī, and follows that of Gujarātī. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rājasthānī. It will be sufficient to give only a few of the principal tenses of the intransitive verb *chaĩ*, 'go.' Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

- (a) *Old Present*.—This tense is, as in other cognate languages, often employed as a present Subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rājasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in  $\tilde{a}$ ,

and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
1.	<i>chaluũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>
2.	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chalē</i>
3.	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chalē</i>
<i>Plural.</i>							
1.	<i>chalaĩ</i>	<i>chalē</i>	<i>chalā</i>	<i>chalā</i>	<i>chalā</i>	<i>chalā</i>	<i>chalē</i>
2.	<i>chalan</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>
3.	<i>chalaĩ</i>	<i>chalē</i>	<i>chalaĩ</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chalē</i>

(b) *Imperative.*—This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
2.	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>
<i>Plural.</i>							
2.	<i>chalan</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>

(c) *Future.*—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chalihāmi*; thus, *chal'syũ* or *chal'hũ*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindī *chalũ-gā*, which probably means 'I am gone (*gā*) that I may go (*chalũ*).' Some dialects use one form and some another and some both.

#### SIMPLE FUTURE.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
1.	<i>chalihaũ</i>	<i>chalihō</i>	...	...	<i>chal'syũ</i>	<i>chal'hũ</i>	<i>chalīs</i>
2.	<i>chalihai</i>	<i>chalihē</i>	...	...	<i>chal'si</i>	<i>chal'hi</i>	<i>chal'sē</i>
3.	<i>chalihai</i>	<i>chalihē</i>	...	...	<i>chal'si</i>	<i>chal'hi</i>	<i>chal'sē</i>

SIMPLE FUTURE—*contd.*

	Braĵ.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṇī.	
<i>Plural.</i>							
1.	<i>chalīhaĩ</i>	<i>chalīhẽ</i>	...	...	<i>chaḷ<sup>a</sup>syā</i>	<i>chaḷ<sup>a</sup>hā</i>	<i>chālīśũ,</i> <i>chāl<sup>a</sup>śũ</i>
2.	<i>chalīhan</i>	<i>chalīhō</i>	...	...	<i>chaḷ<sup>a</sup>syō</i>	<i>chaḷ<sup>a</sup>hō</i>	<i>chāl<sup>a</sup>śō</i>
3.	<i>chalīhaĩ</i>	<i>chalīhẽ</i>	...	...	<i>chaḷ<sup>a</sup>sī</i>	<i>chaḷ<sup>a</sup>hī</i>	<i>chāl<sup>a</sup>śē</i>

## PERIPHRASTIC FUTURE.

	Braĵ.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṇī.	
<i>Singular.</i>							
Masc. 1.	<i>chalaũ-gau</i>	<i>chalũ-gō</i>	<i>chaḷũ-gō</i>	<i>chaḷũ-gā</i>	<i>chaḷũ-lō</i>	<i>chaḷũ-lā</i> or <i>-gō</i>	...
<i>Plural.</i>							
Masc. 1.	<i>chalaĩ-gē</i>	<i>chalẽ-gē</i>	<i>chaḷã-gā</i>	<i>chaḷã-gā</i>	<i>chaḷã-lā</i>	<i>chaḷã-lā</i> or <i>gā</i>	...

Note that in Mālvi and Mārwāṇī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwāṇī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braĵ and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal<sup>a</sup>tū hũ*, ‘I am going.’ In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

## Singular.

1. *maĩ chaḷũ chhũ*, ‘I am going.’
2. *tū chaḷai chhai*, ‘thou wast going.’
3. *wō chaḷai chhai*, ‘he was going.’

## Plural.

1. *mhē chaḷã chhã*, ‘we are going.’
2. *thē chaḷō chhō*, ‘you are going.’
3. *wai chaḷai chhai*, ‘they are going.’

The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundēli only the masculine forms are shown:—

Braj	.	<i>chal<sup>a</sup>tu haũ.</i>
Bundēli	.	<i>chalat hō or chalat āw.</i>
Mēwātī	.	<i>chalũ hũ.</i>
Mālvī	.	<i>chalũ hũ.</i>
Jaipurī	.	<i>chalũ chhũ.</i>
Mārwarī	.	<i>chalũ hũ.</i>
Gujarātī	.	<i>chalũ chhũ.</i>

(e) *The Imperfect.*—The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person. Thus we have in Jaipurī *maĩ chalai chhō*, I was going, literally, I was on going, or as was said in old English ‘I was a-going.’ A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rājasthānī. The line of borrowing is quite traceable. Mālvī alone does not employ this idiom, but uses the present participle as in ordinary Western Hindī and Gujarātī. The present participle may also be optionally used in Mārwarī. We thus obtain the following forms of the imperfect:—

Braj	.	<i>haũ chal<sup>a</sup>tu hō.</i>
Bundēli	.	<i>maĩ chalat tō.</i>
Mēwātī	.	<i>maĩ chalai hō.</i>
Mālvī	.	<i>hũ chal<sup>a</sup>tō thō.</i>
Jaipurī	.	<i>maĩ chalai chhō.</i>
Mārwarī	.	<i>hũ chal<sup>a</sup>tō hō, hũ chalāi hō.</i>
Gujarātī	.	<i>hũ chāl<sup>a</sup>tō hatō.</i>

(f) *Participles and Infinitives.*—The following are the most usual forms in the Rājasthānī dialects:—

	Present Participle.	Past Participle.	Infinitives.	
Braj	. <i>chal<sup>a</sup>tu</i>	. <i>chalyau</i>	. <i>chal<sup>a</sup>naũ,</i>	<i>chaliwaũ.</i>
Bundēli	. <i>chalat</i>	. <i>chalō</i>	. <i>chalan,</i>	<i>chal<sup>a</sup>bō.</i>
Mēwātī	. <i>chal<sup>a</sup>tō</i>	. <i>chalyō</i>	. <i>chal<sup>a</sup>nũ,</i>	<i>chal<sup>a</sup>bō.</i>
Mālvī	. <i>chal<sup>a</sup>tō</i>	. <i>chalyō</i>	. <i>chal<sup>a</sup>nō,</i>	<i>chal<sup>a</sup>wō.</i>
Jaipurī	. <i>chal<sup>a</sup>tō</i>	. <i>chalyō</i>	. <i>chal<sup>a</sup>nũ,</i>	<i>chal<sup>a</sup>bō.</i>
Mārwarī	. <i>chal<sup>a</sup>tō</i>	. <i>chalyō</i>	. <i>chal<sup>a</sup>nō, chal<sup>a</sup>nũ,</i>	<i>chal<sup>a</sup>bō.</i>
Gujarātī	. <i>chāl<sup>a</sup>tō</i>	. <i>chālyō</i>	.	<i>chāl<sup>a</sup>vũ.</i>

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundēli.

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindī. Here again the Gujarātī idiom is followed.

Syntax.

When a transitive verb in the past tense is used in the impersonal construction in Western Hindī, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-kō mārā* (not *mārī*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēnē strī-nē mārī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindī and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *kat'rō* or *kat'rō-k*, how many; *khāṇ gayō* or *khāṇ gayō-s*, where did he go? To these may be added *rō* or *ḍō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindī on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindī than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindī. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindī. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindī.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindī.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindī.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindī. Here and there we find in Mālvi a point of agreement with Bundēlī, while Jaipurī and Mārwarī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

## MĀRWĀRĪ.

Standard Mārṡārĭ is spoken on the Rajputana State of Marwar-Mallani. The dialect, in a more or less impure condition, is also spoken  
Where spoken. on the east, in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar; on the south in the States of Sirohi and Palanpur; on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer; and on the north in Bikaner, in the Shēkhāwātĭ tract of the State of Jaipur, and in the south of the Panjab. In this area the number of its speakers is about six millions.

On the east Mārṡārĭ is bounded by the Eastern dialects of Rājasthānĭ, of which we have taken Jaipurĭ as the standard. On the south-east  
Language boundaries. it has the Mālṡĭ dialect of Rājasthānĭ and a number of Bhĭl dialects. On the south-west it is bounded by Gujarātĭ. On the west, it has, to the south, the Sindhĭ spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur. On the north-west it has Panjābĭ. It merges into Lahndā and Panjābĭ through a mixed form of speech entitled Bhaṡṡiānĭ, which has little connexion with Rājasthānĭ; on the north-west it merges into Panjābĭ and the Bāṡgarū dialect of Western Hindĭ through Bāgrĭ. In the extreme north-east of the area, it has Mēwātĭ directly to its north.

Standard Mārṡārĭ varies but little from Jaipurĭ. We may note three main points of difference. In Jaipurĭ the postposition of the genitive  
Compared with Jaipurĭ. is *kō*, while in Standard Mārṡārĭ it is *rō*. In Jaipurĭ, the verb substantive is *chhū*, I am, *chhō*, was; in Mārṡārĭ it is *hū*, I am, *hō*, was. In Jaipurĭ there are two forms of the future. Of one the typical letter is *s*, as in *mār<sup>s</sup>syū*, I shall strike. The other takes the suffix *lō*, which changes for gender and number; thus, *mārū-lō*, I shall strike. In Mārṡārĭ, there are three forms. In one of these, the typical letter is *h*, as in *mār<sup>h</sup>hū*, I shall strike. In another *lā* is added, which does *not* change for gender or number, as in *mārū-lā*, I shall strike; while the third adds *gō*, like the Hindĭ *gā*.

Standard Mārṡārĭ is spoken in the centre of the Marwar State. In the north-east of the State, and in Kishangarh, Ajmer, and west  
Sub-dialects. Merwara the dialect is somewhat mixed with Jaipurĭ. Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārṡārĭ, known as Mēwārĭ or Mērṡārĭ, according to locality. In South Marwar, in the State of Sirōhĭ, and in the north of Palanpur in Gujarāt, the Mārṡārĭ is affected by Gujarātĭ, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of Sindhĭ makes itself felt. Here we have a number of minor dialects, the principal of which are Thālĭ and Dhaṡkĭ, which are grouped together as Western Mārṡārĭ. Finally there are a Northern Mārṡārĭ in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Mārṡārĭ merging into Jaipurĭ, and Bāgrĭ of North-East Bikaner, and the South Panjab, in which it merges into Panjābĭ and Bāṡgarū.

It should be noted that, right in the heart of the Mārwarī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Mārwarī spoken in their neighbourhood.

The following table shows the estimated number of speakers of Mārwarī in the  
Number of speakers.      area in which it is a vernacular.

Table showing the number of speakers of Mārwarī in the area in which it is a Vernacular.

Standard Mārwarī—									
Marwar	.	.	.	.	.	.	.	.	1,591,160
Eastern Mārwarī—									
Mārwarī-Dhūṇḍhārī (Marwar)	.	.	.	.	.	.	.	.	49,300
Gōṛāwāṭī (Kishangarh)	.	.	.	.	.	.	.	.	15,000
Mārwarī of Ajmer	.	.	.	.	.	.	.	.	208,700
Mārwarī of Merwara	.	.	.	.	.	.	.	.	17,000
Mēwārī (including Mārwarī)	.	.	.	.	.	.	.	.	1,684,864
									1,974,864
Southern Mārwarī—									
Gōḍwārī (Marwar)	.	.	.	.	.	.	.	.	147,000
Sīrōhī—									
(Sirohi)	.	.	.	.	.	.	.	.	169,300
(Marwar)	.	.	.	.	.	.	.	.	10,000
									179,300
Dēorāwāṭī (Marwar)	.	.	.	.	.	.	.	.	86,000
Mārwarī-Gujarātī—									
(Marwar)	.	.	.	.	.	.	.	.	30,270
(Palanpur)	.	.	.	.	.	.	.	.	35,000
									65,270
									477,570
Western Mārwarī—									
Thālī—									
(Marwar)	.	.	.	.	.	.	.	.	380,900
(Jaisalmer)	.	.	.	.	.	.	.	.	100,000
									480,900
Mixed dialects	.	.	.	.	.	.	.	.	204,749
									685,649
Northern Mārwarī—									
Bikānērī—									
(Bikaner)	.	.	.	.	.	.	.	.	533,000
(Bahawalpur)	.	.	.	.	.	.	.	.	10,770
									543,770
Shēkhāwāṭī	.	.	.	.	.	.	.	.	488,017
Bāgṛī	.	.	.	.	.	.	.	.	327,359
									1,359,146
Total number of speakers of Mārwarī in the Mārwarī area									6,088,389

The Mārwarīs are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthānī, such as Jaipurī or Mālvi, have been included under Mārwarī.

Table showing the number of speakers of Mārṡārī so far as known, in Provinces of India other than Rajputana and Ajmer-Merwara.

Assam . . . . .	5,475	
Bengal . . . . .	6,591	
Berar . . . . .	36,614	
Bombay and Feudatories . . . . .	241,094	<i>i.e.</i> the Provincial total 276,090 less 35,000 for Palanpur.
Burma . . . . .	—	
Central Provinces and Feudatories . . . . .	22,566	
Madras and Agencies . . . . .	1,108	
United Provinces and Native States . . . . .	2,228	
Punjab and Feudatories . . . . .	130,000	Approximate. Separate figures not available.
Nizam's Dominions . . . . .	..	No figures available.
Baroda . . . . .	4,859	
Mysore . . . . .	579	
Rajputana . . . . .	..	No figures available.
Central India . . . . .	...	No figures available.
Coorg . . . . .	1	
Kashmir . . . . .	..	No figures available.
Total number of speakers of Mārṡārī so far as known, in places in India outside the Mārṡārī area . . . . .	451,115	

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Mārṡārī. Such are the Ōḍs of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārṡārī, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Mārṡārī are the Mahēsri and Ōswālī of Chanda in the Central Provinces. They are the languages of two Mārṡārī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārṡārī spoken in the Province. So also has the dialect of the Kīrs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārṡārī and Mālvi. Bhōyari, another tribal dialect of the Central Provinces, which is usually classed as Mārṡārī, is really bad Bundēlī. Turning to the North-Western Provinces we find Chūrūwālī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāls, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bikanēri, and is already included in the Mārṡārī figures.



The total number of recorded Mārṡārġ speakers is therefore as follows :—

Mārṡārġ speakers at home	.	.	.	.	.	.	.	.	6,088,389
„ „ abroad	.	.	.	.	.	.	.	.	451,115
TOTAL									6,539,504

Allowing for unrecorded entries, we may safely put the total number of speakers of Mārṡārġ in British India at, at least, 6,550,000.

Mārṡārġ has an old literature about which hardly anything is known. The writers sometimes composed in Mārṡārġ and sometimes in Braj Mārṡārġ literature Bhākhā. In the former case the language was called *Ḍiṅgal* and in the latter *Piṅgal*. None of the *Ḍiṅgal* literature has yet been published. I have seen some works in prosody in it, and it is known that it contains several important bardic chronicles. Mr. Robson published a collection of dramatic works in Mārṡārġ which are noticed below in the list of authorities. Mīrā Bāī, the famous poetess, was queen of Mēwār. Any poems of hers, however, which I have seen are in Braj Bhāshā.

#### AUTHORITIES—

Very few works deal with Mārṡārġ. I know of the following :—

- ROBSON, REV. J.—*A Selection of Khyāls or Mārṡārġ Plays, with an Introduction and Glossary*. Beward Mission Press, 1866.
- KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, . . . also the colloquial Dialects of . . . Rājputānī . . . with copious Philological Notes*. First Edn., Allahabad and Calcutta, 1876. Second Edn., London, 1893.
- FALLON, S. W.—*A Dictionary of Hindustani Proverbs, including many Marwari, Panjabi, Maggah, Bhojpuri and Tirhuti Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes, by the late S. W. F.* Edited and revised by Capt. R. C. Temple, assisted by Lala Faqir Chand Vaish, of Delhi. Benares and London, 1886.
- PAṆḌIT RĀM KARṆ ŚARMĀ.—*Mārṡārġ Vyākaraṇa*. A Mārṡārġ grammar written in Mārṡārġ. No date or place of publication in my copy. ?Jodhpur. About 1901.

For books and the like the ordinary Dēva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption of the written character, similar to the 'Mahājanī' character of Upper India and to the Mōḍī of Marāṡhī, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted,<sup>1</sup> so that it is often illegible. No types have ever been cast in this character, but facsimile specimens of documents written in it will be found in the following pages :—

The following account of the grammar of Standard Mārṡārġ is based on the specimens and on Paṇḍit Rām KarṆ Śarmā's *Mārṡārġ Vyākaraṇa*. It is interesting to note that the Mārṡārġ verb has a regular organic Passive Voice. Although the grammar of Mārṡārġ is here treated before that of the other dialects, it is not so fully treated as that of Central Eastern Rājasthānī which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rājasthānī dialect, because more materials were available for it than for the

<sup>1</sup> The Mahājanī character is really this Mārṡārġ current script which has been carried in the course of trade all over India. Its illegibility, owing to the omission of the vowels, has given rise to numerous stories. One of the best known is of the Mārṡārġ merchant who went to Delhi. Thence his clerk wrote home 'bābū ajmēr gayō, bārī bahī bhāj-dījē. the Babu has gone to Ajmer, send the big ledger.' This, being written without vowels, was read by its recipient, *Bābu āj mar-gayō, bārī bahū bhāj dījē*, the Babu died to-day, send the chief wife,—apparently to perform his funeral obsequies!

others, and the student is recommended to read the Central Eastern Rājasthānī grammar before the Mārwārī one, as several references to it occur in the latter.

### PRONUNCIATION.

In *ā*, the termination of the oblique plural of nouns, the *ā* is pronounced broadly something like the *a* in all. The diphthongs *ai* and *au* have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The *ai* is sounded almost like the *a* in 'hat' and the *au* almost like the *o* in 'hot.' In such cases, in order to draw attention to the fact, I transcribe them *āi* and *āu* respectively. It may be added that *ē* and *āi* are often practically interchangeable, and so are *ō* and *āu*.

As in Eastern Rājasthānī *i* and *a* are often interchanged as in *jīṇāi-rāi* for *janāi-rāi*, to a person. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *chakkī*, a millstone, is often pronounced *sakkī* and *chhāchh*, buttermilk, as *sās*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *l* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chaliō*, gone, becomes, in Mārwārī, *chaliyō*. A dental *l* represents a Prakrit double *ll*. Thus, Prakrit *challiō*, gone, becomes, in Mārwārī, *chāliyō*. *l* is often indicated thus, *ल*, instead of by *ळ*.

In writing Mārwārī the letters *ḍ* and *ṛ* are distinguished. This is not done as in Hindī by representing *ṛ* by the sign for *ḍ* with a dot placed under it, thus *ḍ̣*. In Mārwārī there are two distinct characters, viz., *ḍ* for *ḍ* and *ṛ* for *ṛ*. In printed Mārwārī, when the type for *ḍ* is not available, the Dēvanāgarī letter *ṛ* is often substituted for it, which is very inconvenient; as, in that case, for instance, only the context can tell whether *बमो* represents 'baḍō' or 'bamō.' In printing the Mārwārī specimens in the Dēvanāgarī character, I shall represent *ḍ* by *ṛ* and *ṛ* by *ḍ*.

Aspiration and the letter *h* are commonly omitted. Thus *paḍhō* for *paḍh<sup>h</sup>ō*, to read; *pāilō* for *pahilō*, first; *kāinō* for *kah<sup>h</sup>ō*, to say.

The letter *s* is quite commonly pronounced as *sh* in English. The rule is almost universal.

### DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition *nē*, but has, like the locative, a special form in declension:—

*Tadbhava masculine noun in ō.*

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō</i> , a horse.	<i>ghōḍā.</i>
Agent	<i>ghōḍē</i> , <i>ghōḍāi.</i>	<i>ghōḍā.</i>
Loc.	<i>ghōḍē</i> , <i>ghōḍāi.</i>	<i>ghōḍā.</i>
Obl.	<i>ghōḍā.</i>	<i>ghōḍā.</i>

*Tadbhava masculine noun ending in a consonant.*

Nom.	<i>ghar</i> , a house.	<i>ghar.</i>
Agent	<i>ghar.</i>	<i>gharā.</i>
Loc.	<i>gharē</i> , <i>gharāi</i> , <i>gharā</i> , <i>gharā.</i>	<i>gharā.</i>
Obl.	<i>ghar.</i>	<i>gharā.</i>

*Tadbhava feminine nouns in ī.*

Nom.	<i>ghōḍī</i> , a mare.	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Agent	<i>ghōḍī</i>	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Loc.	...	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Obl.	<i>ghōḍī</i> .	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .

*Tadbhava feminine noun ending in a consonant.*

Nom.	<i>bāt</i> , a word.	<i>bātā̃</i> .
Agent	<i>bāt</i> .	<i>bātā̃</i> .
Loc.	...	<i>bātā̃</i> .
Obl.	<i>bāt</i> .	<i>bātā̃</i> .

We occasionally meet with a feminine locative in *ā̃*, as in *un biriyā̃*, at that time.

## OTHER NOUNS.

	Sing.		Plur.	
	Nom.	Obl.	Nom.	Obl.
Masculine.	<i>rājā</i> , a king.	<i>rājā</i> .	<i>rājā</i> .	<i>rājāwā̃</i> .
	<i>muni</i> , a sage.	<i>muni</i> .	<i>muni</i> .	<i>muniyā̃</i> .
	<i>tēlī</i> , an oilman.	<i>tēlī</i> .	<i>tēlī</i> .	<i>tēliyā̃</i> .
	<i>sādhū</i> , a saint.	<i>sādhū</i> .	<i>sādhū</i> .	<i>sādhuwā̃</i> .
	<i>bābū</i> , a gentleman.	<i>bābū</i> .	<i>bābū</i> .	<i>bābuwā̃</i> .
Feminine.	<i>mā</i> , a mother.	<i>mā</i> .	<i>māwā̃</i> .	<i>māwā̃</i> .
	<i>mūrti</i> , an image.	<i>mūrti</i> .	<i>mūrtiyā̃</i> .	<i>mūrtiyā̃</i> .
	<i>tamākhū</i> , tobacco.	<i>tamākhū</i> .	<i>tamākhuwā̃</i> .	<i>tamākhuwā̃</i> .
	<i>bahū</i> , a daughter-in-law.	<i>bahū</i> .	<i>bahuwā̃</i> .	<i>bahuwā̃</i> .
	<i>gau</i> , a cow.	<i>gau</i> .	<i>gauwā̃</i> .	<i>gauwā̃</i> .

The usual postpositions are :—

Acc.-Dat.	<i>nāī̃</i> ,	<i>nāī̃</i> ,	<i>kanāī̃</i> ,	<i>rāī̃</i> .
Instr. and Abl.	<i>sū̃</i> ,	<i>ū̃</i> .		
Genitive	<i>rō</i> ,	<i>kō</i> ,	<i>tanō</i> ,	<i>handō</i> .
Locative	<i>mē̃</i> ,	<i>māī̃</i> ,	<i>māhāī̃</i> ,	<i>māī̃</i> , <i>māỹ</i> .

With regard to the above it should be noted that the dative (and accusative) postpositions *nāī̃* (or *nāī̃*) and *rāī̃* are locatives of *nō* and *rō* respectively. *Kanāī̃* is a contraction of *kāī̃-nāī̃*, which is the locative of *kō-nō*. *Kō*, *nō*, and *rō* are all genitive postpositions. *Kō* and *rō* occur in Mārwarī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *rāī̃* will be found below.

The usual suffix of the genitive is *rō*. *Tanō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwarī area which border on tracts in which Mēwarī or Mālvi is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *rō*, *rāī̃*, and *nāī̃* should be joined to the noun without hyphens, as is done with the *nō* of Gujarātī, while *kō*, *tanō*, and *handō* should have hyphens. Thus *ghōḍānō*, *ghōḍārāī̃*, *ghōḍānāī̃*, but *ghōḍā-kō*, *ghōḍā-tanō*, and *ghōḍā-handō*. This is a question of derivation which will be found explained under the head of Gujarātī on p. 328 *infra*. In Rājasthānī, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, *ghōḍā-rō*, *ghōḍā-rāī̃*, *ghōḍā-nāī̃*.

The genitive terminations are liable to change as in Eastern Rājputana. *Rō* (*kō*, *taṇō*, *handō*) changes to *rū* (*kā*, *taṇā*, *handā*) before a masculine noun in the oblique singular or in the plural; to *rī* (*kī*, *taṇī*, *handī*) before any feminine noun; and to *rē* or *rāi* (or sometimes *rū*) before any masculine noun in the agent or locative. As postpositions like *āgāi*, in front, before, or *pachhāi*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rāi* or *rē*, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, *khēt-rō dhān*, the paddy of the field; *rājā-rō ghōḍā-sū*, from the horse of the king; *khēt-rī kākāḍiyā*, the cucumbers of the field; *ghar-rāi pachhāi*, behind the house; *thā-rāi bāp-rāi ghar-māi*, in your father's house; *āp-rāi khētā-māi*, in his own fields; *in-rāi hāt-māi*, in his hand; *khētā-rāi pālī*, the boundary of the fields, literally, 'in of the fields'; *un dēs-rāi*, in of that country, one amongst its inhabitants; *thā-rāi bābō-sā gōth kīrī*, by your father a feast was made; *un-rāi bāp dīthō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*nāi* or *nāi* is itself the locative of the Gujarātī genitive termination *nō*), we often find *rāi* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *mhāi un-rāi bēṭai-rāi ghaṇā chāb<sup>a</sup>kiyā rī-dīvī-hāi*, I have given many stripes to his son; *ēk jīnāi-rāi dōy dāw<sup>a</sup>rā hā*, to a certain man there were two sons; *un-rāi gōth*, a feast for him. In the first example it will be noted that the *rāi* of *un-rāi* is also in the locative to agree with *bēṭai*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *rāi* is often used instead of *rū*. Thus *āp-rāi bāp-nāi kayō*, he said to his father; *āp-rāi hukam-nāi lōpiyō nahī*, I did not disobey your order.

Finally, when a noun itself is in the locative with *māi*, the *māi* is sometimes attached to the inflected locative in *āi*, and not to the oblique form. Thus *kūphāiḍai-māi* (not *kūphāiḍā-māi*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghōhā*, a horse:—

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō.</i>	<i>ghōḍā.</i>
Agent	<i>ghōḍē, ghōḍai.</i>	<i>ghōḍā.</i>
Accus.	<i>ghōḍō, ghōḍā-nāi.</i>	<i>ghōḍā, ghōḍā-nāi.</i>
Instr.	<i>ghōḍā-sū, ghōḍā-ū.</i>	<i>ghōḍā-sū, ghōḍā-ū.</i>
Dat.	<i>ghōḍā-nāi.</i>	<i>ghōḍā-nāi.</i>
Abl.	<i>ghōḍā-sū, -ū.</i>	<i>ghōḍā-sū, -ū.</i>
Gen.	<i>ghōḍā-rō (-kō, -taṇō, -handō).</i>	<i>ghōḍā-rō (-kō, taṇō, -handi)</i>
Loc.	<i>ghōḍē, ghōḍai, ghōḍā-mē, etc.</i>	<i>ghōḍā, ghōḍā-mē, etc.</i>
Voc.	<i>hē ghōḍā.</i>	<i>hē ghōḍā.</i>

**Adjectives.**—Adjectives nearly follow the customary Hindōstānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *ā*, and the feminine in *ī*. Thus,—

*Kālō ghōḍō hawā-rā jīn jāy-hai*, the black horse goes like the wind.

*Kālā ghōḍā-nāi dōṛāwō*, make the black horse gallop.

*Kālī ghōḍī baḍī saitān hāi*, the black mare is very vicious.

*Kālī ghōḍī-nāi dōṛāwō*, make the black mare gallop.

When a noun is in the agent case singular the adjective is put in the agent case also. Thus *kālē ghōḍē lāt mārī*, the black horse kicked; *nāin<sup>a</sup>kiāi ḍāw<sup>a</sup>rāi gayō*, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōṭāi ghar-māi*, in a small house.

In comparison the ablative is used, or (as in Gujarātī) the word *kar<sup>a</sup>tā* is employed in the sense of 'than,' as in *uchchāraṇ-mē mūḷ swarā kar<sup>a</sup>tā lambā bōlījāi*, in pronunciation they are uttered longer than the original vowels.

**Numerals.**—These are given in the list of words; *dōy*, two, has *dōyā* for its oblique form and agent, so *tīn*, three, has *tīnā*.

As ordinals, we may quote *pāilō*, first; *dūjō*, second; *tījō*, third; *chōthō*, fourth; *pāch<sup>a</sup>wō*, fifth; *chhatthō*, sixth; *sāt<sup>a</sup>wō*, seventh; *āṭh<sup>a</sup>wō*, eighth; *naw<sup>a</sup>mō*, ninth; *das<sup>a</sup>wō*, tenth, and so on. *Pāch<sup>a</sup>wō* has its agent *pāch<sup>a</sup>wē* and its oblique form *pāch<sup>a</sup>wā*. So for other ordinals in *ō*. The others are declined regularly. *Chhēlō* (as in Gujarātī) is 'last.'

**PRONOUNS.**—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive.

The Pronoun of the First person is thus declined. It has two forms of the plural. One, *āpā*, includes the person addressed. The other, *mhē*, does not necessarily do so. *Mhē* means 'we,' and *āpā*, 'we including you.'

	Singular.	Plural.	
		Including person addressed.	Excluding person addressed.
Nom.	<i>hū, mhū.</i>	<i>āpā.</i>	<i>mhē, mē.</i>
Agent	<i>mhāi, mīi.</i>	<i>āpā.</i>	<i>mhā, mā.</i>
Acc.-Dat.	<i>mha-nāi, mī-nāi.</i>	<i>āpā-nāi.</i>	<i>mhā-nāi, mā-nāi.</i>
Gen.	<i>mhārō, mīrō.</i>	<i>āpārō.</i>	<i>mhārō, mārō.</i>
Obl.	<i>mhāi, mīi, mhārā, mīrā, mhārāi, mārāi.</i>	<i>āpā.</i>	<i>mhā, mā, mhārā, mārā, mhārāi, mārāi.</i>

So, for the Second person, we have—

Nom.	<i>tū, thū.</i>	<i>thē, tamē.</i>
Agent	<i>thāi, tīi.</i>	<i>thā, tumā.</i>
Acc.-Dat.	<i>tha-nāi, tī-nāi.</i>	<i>thā-nāi, tumā-nāi.</i>
Gen.	<i>thārō.</i>	<i>thārō, tamārō.</i>
Obl.	<i>thāi, tīi, thārā, thārāi.</i>	<i>thā, thārā, thārāi, tumā.</i>

The honorific pronoun of the second person is *āp*, your honour. It is regularly declined. Thus, *āp-nāi*, to your honour; *āp-rō* of your honour. Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī*, *jī-sā*, *sā*, or *sāb* are added to a noun to indicate respect. Thus *rāw-jī-sā*, *ṭhākūr-sā*, *sēṭh-sāb*, all of which are titles; *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp*. *Āp-rō* is 'one's own.'

The pronoun of the third person is supplied by the demonstrative pronouns *ō*, this, and *wō*, that. These have feminine forms in the nominative singular only. They are thus declined—

	This.	That.
Sing. Nom.	<i>ō</i> , <i>yō</i> : fem. <i>ā</i> , <i>yā</i> .	<i>wō</i> , <i>ū</i> , <i>uwō</i> : fem. <i>wā</i> , <i>uwā</i> .
Agent	<i>in</i> .	<i>un</i> .
Acc.-Dat.	<i>ī-nīī</i> , <i>in-nāī</i> , <i>anī-nīī</i> .	<i>ū-nāī</i> , <i>un-nīī</i> , <i>wanī-nīī</i> .
Gen.	<i>in-rō</i> .	<i>un-rō</i> .
Obl.	<i>ī</i> , <i>in</i> , <i>anī</i> .	<i>ū</i> , <i>un</i> , <i>wanī</i> .
Plur. Nom.	<i>āi</i> , <i>ē</i> .	<i>wāi</i> , <i>wē</i> , <i>uwāi</i> , <i>uwē</i> .
Agent	<i>āī</i> , <i>ā</i> , <i>yā</i> , <i>inā</i> .	<i>wāī</i> , <i>wā</i> , <i>uwā</i> , <i>unā</i> , <i>wanā</i> .
Obl.	<i>āī</i> , <i>ā</i> , <i>yā</i> , <i>inā</i> .	<i>wāī</i> , <i>wā</i> , <i>uwā</i> , <i>unā</i> , <i>wanā</i> .

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun.

The Relative and Correlative pronouns are *jō* or *jikō*, who, and *sō* or *tikō*, he. They also have each a feminine form in the nominative. They are thus declined—

	Relative.	Correlative.
Sing. Nom.	<i>jō</i> , <i>jyō</i> , <i>jikō</i> , <i>jakō</i> ; fem. <i>jikā</i> , <i>jakā</i> .	<i>sō</i> , <i>tikō</i> , fem. <i>tikā</i> .
Agent	<i>jīn</i> , <i>jan</i> , <i>janī</i> , <i>jīnī</i> , <i>jī</i> , <i>ikan</i> , <i>jikīi</i> .	<i>tin</i> , <i>tinī</i> .
Obl.	<i>jīn</i> , <i>jan</i> , <i>janī</i> , <i>jī</i> , <i>ikan</i> .	<i>tin</i> , <i>tinī</i> .
Plur. Nom.	<i>jō</i> , <i>jyō</i> , <i>jikī</i> , <i>jikāi</i> , <i>jakāi</i> .	<i>sō</i> , <i>tikī</i> , <i>tikāi</i> .
Agent	<i>jaī</i> , <i>jā</i> , <i>jyā</i> , <i>jīnā</i> , <i>janā</i> , <i>jikā</i> .	<i>tinī</i> , <i>tikā</i> .
Obl.	<i>jaī</i> , <i>jā</i> , <i>jyā</i> , <i>jīnā</i> , <i>janā</i> , <i>jikā</i> .	<i>tinī</i> , <i>tikā</i> .

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rājasthānī. Many examples will be found in the specimens.

The Interrogative Pronouns are *kun*, who? (masc. and fem.) and *kāñ*, what? (neut.) They are thus declined—

	Masc. and Fem.	Neut.
Sing. Nom.	<i>kun, kaṇ.</i>	<i>kāñ, kãñ, kañ.</i>
Agent and Obl. form.	<i>kun, kaṇ, kuṇi, kaṇi, kiṇ, kiñ.</i>	<i>kuṇi.</i>
Plur. Nom.	<i>kun, kaṇ.</i>	.....
Agent and Obl. form.	<i>kuṇā, kaṇā, kiṇā.</i>	.....

The Indefinite pronouns are *kōi*, anyone, and *kāñ*, *kãñ*, or *kñ*, anything. *Kōi* has its agent and oblique form *kiṇi*, *kuṇi*, or *kō*. When *kñ* is used, the letter *i* must be added to the postposition, as in *kñ-rō-i*, of anyone. *Kāñ*, *kãñ* or *kñ* does not change its form in declension.

### CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

*Present, I am, etc.*

Sing.	Plur.
1. <i>hñ.</i>	<i>hñ.</i>
2. <i>hñi.</i>	<i>hñ.</i>
3. <i>hñi.</i>	<i>hñi.</i>

The past tense is masc. sg. *hō*, pl. *hā*, fem. sg. and pl. *hī*, was. It does not change for person.

The principal parts of the verb 'to become' are as follows:—

Root, *hō*, become.

Present Participle—*hōtō*, *hūtō*, *whētō* (masc. pl. *-tā*; fem. *-ti*), becoming.

Past Participle—*huwō*, *huyō*, *whiyō*, *whiō* (fem. *huī*), become.

Adjectival Past Participle—*huwōrō*, *huyōrō*, become.

Conjunctive Participle—*hūyar*, *hūy-nāñ*, *hō-kar*, *hō*, *whētō-knāñ*, *whēr*, having become.

Infinitive—*hōwan*, *hōw<sup>a</sup>nō*, *hōnō*, *hñnō*, *whāinō*, *whāinñ*, *whāibō*, to become.

Noun of Agency—*hōn-wālō*, one who becomes.

*Simple Present*—I become, I may or shall become, etc.

Sing.	Plur.
1. <i>huñ, hōñ, whēñ.</i>	<i>huwā, whāiñ, whāihñ.</i>
2. <i>huwāi, whāi.</i>	<i>huwō, whāiō, whāihō.</i>
3. <i>huwāi, whāi.</i>	<i>huwāi, whāi.</i>

*Definite Present*—I am becoming, etc. *huñ-hñ* or *whēñ-hñ*, etc.

*Imperfect*, I was striking, etc.

*whētō-hō*, as in Hindī, or

*whāi-hō*, as in Eastern Rājasthānī.

*Future*, I shall become, etc.

*1st form*—

<i>Sing.</i>	<i>Plur.</i>
1. <i>whēhā̃.</i>	<i>whēhā̃.</i>
2. <i>whēhī.</i>	<i>whēhō.</i>
3. <i>whēhī.</i>	<i>whēhī.</i>

*2nd form*—

*huū̃-lā, whēū̃-lā*, etc.

*3rd form*,—

*huū̃-gō, whēū̃-gō*, etc.

*Imperative*, become !

*sing. whāi, plur. hōwō.*

The other tenses can be formed from the foregoing elements.

## THE FINITE VERB.

Root, *mār*, strike.

Present participle, *mār̃tō*, striking.

Past participle, *māriyō, māryō* (fem. *mārī*), struck.

Adjectival past participle, *māriyōrō, māriyō-huicō*, stricken.

Conjunctive participle, *mār, mār-kar, mārār, mār-nāi* (or *-nāi*), *mārū̃-nāi* (or *-nāi*), *mār̃tō-knāi*, having struck.

Infinitive, *māraṇ, mār̃nō, mār̃nū̃, mār̃bō*, to strike.

Noun of Agency, *mār̃nāwālō, mār̃bāwālō*, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindī *mārā-huā*. When a participle is used adverbially, it takes the termination *ā̃*. Thus, *mulk-mē liyā̃ phirā̃*, I will take (thee) about the country ; *mhārō māl magāw̃tā̃ gharī na kar̃sī jēj*, he will not make an hour's delay in sending for my property ; *āw̃tā̃ āw̃tā̃ ghar nēyō āyō*, as he came along he arrived close to the house.

*Simple Present*—I strike, I may strike, I shall strike, etc.

<i>Sing.</i>	<i>Plur.</i>
1. <i>mār̃ā̃.</i>	<i>mār̃ā̃.</i>
2. <i>mār̃āi.</i>	<i>mār̃ō.</i>
3. <i>mār̃āi.</i>	<i>mār̃āi.</i>

This tense is often employed as a present subjunctive or even as a future.

*Present Definite*, I am striking, etc.

Formed by conjugating the simple present with the present tense of the auxiliary verb.

<i>Sing.</i>	<i>Plur.</i>
1. <i>mār̃ā̃-hā̃.</i>	<i>mār̃ā̃-hā̃.</i>
2. <i>mār̃āi-hā̃.</i>	<i>mār̃ō-hō.</i>
3. <i>mār̃āi-hā̃.</i>	<i>mār̃āi-hā̃.</i>



*Imperfect*, I was striking, etc.

This has two forms. Either it is formed as in Hindī, with the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *āi*. Thus—

*Form I.*

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mār<sup>a</sup>tō-hō</i>	<i>mār<sup>a</sup>tī-hī</i>	<i>mār<sup>a</sup>tā-hā</i>	<i>mār<sup>a</sup>tī-hī</i>
2.	<i>mār<sup>a</sup>tō-hō</i>	<i>mār<sup>a</sup>tī-hī</i>	<i>mār<sup>a</sup>tā-hā</i>	<i>mār<sup>a</sup>tī-hī</i>
3.	<i>mār<sup>a</sup>tō-hō</i>	<i>mār<sup>a</sup>tī-hī</i>	<i>mār<sup>a</sup>tā-hā</i>	<i>mār<sup>a</sup>tī-hī</i>

*Form II.*

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārāi-hō</i>	<i>mārāi-hī</i>	<i>mārāi-hā</i>	<i>mārāi-hī</i>
2.	<i>mārāi-hō</i>	<i>mārāi-hī</i>	<i>mārāi-hā</i>	<i>mārāi-hī</i>
3.	<i>mārāi-hō</i>	<i>mārāi-hī</i>	<i>mārāi-hā</i>	<i>mārāi-hī</i>

*Future*, I shall strike.

This has three forms—

*Form I.*—This tense is formed directly from the root—

	Sing.	Plur.
1.	<i>mār<sup>a</sup>hū, mār<sup>a</sup>sū, mārū</i>	<i>mār<sup>a</sup>hā, mārā</i>
2.	<i>mār<sup>a</sup>hī, mār<sup>a</sup>sī, mārī</i>	<i>mār<sup>a</sup>hō, mārō</i>
3.	<i>mār<sup>a</sup>hī, mār<sup>a</sup>sī, mārī</i>	<i>mār<sup>a</sup>hī, mārī</i>

The forms with *s* belong to Eastern Rājasthānī, and, in Mārwarī, are only employed in the singular.

*II.*—This is formed by adding *lā* to the simple present. *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does.

	Sing. Masc. and Fem.	Plur. Masc. and Fem.
1.	<i>mārū-lā</i>	<i>mārā-lā</i>
2.	<i>mārāi-lā</i>	<i>mārō-lā</i>
3.	<i>mārāi-lā</i>	<i>mārāt-lā</i>

**III.**—This is formed by adding *gō*, which changes for gender and number, to the simple present. It properly belongs to Eastern Rājasthānī.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārũ-gō</i>	<i>mīrũ-gī</i>	<i>mārā-gī</i>	<i>mārā-gī</i>
2.	<i>mārīi-gō</i>	<i>mīrīi-gī</i>	<i>mārī-gī</i>	<i>mārī-gī</i>
3.	<i>mārīi-gō</i>	<i>mārīi-gī</i>	<i>mārīi-gī</i>	<i>mārīi-gī</i>

*Imperative*, strike thou, etc.

2. sg. *mār*, pl. *mārō*.

Respectful forms *mārjai*, *mārījai*, *mārjyō*, *mārījō*.

**Past Tenses.**—These are formed from the past participle as in Hindi. Transitive verbs use the passive or the impersonal construction, and intransitive ones the active or the impersonal construction. The various tenses will be found below. Note that the impersonal construction, with the subject in the case of the agent, can be used with intransitive as well as with transitive verbs. Thus, *nāin<sup>a</sup>kiāi dāw<sup>a</sup>rāi gayō*, by the younger son it was gone, *i.e.*, the younger son went.

The following additional tenses are formed from the present participle :—

*hũ mār<sup>a</sup>tō*, (if) I had struck.

*hũ mār<sup>a</sup>tō-huũ*, I may be striking.

*hũ mār<sup>a</sup>tō-huũ-lā*, I shall (*or* may) be striking.

*hũ mār<sup>a</sup>tō-hōtō*, were I striking.

The following are the tenses formed from the past participle :—

*mhāĩ mārīyō*, I struck (him).

*hũ sūtō*, I slept.

*mhāĩ mārīyō-hāi*, I have struck (him).

*hũ sūtō-hũ*, I have slept.

*mhāĩ mārīyō-hō*, I had struck (him).

*hũ sūtō-hō*, I had slept.

*mhāĩ mārīyō-huwāi*, I may have struck (him).

*hũ sūtō-huũ*, I may have slept.

*mhāĩ mārīyō-huũ-lā*, I shall (*or* may) have struck (him).

*hũ sūtō-huũ-lā*, I shall (*or* may) have slept.

*mhāĩ mārīyō-hōtō*, had I struck (him).

*hũ sūtō-hōtō*, had I slept.

In the above *sūtō* is an irregular past participle of the intransitive verb *sōw<sup>a</sup>nō*, to sleep. The regular form, *sōyō*, is also used.

**Irregular verbs.**—The following verbs are also irregular :—

*kar<sup>a</sup>nō*, to do, past participle *kīyō* (fem. *kī* or *kīvī*) or *kariyō*.

*lēw<sup>a</sup>nō*, to take, past participle *līvō* (fem. *lī* or *līvī*).

*dēw<sup>a</sup>nō*, to give, past participle *dīyō* (fem. *dī* or *dīvī*).

*plw°nō*, to drink, past participle *pīyō* (fem. *pī* or *pīvī*).

*jāw°nō*, to go, past participle *gayō* (fem. *gāi*).

*kah°nō*, *kāi°nō*, or *kāiw°nō*, to say, 3. pres. *kawāi*; past participle *kayō* (fem. *kahī* or *kaī*); conjunctive participle *kāiyar*.

Like *kah°nō* are conjugated *rah°nō*, to remain, and *bah°nō*, to flow.

The past participles of *kar°nō*, *dēw°nō* and *lēw°nō* are sometimes *kīnō*, *kīdhō* or *kīdō*; *dīnō*, *dīdhō* or *dīdō*; and *līnō*, *līdhō* or *līdō*, respectively. Similarly *khāw°nō*, to eat, makes *khādhō*. *Mar°nō*, to die, has *marīyō* or *muchyō*. *Dēkh°nō*, to see, has *dīthō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *kasālō bhug°tan lāgō*, he began to feel want.

**Causal verbs.**—These are formed generally as in Hindī except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *wāw*, not *wā*. Thus, *uḍ°nō*, to fly; causal *uḍāw°nō*; double causal *uḍ°wāw°nō*. Root vowels are shortened as in Hindī, viz., *ā* to *a*; *ī*, *ē*, and *āi* to *i*; and *ū*, *ō*, and *āū* to *u*.

Causals formed like *mār°nō*, to kill, from *m°r°nō*, to die, and *khōl°nō*, to open, from *khul°nō*, to be open, are as in Hindī.

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah°nō*, to flow, *bawāw°nō*, and from *kah°nō*, to say, *kawāw°nō*.

The following do not follow the usual Hindī rules:—

*dēw°nō*, to give, causal *dirāw°nō*, double causal *dir°wāw°nō*.

*lēw°nō*, to take, causal *lirāw°nō*, double causal *lir°wāw°nō*.

*sūw°nō*, to sew, causal *sūwāw°nō*.

*khāw°nō*, to eat, causal *khawāw°nō*.

*pīw°nō*, to drink, causal *piwāw°nō*.

**Negative voice.**—A kind of negative voice is formed by conjugating the present participle with the verb *rah°nō*, to remain. Thus *gātō rah°nō*, is ‘not to sing,’ not (as in Hindī) ‘to continue singing.’ Dr. Kellogg gives the following example of this idiom, *kīwān jāḡ-dō kāi manakh mahāi ātā rahāi*, shut the door that people may not come in.

**Passive voice.**—Mārwārī has a regular inflected passive voice, formed by adding *ij* to the root of the primitive verb. Thus, *mār°nō*, to strike; *marīj°nō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are:—

Active.	Passive.
<i>kar°nō</i> , to do	<i>karīj°nō</i>
<i>khāw°nō</i> , to eat	<i>khawīj°nō</i>
<i>lēw°nō</i> , to take	<i>lirīj°nō</i>
<i>dēw°nō</i> , to give	<i>dirīj°nō</i> .

Even neuter verbs can take this passive (cf. the Latin *luditur a me*), and are then construed impersonally. Thus, from *āw°nō*, to come, we have *awīj°nō*, to be come; *mhaĩ-sũ awījāi nahĩ*, by me it is not come, I cannot come. Other examples of these passives, *mhaĩ marījiyō*, I was struck; *thāĩ-sũ nahĩ khawījāi-lā*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *ā* to the root in the languages of Hindostan proper.

**Compound verbs.**—These are as in Hindi, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *warō*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Warō* is used when the action is reflexive, and makes a kind of middle voice, as in *warō lēw<sup>a</sup>nō*, to take for oneself.

Examples are :—

*parō mār<sup>a</sup>nō*, to kill (Hindi *mār-ḍāl<sup>a</sup>nā*).

*parō jāw<sup>a</sup>nō*, to go away (Hindi *chalā-jānā*).

*parō uṭh<sup>a</sup>nō*, to rise up (Hindi *uṭh-jānā*).

*thū<sup>h</sup> warō jā*, thou (masc.) go away.

*thū<sup>h</sup> warī jā*, thou (fem.) go away.

*ū pōthī warī lēwāi*, let him take the book for himself.

*hū<sup>h</sup> pōthī warī lēū<sup>h</sup>-hū<sup>h</sup>*, I take the book for myself.

*ū pōthī parī dēhī*, he will give the book away.

*mhāi<sup>h</sup> chāb<sup>a</sup>kiyā<sup>h</sup> rī dīvī-hāi*, I have given (so and so) stripes.

**Frequentative verbs** are formed with the infinitive in *bō*, and not as in High Hindi. Thus, *jābō kar<sup>a</sup>nō*, to go frequently.

**Inceptive verbs** are formed with the infinitive in *u*, as in *uwō kasālō bhug<sup>a</sup>tan lāgō*, he began to experience want.

**Vocabulary.**—Mārwarī vocabulary is much nearer that of Gujarātī than that of Hindi. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word *nē* or *nāi*, and, and the Gujarātī termination *īj* or *hīj* used to give emphasis, and connected with the Śaurasēnī Prakrit *jjēva*, as in *in-sū<sup>h</sup>-hīj*, even from these; *mār<sup>a</sup>warī bhākhā-rī unnati hōw<sup>a</sup>nā-sū<sup>h</sup> mār<sup>a</sup>warī-rō tō phāy<sup>a</sup>dō huwāi-īj*, by importance being attached to the Mārwarī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *kar<sup>a</sup>sī-jēj*, he will certainly do.

The termination *rō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *badō-rō ḍāw<sup>a</sup>rō*, the elder son; *jakō-rī gaw-rī kachēri-mā<sup>h</sup> ubō-rī hāi*, the cow which is standing in court. It will be seen that the *ō* in *jakō* and *ubō* is not changed for the feminine when *rō* follows.

## CENTRAL EASTERN RĀJASTHĀNĪ.

The Central Eastern dialect of Rājasthānī contains four forms of speech which are recognised by natives as independent dialects. These are Jaipurī, Ajmērī, Kishangarhī, and Hārautī. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipurī and Hārautī. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipurī is the most important and may be taken as typical of the rest.

Eastern Rājasthānī is spoken in the centre and south of the Jaipur State and in the Thakurate of Lawa and those parts of Tonk which are close to Jaipur, in the greater part of the Kishangarh State, and the adjoining portion of the British district of Ajmer, in the Hāyā States of Bundi and Kota (hence the name Hārautī), and in the adjoining portions of the States of Gwalior, Tonk (*Pargana Chabra*), and Jhallawar.

On its north-east, Eastern Rājasthānī has the Mēwātī dialect of the same language; on its east, in order from north to south, the Ḍāṅg sub-dialects of the Braj Bhāshā spoken in East Jaipur, the Bundēlī of the centre, and the Mālvi of the south, of the Gwalior Agency of Central India. On its south it again has Mālvi and also the Mēwārī form of Mārwarī and on its west and north-west Mārwarī. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

We have taken Jaipurī as the standard of Eastern Rājasthānī. In the year 1898 His Highness the Maharaja of Jaipur published the results of a special linguistic survey of the State, which was conducted by the Rev. G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipurī. These are Tōrāwātī, of the Tōmar country in the north of the State, standard Jaipurī in the centre, Kāṭhairā and Chaurāsī in the south-west, and Nāgarchāl and Rājāwātī in the south-east. Kishangarhī is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmēr, and Ajmērī over the east centre of the latter district. Hārautī is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhallawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hārautī called Sipārī or Shiopurī.

We thus get the following figures for the dialects and sub-dialects of Eastern Rājasthānī :—

Number of speakers.

JAIPURĪ—

Standard	.	.	.	.	.	.	.	.	.	790,231
Tōrāwātī	.	.	.	.	.	.	.	.	.	342,554
Kāṭhairā	.	.	.	.	.	.	.	.	.	127,957
Chaurāsī	.	.	.	.	.	.	.	.	.	182,133

Carried over . 1,442,875

	Brought forward	1,442,875	
Nāgarchāl . . . . .		71,575	
Rājāwāṭi . . . . .		173,449	
		<hr/>	1,687,899
Kishangarhī . . . . .			116,700
Ajmēri . . . . .			111,500
Hārāuti—			
Standard	943,101		
Sipāri	48,000		
	<hr/>		991,101
		<hr/>	<hr/>
TOTAL EASTERN RĀJASTHĀNĪ			2,907,200

No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mārwārī, and there can be little doubt that the figures given for that dialect include many speakers of Jaipurī and its related forms of speech.

Jaipurī has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Dādūjī and his followers. Regarding these, the Rev. John Traill, writing in 1884, says as follows:—

“It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. This man was born in Ahmedabad in A.D. 1544, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Nāgā soldiers of Jaipur form a part of them.

The Book, or Bāṇī of Dādū, I have translated into English. One of the copies of the Bāṇī now in my possession was written 234 years ago. In the Bāṇī there are 20,000 lines, and in Dādū's life, by Jān Gōpāl, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwārās founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written:—

Gharīb Dās . . . . .	32,000 lines.
Jaisā . . . . .	124,000 „
Prayāg Dās . . . . .	48,000 „
Rajab-jī . . . . .	72,000 „
Bakhnā-jī . . . . .	20,000 „
Śaṅkar Dās . . . . .	4,400 „
Bābā Banwārī Dās . . . . .	12,000 „
Sundar Dās . . . . .	120,000 „
Mādhō Dās . . . . .	68,000 „

And so on, through all the 52 disciples. All are said to have written more or less.

I say ‘are said to have written,’ for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dādū's immediate disciples: their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 340 years of this sect's existence.”

The Dādū-panthīs are an offshoot of the sect founded by the celebrated Kabīr. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipurī, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

The name ‘Jaipurī’ employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhuṇḍhārī, or

Jaipurī. Its various names.

the language of the Dhundhār country. This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawati and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*dhūṇḍh*) on the western frontier of the State.<sup>1</sup> Other names employed by natives are *Jhār-sāhī bōlī*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kāṭī-kūṭī-kī bōlī*, or the speech of *kāṭī-kūṭī*, from the peculiar word *kāṭī*, which, in Jaipurī, means 'what'? The people of Shekhawat do not use the Jaipurī word *mālai*, on, and they facetiously call a speaker of Jaipurī a '*mālai-hālō*', or 'man who uses *mālai*.'

I know of the following works which deal with Jaipurī, and with the Dādū-Panthis:—

## AUTHORITIES—

- WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus.*—*Asiatick Researches*, Vol. xvi (1828). A Sketch of the Dādū-Panthis on pp. 79 and ff. Reprinted on pp. 103 and ff. of Vol. i. of *Essays and Lectures on the Religion of the Hindus*. London, 1861.
- SIDDONS, LIEUT. G. R.—(Text and) *Translation of one of the Granthas, or Sacred Books, of the Dādū-panthi Sect.* *Journal of the Asiatic Society of Bengal*, vi (1837), pp. 480 and ff., 750 and ff.
- TRAILL, REV. JOHN.—*Memo. on Bhasha Literature.* Jaipur, 1884.
- ADELUNG, JOHANN CHRISTOPH.—*Mithridates oder allgemeine Sprachkunde*, etc. Vol. iv. Berlin, 1817. Brief notices of Jaipurī on pp. 488 and 491.
- KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, of Rājputānā . . . . . also the colloquial Dialects with copious philological notes* Second Edition, London, 1893. Amongst the Rajputana Dialects described is Jaipurī, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mēwārī.
- MACALISTER, REV. G.—*Specimens of the Dialects spoken in the State of Jeypore.* Allahabad, 1898. (Contains Specimens, a Vocabulary, and Grammars.)

Of the above, Mr. Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State. It is a Linguistic Survey of the entire State.

For books and the like the ordinary Dēva-nāgarī character is employed. The written character is the same as that found in Marwar, and is described on p. 19.

As excellent materials are available, and as Jaipurī can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities. This is mainly based on the Grammar, Rev. G. Macalister's excellent work, and has additions here and there gathered from my own reading.

As regards **pronunciation**, we may note a frequent interchange of the vowels *a* and *i*. Thus, *piṇḍat*, a *paṇḍit*; *siṛ gayō* = Hindōstānī *saṛ gayā*, it decayed; *minakh* for *mānukh*, a man; *dan* for *dīn*, a day. The vowel *ō* is sometimes represented by *ū*, as in *dīnū*, instead of *dīnō*, given; *kyū*, instead of *kyō*, why. The diphthong *ai* is preferred to *ē*, as in *maī*, in. In words borrowed from Persian ending in *h* followed by a consonant, an *i* is inserted as in *jhair* for *zahr*, poison, *sair* for *shahr*, a city.

As regards consonants, aspiration is commonly omitted. Thus we have both *bī* and *bhī*, also; *kusī*, for *khusī* (Persian *khushī*), happiness; *ādō*, half; *sīk'bō*, to learn; *kār'bō*, to draw, pull; *lād'bō* (for *lādh'bō*), to obtain; *dē* for *dēh*, a body; *sāy* for *sahāy*, help. In *phaṛ'bō* for *parh'bō*, to read, and *chhaṛ'bō* for *charh'bō*,

<sup>1</sup> See Chapter I of the *Annals of Amber* in Tod's *Rajasthan*.

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *jhair* for *zahr*, poison, already quoted and *bhagat* (i.e., *bakhat* for *waqt*) time.

We have seen that in words like *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rah<sup>a</sup>bō*, to remain, and *kah<sup>a</sup>bō*, to speak, which are frequently written *raibō* and *kaibō* respectively. More often, however, *kah<sup>a</sup>bō* is written *khaibō*, with the aspiration transferred to the first consonant. So we have *khū<sup>h</sup>-chhū<sup>h</sup>*, I say; *khai-chhai*, he says; *khai*, it (fem.) was said; *khā<sup>h</sup>ī*, a story; *mhārāj*, for *mahārāj*, a king; *bhaītō*, for *bah<sup>a</sup>tō*, floating; *mhārō*, for *mahārō* (Hindōstānī *hamārā*), my; *thārō*, for *tahārō*, thy.

The letters *n* and *l* often appear as cerebrals (𑀓 *n* and 𑀔 *l* respectively). This is a survival from old times. The rule is (as in Pañjābī, Marāṭhī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* was doubled in the Prakrit stage of the language, it remains a dental; but when it was not so doubled it is cerebralised. Thus we have :—

Prākṛit.	Rājasthānī.
<i>dīnnu</i> , given	<i>dīnū</i> (dental <i>n</i> )
<i>ghallai</i> , he throws	<i>ghālai</i> (dental <i>l</i> )
<i>bolliau</i> , spoken	<i>bōlyō</i> (dental <i>l</i> )
<i>challiau</i> , gone	<i>chālyō</i> (dental <i>l</i> )
But <i>janau</i> , a person	<i>janō</i> (cerebral <i>n</i> )
<i>bālu</i> , a child	<i>bāl</i> (cerebral <i>l</i> )
<i>chalianu</i> , gone	<i>chalyō</i> (cerebral <i>l</i> )
<i>kālu</i> , time	compare <i>kāl</i> , a famine

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences with *a*, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and; *ak*, that; *k* (for *kai*), or; *as*, he, by him, his, she, etc.

As *ak* often takes the form *k*, it is liable to be confused with *k*, or. The word *as* meaning 'he,' etc., is not recognised in Mr. Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundēlī and in Eastern Hindī.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, *करर karar* is 'having done,' but *कखोर karyō-r*, for *karyō-ar*, did and.

Examples of the use of these enclitics are as follows :—

*ar*, and :—

*chhō<sup>a</sup>kyō bēṭō . . . chalyō-gāyō ar . . . āp-kō dhan uṛā-dīnū*, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided.

*ādī rāt gai-r (गईर) kāwar-jī nāi-nai bōlyā*, midnight passed, and the youth spoke to the barber.



*ũ-nai dūr-sũ ātō dēkhyō-r* (देख्योर) *bāp-nai dayā ā-gai*, from a distance he saw him coming, and pity came to the father.

*ak*, that :—

*jō thē puchhō-k* (पूछोक्) ‘*mhē kãĩ karã?*’ *tō mai yā khũ-chhũ-k* (खूंछूंक्) ‘*aurã-kī sāy karbā-nai sudā tyār rahō-k* (रहोक्) *jĩ-sũ thē kām-kā minakh whai-jāwō*, if you ask **that** ‘what shall we do?’ then I am saying this **that** ‘always remain ready to help others **that** by this you may become a useful man.’

On the other hand, the initial *a* is not elided in *ĩ lāyak kōnai ak thã-kō bēṭā bājũ*, I am not so worthy **that** I should be called thy son.

*k*, or :—

*kãĩ thē jāsyō-k* (जास्योक्) *kōnai*, will you go **or** not.

*wō rōṭi khāi-chhai-k* (खाईछैक्) *dūdh piyō chhai*, has he eaten bread **or** drunk milk.

*as*, *asī*, pronominal suffix of the third person :—

*āp bichārī-as ab aiḍai raibā-kō dharam kōnai*,—**she** herself considered ‘it is not proper to stay here.’ Here the initial *a* is not elided.

*rāṇi puchhī-s*, ‘*wā kãĩ bāt chhai?*’—the queen asked (*lit.* by the queen it was asked-**by-her**), ‘what is that thing?’

*mā-nai-s khāi kōnai*, he did not tell it to **his** mother. This suffix sometimes takes the form *asī* as in *ĩ nāḍi-mai hīrā mōṭi whai-sī*, in this river **there** are diamonds and pearls. *cf.* *kanai-sī-k*, near (him).

*jid aiḍai sāsarai-s gāwār-ī-gāwār chhā-ī*, then there in **his** father-in-law’s house they verily were perfect boors.

*khã gayō-s*, where did **he** go?

*wō kyō āyō nai-s*, why did **he** not come.

*mai-s tō aiḍai-ī chhō*, **it** was I who was here.

Here the *as* does little more than emphasize the word *mai*.

There is one more enclitic particle added to adjectives of quantity and kind. It also is *k*. It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāśmīrī and Bihārī, originally meant, of him,’ ‘of her,’ ‘of it,’ or ‘of them.’ Thus, कतरो *katrō* or कतरोक् *katrō-k*, feminine कतरी *katrī* or कतरीक् *katrī-k*, how much? *kasyō* or *kasyō-k*, feminine *kasyī* or *kasyī-k*, of what kind. *Katarō-k* probably means literally ‘how much of him?’

## DECLENSION.

**Nouns Substantive.**—The usual genders are masculine and feminine. There are also occasional occurrences of a neuter, as in *sunyũ*, it was heard. The masculine would be *sunyō*, and the feminine *sunī*.

As regards **declension**, there are wide divergencies from the system which is familiar in Hindōstānī.

*Tadbhava* nouns, which in Hindōstānī end in *ā*, in Jaipurī end in *ō*. Thus, *ghōṛō*, a horse (Hindōstānī *ghōṛā*). The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōṛā-kō*, of a horse; *ghōṛā*, horses. The oblique

plural ends in *ā̃*, as *ghōṛā̃*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōṛai*. This is employed as a locative, and means 'in a horse.' It is also used to form the case of the agent, 'by a horse.' On the other hand, the agent is equally often the same in form as the nominative. Thus, *pōtō khai* or *pōtai khai*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *pōtō*, a grandson, which is that employed by Mr. Macalister as an example :—

	Singular.	Plural.
Nom.	<i>pōtō</i>	<i>pōtā</i>
Agent	<i>pōtō, pōtai</i>	<i>pōtā, pōtā̃</i>
Loc.	<i>pōtai</i>	<i>pōtā̃</i>
Obl.	<i>pōtā</i>	<i>pōtā̃</i>
Voc.	<i>pōtā</i>	<i>pōtō, pōtāwō</i>

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindōstānī. The locative may also be formed with postpositions as in Hindōstānī.

The postpositions which form cases are as follows :—

Accusative	<i>nai, kai.</i>
Dative	<i>nai, kanai.</i>
Ablative	<i>sā̃, saĩ.</i>
Genitive	<i>kō.</i>
Locative	<i>maĩ</i> (in), <i>ūpar</i> or <i>mālai</i> (on).

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *kai* and *nai* are by origin locatives (like *pōtai*) of genitive suffixes *kō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *kai-nai*. It usually means 'near': hence 'to' after verbs of motion.

The genitive suffix *kō* has an oblique masculine *kā* and a feminine *kī*. Thus, *pōtā-kō ghōṛō*, the horse of the grandson; *pōtā-kā ghōṛā-mālai*, on the horse of the grandson; *pōtā-kī bāt*, the word of the grandson. It has also a locative form *kai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *āp-kai sīs<sup>r</sup>rai lugāi kanai gayō*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *mālai*; hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative; thus, *kanai* for *kai-nai* explained above; *āp-kō mātthō ar nāk pāṇī-kai bārā-nai rākhai-chhai*, it keeps its head and nose outside the water; *sait-kai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have *thā̃-kai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mūḷā āgai*, before the mouth, for *mūḷā-kai āgai*.

The locative postposition *mālai* is sometimes used with the locative of the genitive, as in *sait-kai mālai* above, and is sometimes attached directly to the oblique base, as in *pōtā-mālai*, on the grandson.

Other examples of the locative in *ai* are *akkal thikānai ai*, his sense came into a right condition; *jō bātō mhārai bātai āwar*, what share comes into my share, whatever my share of the property may be. In the plural we have *kuggaiā̃*, in evil ways.

I have only noted this locative in *ai* in the case of tadbhava nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā*. Thus, *bāgā chālā*, let us go into the garden; *bazārā chālā*, let us go to market; *dukānā-maī rahyō*, he remained in the shop; *pāchhā* (as well as *pāchhai*), behind. These are all (except perhaps *pāchhā*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *gōdyā*, on the lap; *gōḍalyā*, on the knees; *gōḍapōṭhyā*, on the back; *dhartyā*, on the ground; *bēlyā*, early; *bhaiyā*, on the ground; *hatēlyā*, on the palm of the hand; *maryā* (oblique form of an obsolete verbal noun *marī*) *pāchhai*, after dying.

Omitting this locative in *ā*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than tadbhavas in *ō* :—

	Singular.	Plural.
Nom.	<i>rājā</i> , a king	<i>rājā</i>
Agent	<i>rājā</i>	<i>rājā, rājā</i>
Obl.	<i>rājā</i>	<i>rājā</i>
Nom.	<i>bāp</i> , a father	<i>bāp</i>
Agent	<i>bāp</i>	<i>bāp, bāpā</i>
Obl.	<i>bāp</i>	<i>bāpā</i>
Nom.	<i>chhōrī</i> , a girl	<i>chhōryā</i>
Agent	<i>chhōrī</i>	<i>chhōryā</i>
Obl.	<i>chhōrī</i>	<i>chhōryā</i>
Nom.	<i>bāt</i> (fem.) a thing, a word	<i>bātā</i>
Agent	<i>bāt</i>	<i>bātā</i>
Obl.	<i>bāt</i>	<i>bātā</i>

The following examples illustrate the use of **adjectives** —

*ēk chōkhō minakh*, a good man.

*ēk chōkhā minakh-kō*, of a good man.

*chōkhā minakh*, good men.

*chōkhā min<sup>a</sup>khā-kō*, of good men.

Comparison is formed with the ablative, as in Hindōstānī. Thus, *ū-kō bhāi ū-kī bhāiṇ-sū lambō chhai*, his brother is taller than his sister. Sometimes *bīch*, between, is used, as in *wō maryō kīḍō ū bīch baḍō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

**PRONOUNS.**—The pronoun of the **first person** is *maī*. It has two plurals, one *āpā*, we (including the person addressed), and another *mhē*, we (excluding him). If you say to your cook ‘we shall dine to-night at eight o’clock,’ and if you employ *āpā* for ‘we,’ you invite him to join the meal, while if you employ *mhē*, you do not.

The following are the principal forms :—

	Singular.	(excluding the person addressed.)	Plural. (including him.)
Nom.	<i>maī</i>	<i>mhē</i>	<i>āpā</i>
Agent	<i>maī</i>	<i>mhē</i>	<i>āpā</i>
Acc.-Dat.	<i>mū-nai, ma-nai, mharai</i>	<i>mhā-nai, mhā-kai</i>	<i>āpā-nai, āp<sup>a</sup>ai</i>
Genitive	<i>mhārō (-rā, -rī, -rai), mhā<sup>a</sup>lō</i>	<i>mhā-kō</i>	<i>āp<sup>a</sup>ū</i>
Oblique form.	<i>mū, ma, maī</i>	<i>mhā</i>	<i>apā</i>

In the above *mhārō* is treated exactly like a genitive in *kō*. So is *āp<sup>a</sup>nū*, obl. masc. *āp<sup>a</sup>nā*, locative *āp<sup>a</sup>nai*, fem. *āp<sup>a</sup>nī*. Note that *āp<sup>a</sup>nū* means 'our,' not 'own.' Mr. Macalister gives the following examples of its use :—

*āp<sup>a</sup>nū ghōṛō gayō*, our horse went.

*āp<sup>a</sup>nā chhōrā yō kām karyō-chhai*, our boys have done this deed.

*wō āp<sup>a</sup>nā ghōṛā-mālai baiṭhyō*, he is seated on our horse.

*wō āp<sup>a</sup>nā chhōrā-nai phayāwai-chhai*, he is teaching our children to read.

The principal forms of the pronoun of the **second person** are :—

	Singular.	Plural.
Nom.	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc.-Dat.	<i>tū-nai, ta-nai, thārai</i>	<i>thā-nai, thā-kai</i>
Gen.	<i>thārō (-rā, -rī, -rai)</i>	<i>thā-kō</i>
Obl.	<i>tū, ta, tāi</i>	<i>thā</i>

The genitive *thārō* is treated exactly like a genitive in *kō*.

I have pointed out that the accusative-dative suffixes *nai* and *kai* are really locatives of genitive suffixes. Here further note that the accusative-datives *mhārai* and *thārai* are locatives of the genitives *mhārō* and *thārō* respectively.

The **Reflexive pronoun** is *āp*, self. It is declined regularly, its genitive being *āp-kō*. It should be noted that the use of *āp-kō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōṭ<sup>i</sup>kyō āp-kā bāp-nai khai*, the younger (son) said to his father, but also *maī ūṭh<sup>a</sup>syū ar mhārā* (not *āp-kā*) *bāp-kanai jāsyū*, I will arise and go to my father.

The **Demonstrative pronouns**, including the pronoun of the **third person**, are *yō*, this; and *wō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindī, too) we may quote *chhōrā chhōryā ar barā ād<sup>a</sup>myā-kai chīrō jī-sū lagāwai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jīd* means both 'then' and 'when,' as in *jīd nāi . . . rōbā lāgyō jīd rāṇī khai*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yī*, *wā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *wō*.

Yō, this.			Wō, that.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i>
Agent	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i> or <i>yā</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i> or <i>wā</i>
Acc.-Dat.	<i>ī-nai, -kai</i>	<i>yā-nai, -kai</i>	<i>ū-nai, -kai</i>	<i>wā-nai, -kai</i>
Gen.	<i>ī-kō</i>	<i>yā-kō</i>	<i>ū-kō</i>	<i>wā-kō</i>
Obl.	<i>ī</i>	<i>yā</i>	<i>ū</i>	<i>wā</i>

The **Relative pronoun**, which in the form *jō* is also used as a demonstrative pronoun, is thus declined :—

		Singular.	Plural.
Nom.	.	<i>jō</i> or <i>jyō</i> , (fem.) <i>jī</i>	<i>jō</i> or <i>jyō</i>
Agent	.	<i>jō</i> or <i>jyō</i> , (fem.) <i>jī</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc.-Dat.	.	<i>jī-nai</i> , - <i>kai</i>	<i>jā-nai</i> , - <i>kai</i> ; <i>jyā-nai</i> , - <i>kai</i>
Gen.	.	<i>jī-kō</i>	<i>jā-kō</i> , <i>jyā-kō</i>
Obl.	.	<i>jī</i>	<i>jā</i> , <i>jyā</i>

The **Interrogative pronouns** are *kuṇ*, who? and *kāṭī*, what? Neither changes in declension. Thus *kuṇ-kō*, of whom? *kāṭī-kō*, of what? The word *kāṭī* is typical of Jaipuri, which is hence locally called the *kāṭī-kūṭī-kī bōlī*.

*Kōi* means 'any' and *kēi*, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindōstānī *kuchh*, anything, nor can I find it in the specimens.

### CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows :—

*Present*, I am, etc.

	Sing.	Plur.
1.	<i>chhū</i>	<i>chhā</i>
2.	<i>chhai</i>	<i>chhō</i>
3.	<i>chhai</i>	<i>chhai</i>

The *Past*, I was, etc., is sing., masc., *chhō*, fem. *chhī*; plur., masc., *chhā*, fem. *chhī*. It does not change for person.

The Verb *whaibō*, to become, is irregular. The following are its principal parts :—

<i>Infinitive.</i>	<i>whaibō</i> , <i>hōbō</i> , <i>whaiṇū</i> , or <i>hōṇū</i> , to become.
<i>Present Participle.</i>	<i>whaitō</i> , <i>hōtō</i> , becoming.
<i>Past Participle.</i>	<i>huyō</i> , become.
<i>Conjunctive Participle.</i>	<i>whair</i> , <i>hōr</i> , having become.
<i>Adverbial Participle.</i>	<i>whaitāṭī</i> , <i>hōtāṭī</i> , immediately on becoming.
<i>Noun of Agency.</i>	<i>whait</i> , <i>hōt</i> , <i>hōbākālō</i> , <i>hōbālō</i> , <i>hōṇhār</i> , <i>hōbākō</i> , <i>hōtib</i> , or <i>hōtab</i> , one who becomes or is about to become.

*Simple Present* :—

I become, I may become, etc.

	Sing.	Plur.
1.	<i>hōū</i> , or <i>hū</i>	<i>whā</i>
2.	<i>hōy</i> , <i>whai</i>	<i>hō</i>
3.	<i>hōy</i> , <i>whai</i>	<i>whai</i>

**Future.**

Of this there are two forms, *viz.*—

I shall become, etc.

## I.

Sing.	Plur.
1. <i>hōñ-lā, hōñ-lō, hñlā, or hñlō</i>	<i>whñ-lā</i>
2. <i>hōy-lō, hō-lō, whailō</i>	<i>hō-lā</i>
3. <i>hōy-lō, hō-lō, whai-lō</i>	<i>whai-lā, or hō-lā</i>

## II.

1. <i>hōsyñ</i>	<i>hōsyñ</i>
2. <i>hōsī</i>	<i>hōsyō</i>
3. <i>hōsī</i>	<i>hōsī</i>

**Imperative.**—2. sg., *whai*, pl., *hō* ; respectful *whījō. whaijō, or hōjō.*

The other tenses are regularly formed from these elements.

**Finite Verb.**—The conjugation of the Finite Verb differs widely from that of Hindōstānī. Not only are the auxiliary verbs different, but so are the radical tenses and participles of the verb.

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mār<sup>a</sup>tō-chhñ*, but *mārñ-chhñ*, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *ai*. Thus *mañ mār<sup>a</sup>i-chhō*, not *mañ mār<sup>a</sup>tō-chhō*, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindōstānī future, *lā* or *lō* being substituted for *gā*. Thus *mañ mārñ-lā* or *mañ mārñ-lō*, I shall strike. In the plural *lā* is alone used, and not *lō*.

The second form of the future has *sy* or *sī* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *mañ mār<sup>a</sup>syñ*, I shall strike.

The Infinitive ends in *bō* or *ñū*, thus *mār<sup>a</sup>bō* or *mār<sup>a</sup>ñū*.

The Conjunctive Participle takes the termination *ar* or, after a vowel, *r*. Thus, *mārar*, having struck; *dēr*, having given. This termination must be distinguished from the enclitic particle *ar* or *r* meaning 'and,' with which it has nothing to do. It is derived from *kar*, of which the *k* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindōstānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *nai*. Thus 'he struck the horse' would be:—

*Hindōstānī*—

*us-nē ghōṛē-kō mārā*

*Jaipurī*—

*wo ghōṛā-nai mār<sup>a</sup>yo*

*English*—

*by-him to-the-horse it-was-struck.*

With these remarks I give the following conjugational forms of the verb *mār<sup>a</sup>bō*, to strike :—

<i>Infinitive.</i>	<i>mār<sup>a</sup>bō</i> (obl. <i>mār<sup>a</sup>bā</i> ) or <i>mār<sup>a</sup>ṃū</i> (obl. <i>mār<sup>a</sup>ṃā</i> ), to strike.
<i>Present Participle.</i>	<i>mār<sup>a</sup>tō</i> , striking.
<i>Past Participle.</i>	<i>māryō</i> (obl. sing. and nom. plur. masc. <i>māryā</i> ; fem. <i>mārī</i> ), struck.
<i>Conjunctive Participle.</i>	<i>mārar</i> , having struck.
<i>Adverbial Participle.</i>	<i>mār<sup>a</sup>tāṇi</i> , immediately on striking.
<i>Noun of Agency.</i>	<i>mār<sup>a</sup>bāhālō</i> , <i>mār<sup>a</sup>tālō</i> , <i>mārārō</i> , or <i>mār.īkō</i> , a striker.

*Simple Present and Present Subjunctive—*

I strike or may strike, etc.

	Sing.	Plur.
	1. <i>mārū</i>	<i>mārā</i>
	2. <i>mārai</i>	<i>mārō</i>
	3. <i>mārai</i>	<i>mārai</i> <sup>1</sup>
<i>Future—</i>	I shall strike, etc.	
I.	1. <i>mārū-lā</i> or <i>mārū-lō</i>	<i>mārā-lā</i>
	2. <i>mārai-lō</i>	<i>mārō-lā</i>
	3. <i>mārai-lō</i>	<i>mārai-lā</i>
	(Fem. <i>mārū-lī</i> , pl. <i>mārā-lī</i> , and so on.)	
II.	1. <i>mār<sup>a</sup>syū</i>	<i>mār<sup>a</sup>syā</i>
	2. <i>mār<sup>a</sup>sī</i>	<i>mār<sup>a</sup>syō</i>
	3. <i>mār<sup>a</sup>sī</i>	<i>mār<sup>a</sup>sī</i>

(The masculine and the feminine are the same in this form.)

*Present Definite—*

I am striking, etc.

	1. <i>mārū-chhū</i>	<i>mārā-chhā</i>
	2. <i>mārai-chhai</i>	<i>mārō-chhō</i>
	3. <i>mārai-chhai</i>	<i>mārai-chhai</i>

*Imperfect—*

I was striking, etc.

	1. <i>maĩ mārai-chhō</i>	<i>mhē mārai-chhā</i>
	2. <i>tū mārai-chhō</i>	<i>thē mārai-chhā</i>
	3. <i>wō mārai-chhō</i>	<i>wai mārai-chhā</i>

(Fem. sing. and pl. *mārai-chhī*.)

*Past—*

I struck (by me was struck), etc.

	1. <i>maĩ māryō</i>	<i>mhē māryō</i>
	2. <i>tū māryō</i>	<i>thē māryō</i>
	3. <i>wō māryō</i>	<i>wai māryō</i>

Other forms are :—

<i>Perfect</i>	<i>maĩ māryō chhai</i> , I have struck.
<i>Pluperfect</i>	<i>maĩ māryō chhō</i> , I had struck.
<i>Past Conditional</i>	<i>jai maĩ mār<sup>a</sup>tō</i> , if I had struck.

<sup>1</sup> Note that the 3rd plural is not nasalised.

Similarly we have, after the analogy of Hindōstānī, *maĩ mār'tō-hũ*, I may be striking; *maĩ mār'tō-hũ-lō*, I shall be striking, I may be striking; *jai maĩ mār'tō-ichaitō*, were I striking; *maĩ mār'yō-ichai*, I may have struck; *maĩ mār'yō-ichai-lō*, I shall have struck, or may have struck; *jai maĩ mār'yō-ichaitō*, had I struck.

The following **irregularities in conjugation** have been noted by me.

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggyō*, as well as *laggyō*, he began.

The word *khaichai* is used over and over again in Mr. Macalister's selections, and usually appears to have the meaning of 'he said.' It seems to be a corruption of *kahai-chhai*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nimāḍī. See p. 61.

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dinū* or *dīyō*. Similarly *lēbō*, to take, has *lyō* and *linū* or *liyō*. *Kar'bō*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *gayō*, *giyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bāp-nai khaĩ*, he said to his father; *ũ-nai pūchhi*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

**Compound verbs** are much as in Hindōstānī. *Nākh'bō* is used like *ḍālnā* in that language. Thus, *chhōrā-nai mār-nākh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar'bō kar'jē*, do continually, keep doing, = Hindōstānī *kiyā kījiyē*. Inceptives are formed with the oblique infinitive, as in *raibā lāgyō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-ācō*, bring; *jīy-āyō*, he came to life; *lādy-āyō*, he was found. In Dēva-nāgarī these words are written ल्यावो, जीयायो, and लायायो respectively.

**Causals** are formed as in Hindōstānī. It may be noted that the causal of *pī'tbō*, to be beaten, is *pī't'bō*.

The usual **Negative** is *kōnai*. Thus, *kōnai*, I am not (worthy); *kōnai rōũ*, I do not weep. Generally the *kō* precedes the verb and *nai* follows, as in *kōi-ī ād'mī kō-dētō-nai*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr. Macalister's *Selections*, we have *nāi kō bōlyō*, the barber said; *nāi kō dukān-maĩ utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōi*, any, and may be considered as equivalent to the English 'at all.'



### NORTH-EASTERN RĀJASTHĀNĪ.

North-eastern Rājasthānī represents Jaipurī merging into Western Hindī, it possesses two sub-dialects; in one, Mēwātī, Jaipurī is merging into the Braj Bhākhā dialect, and in the other, Ahīrwātī, it is merging, through Mēwātī, into the Bāṅgarū dialect.

The populations reported as speaking these two dialects are :—

Mēwātī . . . . .	1,121,154
Ahīrwātī . . . . .	448,945
TOTAL . . . . .	<u>1,570,099</u>

The head-quarters of Mēwātī may be taken as the State of Alwar in Rajputana, and of Ahīrwātī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages.

## MĒWĀTĪ.

Mēwātī is, properly speaking, the language of Mewat, the country of the Mēōs, but it covers a larger tract than this. It is the language of the whole of the State of Alwar, of which only a portion is Mewat. Mēwātī is also spoken in the north-west of the State of Bharatpur and in the south-east of the Panjab district of Gurgaon. These last two areas do fall within Mewat. To the north-west of the Alwar State there is situated the Kot Kasam *Nizāmat* of the Jaipur State and the Bawal *Nizāmat* of the Nabha State. Here also Mēwātī is spoken. The Jaipur and Nabha people call their Mēwātī '*Bīghōtā-kī bōlī*,' a name the exact meaning of which I have failed to ascertain.

The *Alwar Gazetteer* (pp. 167-8) defines the true Mewat country as follows:—The ancient country of Mewat may be roughly described as contained within a line running irregularly northwards from Dig in Bharatpur to somewhat above the latitude of Rewari. Then westwards below Rewari to the longitude of a point six miles west of Alwar city and then south to the Bara stream in Alwar. The line then turning eastwards would run to Dig, and approximately from the southern boundary of the tract.

Mēwātī is bounded on the east by the Braj Bhākhā of Bharatpur and east Gurgaon and on the south by the Dāng dialects of Jaipur. On its north it has the Ahīrwātī of west Gurgaon. On its south-west it has the Tōrāwātī form of Jaipurī, and on the north-west, the mixed dialect of Narnaul *Nizāmat* of Patiala. Beyond this last is Shekhāwātī. The Narnaul dialect will be considered under the head of Ahīrwātī.

Mēwātī itself is a border dialect. It represents Rājasthānī fading off into the Braj Bhākhā dialect of Hindi. It varies slightly from place to place, and, in Alwar, is said to have four sub-dialects, *viz.*:—Standard Mēwātī, Rāṭhī Mēwātī, Nahērā Mēwātī, and Kāṭhēr Mēwātī. Kāṭhēr Mēwātī is also the Mēwātī of Bharatpur. The Kāṭhēr tract consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kāṭhēr Mēwātī is, as might be expected from its position, mixed with Braj Bhākhā. So also, it may be observed, is the Mēwātī of Gurgaon. Nahērā Mēwātī is mixed with Jaipurī. Nahera is the name of the western portion of *Tahsīl* Thana Ghazi which lies in the south-west of Alwar State. The *Rāṭh* (ruthless) tract is the country of the Chauhan Rajputs and lies near the north-west border. Rāṭhī Mēwātī, as well as the Mēwātī of Kot Kasam of Jaipur and Bawal of Nabha is mixed with Ahīrwātī. Over the rest of Alwar the language is Standard Mēwātī. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects:—

Standard Mēwātī	7	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	253,800
Rāṭhī Mēwātī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	222,200
Nahērā Mēwātī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	169,300
Kāṭhēr Mēwātī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	113,300
TOTAL																			758,600	

In Bharatpur, Kāṭhēr Mēwātī is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pabari, and Kama, so that we may put down the total number of speakers

of Kathēr Mēwātī at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

The number of speakers of Mēwātī, in the Mēwātī-speaking tract, is reported to be as follows. It must be explained that the Nābhā State has given no separate figures for the Mēwātī of Bawal, which its return shows as Ahīrwātī, not Mēwātī. I put it down as having roughly about 20,000 speakers :—

Rajputana—		
Alwar . . . . .	758,600	
Bharatpur . . . . .	80,000	
Kot Kasam of Jaipur . . . . .	17,054	
	<hr/>	855,654
Punjab—		
Gurgaon . . . . .	245,500	
Bawal of Nabha . . . . .	20,000	
	<hr/>	265,500
	<hr/>	
	TOTAL .	1,121,154

No figures are available for Mēwātī spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahīrwātī, and 800 speakers of it in Jalaun in the United Provinces.

Literature. I am not acquainted with any literary work in the Mēwātī dialect.

The Rev. G. Macalister has given a short grammar and several specimens of 'Bighōtā,' i.e., the Mēwātī of Bawal and Kot Kasam, in his admirable *Specimens of the Dialects spoken in the State of Jaipur*, to which work frequent reference has been made, when describing the Central Eastern Rājasthānī dialects. The only other allusion to the language with which I am acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

The following account of the Mēwātī dialect is based, partly on Mr. Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect differs from Jaipurī.

The declension of nouns closely follows that of Jaipurī. The only difference is that the agent case can take the postposition *nai* as well as accusative and dative, and that the postposition of the ablative is generally *taĩ* instead of *sũ*. We thus get the following declension of *ghōṛō*, a horse :—

	Sing.	Plur.
Nominative	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛō, ghōṛai, ghōṛā-nai</i>	<i>ghōṛā, ghōṛā, ghōṛā-nai</i>
Accusative	<i>ghōṛā-nai, -kai</i>	<i>ghōṛā-nai, -kai</i>
Dative	<i>ghōṛā-nai</i>	<i>ghōṛā-nai</i>
Ablative	<i>ghōṛā-taĩ</i>	<i>ghōṛā-taĩ</i>
Genitive	<i>ghōṛā-kō (kā, kai, kī)</i>	<i>ghōṛā-kō, etc.</i>
Locative	<i>ghōṛai, ghōṛā-maĩ</i>	<i>ghōṛā-maĩ</i>
Vocative	<i>ghōṛā</i>	<i>ghōṛō</i>

It is unnecessary to give other examples. The Jaipuri grammar gives all that is necessary.

The Genitive suffixes *kō*, *kā*, *kai*, and *kī* are used exactly as in Jaipuri.

**Adjectives** often end in *yō*, where in Hindī they end in *ā*, and in Jaipuri in *ō*. Thus, *āchhyō*, good; *bhāryō*, severe.

We occasionally find remains of a neuter gender, as in *sunyũ*, it was heard.

**Pronouns.**—The following are the forms of the first two personal pronouns :—

	I.	Thou.
Sing. Nom.	<i>maĩ</i>	<i>tũ</i>
Agent	<i>maĩ</i>	<i>taĩ, tũ</i>
Obl.	<i>muj, mũ, mērai</i>	<i>tuj, tũ, tērai</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur. Nom.	<i>ham, hamā</i>	<i>tam, tum, tham</i>
Obl.	<i>ham, mhārai</i>	<i>tam, thārai</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *ap<sup>a</sup>nũ*, obl. *ap<sup>a</sup>nũ*.

The Demonstrative Pronouns are *yō*, this, and *wō* or *bō*, he, it, that. As in Jaipuri, the nominative singular has a feminine form for each, viz.:—*yā* or *ā*, this; *wā*, she. The following is the declension :—

	This.	That.
Sing. Nom.	<i>yō</i> , fem. <i>yā, ā</i>	<i>wō, bō, wōh</i> , fem. <i>wā</i> .
Agent	<i>yō</i> (fem. <i>yā, ā</i> ), <i>ĩ, aĩ</i>	<i>wō, bō</i> (fem. <i>wā</i> ), <i>bĩ, wāĩ</i>
Obl.	<i>aĩ</i>	<i>waĩ, wāĩh</i>
Gen.	<i>aĩ-kō</i>	<i>waĩ-kō, wāĩh-kō</i>
Plur. Nom.	<i>yē, yaĩ</i>	<i>wē, wāĩ, wāĩh</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The Relative and Interrogative Pronouns are thus declined :—

	Who.	Who?
Sing. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jhaĩ, jaĩh</i>	<i>kaĩh</i> (ablative <i>kit-taĩ</i> )
Plur. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jin</i>	<i>kin</i>

As elsewhere in Rajputana, the Relative often has the force of a demonstrative pronoun.

The Neuter Interrogative pronoun is *kē*, what? The oblique form singular is *kyāĩ*.

The Indefinite pronoun *kōĩ*, anyone, has its oblique form *kaĩ* or *kaĩĩ*. 'Anything' is *kimaĩ*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindī.

**CONJUGATION.—Auxiliary Verbs and Verbs Substantive.***Present.* 'I am,' etc.

	Sing.	Plur.
1.	hũ	hã
2.	hai. hā	hō
3.	hai	hai

*Past.* 'I was,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	hō or hau	hī	hā	hī
	or			
	thō	thī	thā	thī

The following are the principal parts of the verb 'to become':—

*Infinitive* *whaibō, hōbō, whaiṇū*, to become.*Present Participle* *hōto, whaitō*, becoming.*Past Participle* *huyō*, become.*Conjunctive Participle* *hō-kar, hōr*, having become.*Noun of Agency* *whaitū, whaiṇhār*, one who becomes.*Simple Present.* 'I become, I may become,' etc.

	Sing.	Plur.
1.	hũ, hũ	whã
2.	whā, whā	hō
3.	whai. whā	whai

Note that (unlike Jaipurī, but like Western Hindī) the 3rd Person Plural is nasalised.

*Present Definite.* *hũ-hũ*, I am becoming.*Imperfect* *whai-hō*, I was becoming.*Future* *hũ-gō*, I shall become.**FINITE VERB.**—The principal parts are:—*Infinitive* *mār<sup>a</sup>bō, mār<sup>a</sup>ṇū*, to strike.*Present Participle* *mār<sup>a</sup>tō*, striking.*Past Participle* *māryō*, struck.*Conjunctive Participle* *mār-kar, mārār, mār-karhāṇī*, having struck.*Noun of Agency* *mārāṇ-wālō*.

*Simple Present.* 'I strike' or 'may strike,' etc.

	Sing.	Plur.
1.	<i>mīrñ</i>	<i>mīrñ</i>
2.	<i>mīrai. mīrā</i>	<i>mīrō</i>
3.	<i>mīrai. mīrī</i>	<i>mīrai</i>

*Definite Present.* 'I am striking,' etc.

Formed, as usual in Rājasthānī, by conjugating the verb substantive with the simple present :—

	Sing.	Plur.
1.	<i>mārñ-hñ</i>	<i>mīrñ-hñ</i>
2.	<i>mārā-hai</i>	<i>mīrō-hō</i>
3.	<i>mārai-hai</i>	<i>mīrai-hai</i>

*Imperfect.* 'I was striking,' etc.

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai*. The same for all persons.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3	<i>mīrai-hō</i>	<i>mārai-hī</i>	<i>mārai-hā</i>	<i>mārai-hī</i>

*Future.* Formed with *gō* (compare Hindī *gā*), as in North Jaipurī.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārñ-gō</i>	<i>mārñ-gī</i>	<i>mārñ-gā</i>	<i>mārñ-gī</i>
2.	<i>mārā-gō</i>	<i>mārā-gī</i>	<i>mārō-gā</i>	<i>mārō-gī</i>
3.	<i>mārai-gō</i>	<i>mārai-gī</i>	<i>mārai-gā</i>	<i>mārai-gī</i>

*Past.* *māryō*, fem. *mārī*; Plur. *māryā*, fem. *mārī*, struck (by me, thee, etc.), as usual.

*Past Conditional.* *mārñtō*, (if I) had struck, etc.

Other tenses can be formed from the above elements, as in Jaipurī.

In other respects, the dialect closely follows Jaipurī.

## AHĪRWĀṬĪ.

Ahīrwāṭī, also called Hīrwāṭī and Ahīrwāl<sup>1</sup> (or the language of the Ahīr country) is spoken in the west of the district of Gurgaon (including the state of Pataudi).<sup>2</sup> It is also found in the Dābar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mēwāṭī. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Tahsil in the south of the district of Rohtak. Further north we have the Bāngarū dialect of Western Hindī, and the Ahīrwāṭī of Delhi and Rohtak, is much mixed with this dialect.

General description.

To the east of Ahīrwāṭī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mēwāṭī, of which Ahīrwāṭī is merely a variety. We may take the centre of the Ahīrwāṭī-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bāngarū is spoken, the language is also Ahīrwāṭī. Again, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Niṣāmat* of Patiala, which has to its north the Dadri *Niṣāmat* of Jind, and to its west the Shēkhāwāṭī territory of Jaipur. To its south, lies the Tōrāwāṭī country of Jaipur. In Dadri of Jind the language is mainly Bāgrī. In Shēkhāwāṭī it is a form of Mārwarī; in Tōrāwāṭī it is a form of Jaipuri; in Alwar it is Mēwāṭī; and in south Nabha it is Ahīrwāṭī. The language of Narnaul of Patiala is also Ahīrwāṭī, but, as may be expected, it is much mixed with the surrounding dialects.<sup>3</sup>

We thus see that Ahīrwāṭī represents the connecting link between Mēwāṭī and three other dialects, Bāngarū, Bāgrī, and Shēkhāwāṭī. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mēwāṭī, and it can only be classed as a form of that dialect of Rājasthānī.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kāttis arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Āsā is said to have founded the fort of Āsirgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of Ἀβίρια and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras in several parts of Western India. In parts of Gujarat itself there are at the present day people

<sup>1</sup> Properly speaking there should be a hyphen in each of these three names. Thus, Ahīr-wāṭī, Hīr-wāṭī, and Ahīr-wāl.

<sup>2</sup> A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

<sup>3</sup> In the original Rough List of Languages, this Narnaul dialect was called Bāgrī-Mēwāṭī. I find that it is simplest to look upon it merely as a form of Ahīrwāṭī.

speaking an Ahīr dialect. The dialect of Rājasthānī spoken in Malwa is usually called Mālvi (distinct from the Mālwaī dialect of Pañjābī), but is also called Ahirī; and that curious form of Gujarātī, which is half a Bhil dialect, and which is generally known as Khāndēśī, also bears the name of Ahirāṇī. Nay more, between Khandesh and the Ahīrwāṭī country of Gurgaon there lies the wild hilly territory occupied by the Bhils, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhil should be explained as an old corruption of the word Ābhīra. All these colonies of Ahirs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahīrwāṭī and Khāndēśī which deserve attention. The most important of these is the use of the word *ṣũ* to mean 'I am' which is typical of Ahīrwāṭī and its connected dialects, and is also common in Khāndēśī.

The number of speakers of Ahīrwāṭī is reported to be as follows:—

Gurgaon	.	.	.	.	.	.	.	.	.	.	.	.	159,900
Pataudi	.	.	.	.	.	.	.	.	.	.	.	.	19,000
Delhi (returned as Mēwātī)	.	.	.	.	.	.	.	.	.	.	.	.	18,694
Rohtak (Jhajjar)	.	.	.	.	.	.	.	.	.	.	.	.	71,470
South Nabha	.	.	.	.	.	.	.	.	.	.	.	.	43,881 <sup>1</sup>
Narnaul of Patiala (returned as Bāgrī-Mēwātī)	.	.	.	.	.	.	.	.	.	.	.	.	136,000
												TOTAL	448,945

I know of no works written in Ahīrwāṭī, and of no previous account of their literature, authorities. language.

Ahīrwāṭī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian.

Written character. The choice of alphabet lies with the writer. For instance, the specimens from the Sikh Nabha state of the Panjab are written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Braj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahīrwāṭī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

In its grammar Ahīrwāṭī differs but little from Mēwātī. It is the stepping stone between that dialect and the Bāngarū dialect of Western Grammar. Hindī spoken in Delhi, Rohtak, East Hissar, and Karnal. In south Rohtak and in the Ḍābar tract of Delhi as we know, the language is actually Ahīrwāṭī. It hence shows some points of connection with Bāngarū, the principal being the use of the word *ṣũ*, instead of the Mēwātī *hũ*, to mean I am. The following are the main particulars in which Ahīrwāṭī differs from Mēwātī. I take the Ahīrwāṭī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwātī as against Bāngarū which has *ā*, with an oblique *ē*. The same rule is followed in adjectives and in the suffixes of the genitive, it

<sup>1</sup> The Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mēwātī. See p. 45.



being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in *ē*, not *ā*. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in *ē* or *ai*, as *ghōrē*, or *ghōrai*, in a horse. Masculine nouns ending in consonants form the locative in *ī*, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē*, and the same suffix is also used for the case of the agent. The genitive suffix is *kō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē kar<sup>a</sup>nō thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērai*, to me.

As usual, there are occasional instances of a neuter gender, as in *dinū*, that which is to be given.

The personal pronouns are as in Mēwātī. We have also *ma-nē* as well as *mū-nē*, by me. Note the use of *nē* to form the agent case of these pronouns. *Tumhārō* is 'your.' 'Own' is *ap<sup>a</sup>nū* or *ap<sup>a</sup>nō*, masculine oblique *ap<sup>a</sup>nā*.

The demonstrative pronouns are *yō* or *yoh* (feminine *yā*), this, oblique singular *aīh* or *āh*, oblique plural *in*, often used in the sense of the singular; and *wō* or *woh* (feminine *wā*, that), oblique singular *waīh* or *wāh* or *ū*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when.'

In other respects, the pronouns follow Mēwātī. Probably the oblique singular of *jō* and *kaun* are *jaīh* or *jāh* and *kaīh* or *kāh*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is:—

	Singular.	Plural.
1.	<i>sū</i>	<i>sā</i> .
2.	<i>sā</i> , <i>sai</i>	<i>sō</i> , or <i>saī</i> .
3.	<i>sai</i>	<i>saī</i> .

The past is *thō*, was, feminine *thī*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *sō* (*sī*, *sā*) is also used, as well as *thō*.

The *saī* of the second plural present is borrowed from Bāgrī. The syllable *gō* is sometimes added to the present, like the *gā* of Panjābī. Thus, *sai-gō*, he is, corresponding to the Panjābī *hai-gā*.

In other respects verbs are conjugated as in Mēwātī.

## MĀLVĪ.

Mālvī is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular.

Where spoken.

It is spoken in the Malwa tract, *i.e.*, in the Indore, Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is Hārautī), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Chhindwara and Chanda.

On the north, Mālvī has the East Central dialects of Rājasthānī, of which we have taken Jaipurī as the standard. To the east it has the Bundēlī dialect of Western Hindī spoken in Gwalior

Language Boundaries.

and Saugor. On its south it has in order, from east to west, the Bundēlī of Narsinghpur and Eastern and Central Hoshangabad, the Marāṭhī of Berar, and the Nīmāḍī dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mēwārī form of Mārwarī, and on its south-west Gujarātī and Khāndēśī. This description does not take into account the numerous Bhīl and Gōṇḍ dialects spoken in the mountainous parts of the Mālvī area. These are shown in the map facing p. 1.

Mālvī is distinctly a Rājasthānī dialect, having relations with both Mārwarī and Jaipurī. It forms its genitive by adding *kō* as in the latter language, while the present tense of the verb substantive follows Mārwarī and is *hū̃*, not *chhū̃*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mārwarī *lā*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindōstānī), and not by adding it to a verbal noun in *ē* or *ai*, as in other Rājasthānī dialects.

Relationship to Mārwarī and Jaipurī.

Mālvī is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēlī, and speak of an Eastern Mālvī, but it is hardly

Sub-dialects.

worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōṇḍwārī, spoken by the Sōṇḍiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvī of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvī spoken by Rajputs of Malwa proper is called Rāṅgrī. It is distinguished by its preference for Mārwarī forms.

The following table shows the estimated number of speakers of Mālvi in the area  
Number of speakers. in which it is a vernacular :—

Indore Agency	183,750
Eastern Mālvi—	
Kota	80,978
Tonk (Chabra)	20,000
Gwalior Agency	395,000
	<hr/>
	495,978
Bhopal Agency	1,800,000
Bhopawar Agency	147,000
Western Malwa Agency	1,241,500
Tonk (Nimbahera)	4,000
	<hr/>
	1,245,500
Sōṇḍwāri—	
Western Malwa	115,000
Jhalawar (Chāumahla)	86,556
Bhopal	2,000
	<hr/>
	203,556
	<hr/>
	1,449,056
Broken Mālvi of the Central Provinces—	
Ho-shangabad	126,523
Betul	119,000
Bhōyari of Chhindwara	11,000
Kaṭiyāl of Chhindwara	18,000
Paṭṭvi of Chanda	200
	<hr/>
	274,723
	<hr/>
	TOTAL = 4,350,507

No figures are available to show the number of speakers of Mālvī in other parts of India. It is true that from a few districts some speakers of Mālvī spoken elsewhere in India. Rāngrī are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Mārwarī really spoke Mālvī. As the main dialect of Central India, Mālvī has exercised considerable influence on the Dakkhinī Hindōstānī of Hyderabad and Madras.

I do not know of any previous account of the Mālvi dialect, or of any literary  
**Authorities and Literature.** works written in it.

The Dēva-nāgarī character, usually in a corrupt form closely allied to that used for  
Written character. Mārwārī, is employed for writing Mālvi.

As Mēwātī represents Rājasthānī merging into Braj Bhākhā and Panjābī, so Mālvi Grammar. represents Rājasthānī merging into Bundēli and Gujarātī.

We may take the language of the Indore Agency of Central India as the standard form of the dialect, and the specimens given, on which the grammatical sketch which follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Mālvi, in the Malwa country, has two forms, *viz.* :—Rāngri (properly spelt Rāng<sup>a</sup>ri) or Rāj-wāri, spoken by Rajputs, and Mālvi (properly spelt Māl<sup>a</sup>vi), sometimes called Ahīri, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāngri shows a tendency to agree with the dialects of central Rajputana, Mār-wāri (under the form of Mēwāri) and Jaipuri.

Mālvī, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shade off into Bundēlī or Gujarātī. As regards the name Ahirī, attention has been drawn, when dealing with Ahīr-wāṭī,<sup>1</sup> to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipurī and Mārwarī, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rāngrī and to Mālvī proper.

**PRONUNCIATION.**—There is the usual Rājasthānī tendency to pronounce *ai* as *ē*, and *au* as *ō*. Thus we have *hē* or *hai*, is; *chēn* for *chain*, pleasure; *ōr* for *aur*, and. As usual *i* and *u* are often changed to *a*; thus, *dan*, a day; *maṭṭi* for *miṭṭhī*, a kiss; *ṭhākar*, for *ṭhākur*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *kāḍō* for *kāḍhō*, draw (water); *bī*, for *bhī*, also; *aḍāi*, for *aḍhāi*, two and a half; *dūd*, for *dūdh*, milk; *līdō* or *līdhō*, taken (a Gujarātī form); *kīdō* or *kīdhō*, done (also Gujarātī); *manak*, for *manukh*, a man; *maṭṭi*, for *miṭṭhī*, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē-hai*, for *rahē-hai*, he remains; *kēṇō*, for *kah<sup>a</sup>ṇō*, a saying, an order; *riyō* or *rayō*, for *rahyō*, was.

Words which elsewhere begin with *b* sometimes follow Gujarātī in having *w*. Thus, *wāt* as well as *bāt*, a word.

A perusal of the specimens will show that the sound of *ḍ* is everywhere preferred to that of *ṛ*. The sound really fluctuates between these two, and the use of *ḍ* is rather a matter of spelling.

As compared with Rāngrī, Mālvī shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvī has *ap<sup>a</sup>nō*, own; *mār<sup>a</sup>nō*, to strike; while Rāngrī has *āp<sup>a</sup>nō*, and *mār<sup>a</sup>nō*.

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in *ā* as in *ā̃*, and the postposition of the locative is *mē̃* or *mē*.

### DECLENSION.—NOUNS SUBSTANTIVE.

**Gender.**—I have not noted any trace of the neuter gender.

**Number and Case.**—The usual Rājasthānī rules for forming the plural and the oblique form are followed. Thus:—

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōḍō</i> , a horse	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā̃</i> .
<i>ṭēg<sup>a</sup>ḍō</i> , a dog	<i>ṭēg<sup>a</sup>ḍā</i>	<i>ṭēg<sup>a</sup>ḍā</i>	<i>ṭēg<sup>a</sup>ḍā̃</i> .
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā̃</i> .
<i>laḍ<sup>a</sup>kī</i> , a daughter	<i>laḍ<sup>a</sup>kī</i>	<i>laḍ<sup>a</sup>kyā̃</i>	<i>laḍ<sup>a</sup>kyā̃</i> .
<i>wāt</i> , a word	<i>wāt</i>	<i>wātā̃</i>	<i>wātā̃</i> .

In the plural forms, the nasalisation is commonly omitted.

<sup>1</sup> See page 49.

In Mālvī, as distinct from Rāngrī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *haru* or *heru*. So, also, in the old form of Kanaujī preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hwār*.<sup>1</sup> Examples of this form in Mālvī are *bāp-hōr*, fathers; *bēṭi-hōrō*, daughters; *ād<sup>m</sup>mī-hōn-sē* (not *ādmyā-hōn-sē*), from men; *ghōḍā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāngrī makes its case of the agent by adding *ē* or *ē̃*. Thus, *bāpē* or *bāpē̃*, the father (saw). This word is written sometimes बापे and sometimes बापए. Another example is *chhōṭā laḍ<sup>a</sup>kāē̃ chalyō-gayō*, by the younger son it was gone. Which shows that the *ē̃* can be added to the oblique form (as in Gujarātī), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sar<sup>a</sup>dār* (not *sar<sup>a</sup>dārē*) *ārī karī*, that *sardār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōṭā chhōrā-ne bāp-sē kiyō*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows :—

<i>Accusative-Dative</i>	<i>nē, kē.</i>
<i>Ablative-Instru.</i>	<i>sū̃, sē, ũ̃.</i>
<i>Genitive</i>	<i>kō, rō.</i>
<i>Locative</i>	<i>mē̃, mē.</i>

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāngrī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mēwārī. It is most common in Rāngrī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī, rī*; oblique masculine *kā, rā*. As usual they generally take the forms *kē* and *rē*, when agreeing with a noun in the locative or (in Rāngrī) the agent. Thus, *pitā-rē gharē*, in the house of the father.

**Pronouns.**—The personal pronouns in Rāngrī are as follows :—

	I.	Thou.
Singular.		
Nominative	<i>hū̃</i>	<i>tū̃.</i>
Agent	<i>mhaĩ</i>	<i>thaĩ.</i>
Oblique	<i>mha, mhā, ma</i>	<i>tha, thā, ta.</i>
Genitive	<i>mhārō, mārō</i>	<i>thārō.</i>
Plural.		
Nominative	<i>mhē̃, mē̃</i>	<i>thē̃, thaĩ.</i>
Oblique	<i>mhā̃</i>	<i>thā̃.</i>
Genitive	<i>mhā̃-kō, mhānō</i>	<i>thā̃-kō, thānō.</i>

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū̃* or *mū̃*; 'our' is *lamārō*, not *mhā̃-kō*; and 'your' is *tamārō*, not *thā̃-kō*. 'You' is *tam*, not *thē̃*.

<sup>1</sup> e.g., *ham-hwār*, we, in Luke xv, 23.

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāṅgrī) *āpā-nē*, to us; (Mālvī) *apan*, we; *apan-nē*, by us.

‘Your Honour’ is *āp*, genitive *āp-rō* or *āp-kō*. *Sā* and *jī* are respectful suffixes. Thus, *bhābhā-sā*, a father. ‘Self’ is *āp*, genitive (Rāṅgrī) *āp<sup>a</sup>nō*, (Mālvī) *ap<sup>a</sup>nō*. *Āp<sup>a</sup>nō* is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *ō-nē ap<sup>a</sup>nū māl-tāl-kō bāṭō kar-diyō*, he divided his property, we have in the immediately preceding sentence *chhōtā chhōrā-nē ō-kā bāp-sē kiyō*, the younger son said to his father.

The pronoun of the third person differs in Rāṅgrī and Mālvī. Its forms are as follows:—

	Rāṅgrī.	Mālvī
Singular—Nominative	<i>wō</i> , he, it; <i>wā</i> , she; <i>ū</i> , he, she, it	<i>ū</i> .
Oblique	<i>waṇī</i> , <i>waṇā</i> . <i>uṇī</i> , <i>uṇā</i> , <i>uṇ</i> , <i>vī</i> , <i>ū</i> , <i>wā</i>	<i>ō</i> , <i>unā</i> , <i>us</i> .
Plural—Nominative	<i>vī</i>	<i>vī</i> .
Oblique	<i>waṇā</i>	<i>un</i> .

As usual, nasals may be omitted. The agent case in Rāṅgrī is *ū*, as in *ū rāj<sup>a</sup>pūt karī*, that Rajput did. The emphatic syllable *-j* is often added, as *ū-j wakhat*, at that very time.

The demonstrative pronoun *yō*, this, is similarly declined. Thus:—

	Rāṅgrī	Mālvī.
Singular—Nominative	<i>yō</i> , feminine <i>yā</i>	<i>yō</i> , feminine <i>yā</i> .
Oblique	<i>aṇī</i> , <i>iṇī</i> , <i>ī</i> , <i>yā</i>	<i>ē</i> , <i>anā</i> , <i>inā</i> , <i>is</i> .
Plural—Nominative	<i>yē</i>	<i>yē</i> .
Oblique	<i>aṇā</i> , <i>iṇā</i>	<i>in</i> .

The Relative is:—

	Rāṅgrī	Mālvī.
Singular—Nominative	<i>jō</i>	<i>jō</i>
Oblique	<i>jaṇī</i> , <i>jī</i>	<i>jē</i> , <i>jīs</i> .
Plural—Nominative	<i>jē</i>	<i>jē</i> .
Oblique	<i>jaṇā</i>	<i>jīn</i> .

Similarly ‘who?’ is *kūṇ*, oblique singular (Rāṅgrī) *kaṇī*, etc. (Mālvī) *kē*, etc. ‘What?’ is *kaī*, *kaī*, or *kāī*. ‘Anyone’ *kōī*. As an adjective this does not change in inflexion, but (Rāṅgrī) *kaṇī-ē nahī diyā*, no one gave them. Mālvī, however, has here *kōī-nē*.

Pronominal adjectives often take the pleonastic suffix, *k*, which is so common in Jaipurī. Thus, *kit<sup>a</sup>rō-k*, how much? *kit<sup>a</sup>rā-k*, how many?

As elsewhere in Rājasthānī, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, ‘then’ and ‘when’; ‘*jathē*,’ ‘there’ and ‘where.’

A number of pronominal adverbs are pure locatives as will be seen from the following:—

*aṭhō*, this place; *aṭhā-sē*, from here; *aṭhē*, here.

*waṭhō*, that place; *waṭhā-sē*, from there; *waṭhē*, there.

*uṭhō*, that place ; *uṭhā-sē*, from there ; *uṭhē*, there.

*jaṭhō*, what place, that place ; *jaṭhā-sē*, from where, from there ; *jaṭhē*, where, there.

*kaṭhō*, what place ? *kaṭhā-sē*, from where ? *kaṭhē*, where ?

### CONJUGATION.—Auxiliary verbs and verbs substantive.—

*Present.* I am.

Singular.	Plural.
1. <i>hũ</i>	<i>hã.</i>
2. <i>hē, hai</i>	<i>hō.</i>
3. <i>hē, hai</i>	<i>hē, hai.</i>

Note that, as usual in Rājasthānī, the third person plural is not nasalised—

*Past.* I was.

Masc.	sing.	<i>thō ;</i>	plur.	<i>thā.</i>
Fem.	sing.	<i>thī ;</i>	plur.	<i>thī.</i>

As elsewhere, this tense does not change for person. Rāngri has also a form *thakō*, was.

The following are the principal parts of the verb 'to become'—

	Rāngri.	Mālvī.
Infinitive	<i>whēnō, wēnō</i>	<i>hōnō.</i>
Present Participle	<i>whētō, wētō</i>	<i>hōtō.</i>
Past Participle	<i>whayō</i>	<i>huō.</i>
Conjunctive Participle	<i>whē-nē, wai-nē</i>	<i>huī-nē.</i>
Imperative	<i>whō</i>	<i>hō.</i>
Future	<i>waũgā, wũgā</i>	<i>hōũgō.</i>

### Finite verb.—Principal Parts.

Infinitive	<i>mār<sup>a</sup>nō, mār<sup>a</sup>wō</i>	<i>mār<sup>a</sup>nō, to strike.</i>
Present Participle	<i>mār<sup>a</sup>tō</i>	<i>mār<sup>a</sup>tō, striking.</i>
Past Participle	<i>māryō</i>	<i>māryō, struck.</i>
Conjunctive Participle	<i>mārī-nē, mār-nē</i>	<i>mārī-nē, mār-nē, having struck.</i>

Noun of agency *mār<sup>a</sup>wā-wālō* *mār<sup>a</sup>wā-wālō, a striker.*

*Simple Present.* This is as in other Rājasthānī dialects. It is used as a simple present (I strike) ; as a present conjunctive (I may strike) ; and as a future (I shall strike).

Singular.	Plural.
1. <i>mārũ</i>	<i>mārã.</i>
2. <i>mārē</i>	<i>mārō.</i>
3. <i>mārē</i>	<i>mārē.</i>

*The Present Definite.* I am striking, as elsewhere in Rājasthānī.—

Singular.	Plural.
1. <i>mārũ-hũ</i>	<i>mārã-hã.</i>
2. <i>mārē-hē</i>	<i>mārō-hō.</i>
3. <i>mārē-hē</i>	<i>mārē-hē.</i>

*The Imperfect* (I was striking) is not formed on the model of the other Rājasthānī dialects with an oblique verbal noun in *ē*, but with the present participle, as in

Gujarātī and Bundelī. Thus, *hũ mār<sup>o</sup>tō-thō*, I was beating, and so on, as in those languages.

The Future is formed by adding *gā*, which does not change for number or gender, to the simple present. The *gā* thus follows the *lā* of Mārwarī. Thus :—

I shall strike.

Singular.	Plural.
1. <i>mārũgā</i>	<i>mārāgā</i> .
2. <i>mārēgā</i>	<i>mārōgā</i> .
3. <i>mārēgā</i>	<i>mārēgā</i> .

Mālvī sometimes substitutes the Bundelī *gō* for *gā*, and this *gō* is liable to change for number and gender. Thus : *hũ mārũgō*, I (masculine) shall strike ; *hũ mārũgī*, I (feminine) shall strike ; *ham mārāgā*, we (masculine) shall strike ; *ham mārāgī*, we (feminine) shall strike. The futures with *s* or *h* for their characteristic letters do not seem to occur.

The tenses from the past participle are formed as usual. Those of transitive verbs are construed passively. Thus :—

Rāngrī.	Mālvī.
<i>maĩ māryō</i>	<i>mha-nē māryō</i> , I struck.
<i>hũ chalyō</i>	<i>hũ chalyō</i> , I went.
<i>maĩ māryō-hai</i>	<i>mha-nē māryō-hai</i> , I have struck.
<i>hũ chalyō hai</i>	<i>hũ chalyō-hai</i> , I have gone.
<i>maĩ māryō-thō</i>	<i>mha-nē māryō-thō</i> , I had struck.
<i>hũ chalyō-thō</i>	<i>hũ chalyō-thō</i> , I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *lad<sup>a</sup>kāē gayō*, the son went.

There are the usual irregular past participles. The only ones which require special notice are the three,—

<i>kar<sup>a</sup>nō</i> , to do, past participle	<i>karyō</i> , <i>kīdhō</i> , <i>kīdō</i> .
<i>lēnō</i> , to take, „	<i>liyō</i> , <i>līdhō</i> , <i>līdō</i> .
<i>dēnō</i> , to give, „	<i>dīyō</i> , <i>dīdhō</i> , <i>dīdō</i> .

The forms *kīdho*, *līdhō*, and *dīdhō*, also occur in Gujarātī. *Jānō*, to go, has its past participle *gayō* or *giyō*.

We have seen that the conjunctive participle ends in *i-nē*. When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāngrī and *ai-nē* in Mālvī. Thus, *pāy-nē*, having got ; *jāy-nē*, having gone ; *bulai-nē*, having called ; *ai-nē*, having come.

Causals are formed somewhat as in Mārwarī, that is to say, they often insert a *ḍ* after the characteristic *ā*. Thus, *jimāḍō*, you cause to eat. In Mārwarī *r* is inserted.

A potential passive is, as usual, formed by adding *ā*. Thus (Rāngrī) *suṇ<sup>a</sup>nō*, to hear ; *suṇānō*, to become audible. Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *nō* (Mālvī *nō*) to the root. The past tense is accordingly the same in form as the infinitive. Thus (Rāngrī) *suṇānō*, it became audible ; (Mālvī) *batānō*, it was displayed. It may be noted that in Awadhī, all verbs in *ā* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Mālvī *dai-lākh<sup>a</sup>nō*, to give away. As examples of other



compound verbs we may give *bhējyā karē*, he sends regularly ; *paḍ<sup>a</sup>wā lāgī*, she began to fall. In one instance, Mālvī has the Bundēlī form *kēnē lagyō*, he began to say.

**SUFFIXES.**—The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōḍā-j danā-mē*, in a very few days ; *up<sup>r</sup>-aj*, even upon.

The Rājasthānī suffix *ḍō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-ḍā*, the children ; *minak-ḍī*, the little she-cat ; *ṭēg<sup>a</sup>-ḍō*, a dog. *Lō* is also used in the same sense as in *kūkaḍ-lā*, O wretched cock.

## NĪMĀDĪ.

Nīmāḍī is the dialect of Rājasthānī which is spoken in the tract known as Nīmāwar. Nīmāwar consists of the Nimar district of the Central Provinces (except the Burhanpur *Taḥṣīl*, which lies in the valley of the Tapti, not in that of the Narbadā, and is geographically a portion of the Khandesh plain)<sup>1</sup> and of the adjoining portion of the Bhopawar Agency of Central India. Nīmāḍī is not the only language of Nīmāwar. There are also numerous speakers of Bhili. In the Bhopawar Agency, these latter entirely surround the Nīmāḍī speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nīmāḍī is spoken, but in both the language is practically the same.

Nīmāḍī has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows :—

Nimar	.	.	.	.	.	.	.	.	181,277
Bhopawar	.	.	.	.	.	.	.	.	293,500
TOTAL									<u>474,777</u>

Nīmāḍī is really a form of the Mālvi dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhil languages, and also of the Khāndēśī which lies to its south. The Nīmāḍī of Bhopawar, being nearer Gujarat, shows more signs of the influence of Gujarātī than does the Nīmāḍī of Nimār.

In its pronunciation Nīmāḍī is mainly peculiar in its almost universal change of every *ē* which occurs in Rājasthānī to *a*. This runs through the entire grammar.

Thus the sign of the agent case is *na*, not *nē*, and of the locative *ma*, not *mē*. So *āga* for *āgē*, before, and *rahach* (sometimes written *rahēch*, but pronounced *rahach*), he remains. This is also a marked peculiarity of Khāndēśī.

Nīmāḍī is not fond of nasal sounds, and frequently drops them. Thus, *dāt*, not *dāṭ*, a tooth, and *ma*, not *mā* (for *mē*), in. As in Mālvi and Khāndēśī, aspiration is often dropped, as in *hāt*, not *hāth*, a hand ; *bhūkō*, for *bhūkhō*, hungry.

The letters *l* and *n* are interchangeable as in *līm* and *nīm*, tree.

In the neighbouring Bhil languages, both *j* and *ch* are commonly pronounced as *s*. In Nīmāḍī, *ch* seems to be pronounced according to its proper sound, but *j* is often interchanged with it. Thus in Nimar both *javach* and *jawaj* means 'he goes.' In the specimens which come from Bhopawar such forms are always written with *j*. The letter *jh* is often pronounced as a *z*, as in the Marāṭhī of Berar, and as in some forms of Khāndēśī.

In the declension of nouns, the common form in *ē*, which in Rājasthānī is used sometimes for the agent and sometimes for the locative, appears in Nīmāḍī as ending in *a*. Thus we have *ghara*, in a house.

Strong masculine tadbhavas in *ō*, form their oblique form in *ā*, as in Mālvi. Thus, *ghōḍō*, a horse, *ghōḍā-kō*, of a horse. To form the plural the termination *nā* is added to the oblique form singular. Thus, *ghōḍānā*, horses ; *ghōḍānā-kō*, of horses :

<sup>1</sup> The language of the Burhanpur Taḥṣīl is Khāndēśī.

*bāp*, a father; *bāp<sup>a</sup>nā*, fathers; *bēṭi*, a daughter; *bēṭinā*, daughters. When no ambiguity is likely to occur, this *nā* is often omitted.

The case postpositions are as follows. It will be observed that many of them differ from those in use in Mālvi merely owing to the change of *ē* to *a*.

Agent, *na*.  
 Accusative-dative, *ka*.  
 Instrumental-ablative, *sī*, *sū*.  
 Genitive, *kō*, (*kā*, *kī*).  
 Locative, *ma*.

We occasionally find the Rājasthānī *kā*, and the Bundēlī *khē* (under the form of *kha*) used for the Accusative-dative. Bundēlī is spoken a short way to the east of Nīmar.

The genitive postposition *kō* is used with a singular masculine noun in the direct form, and *kā* with a masculine noun in the oblique form. *Kī* is used with feminine nouns. In two instances I have noted *kū* used to agree with feminine nouns. These are—*mhārā kākā-kū ēk chhōrā-kī ō-kā bahēn-sī sādī huīch*, a son of my uncle is married to his sister; and *ō-kō bhāi ō-kā bahēn-sī ūchō chhē*, his brother is taller than his sisters.

The following are the principal pronominal forms:—

*Haū*, I; *ma-na*, by me; *mha-ka*, or *ma-ka*, to me; *mhārō*, my; *ham*, we; *hamārō*, our; *apan*, we (including the person addressed); *ap<sup>a</sup>nō*, our (including the person addressed); *apan-na*, by us.  
*Tū*, thou; *tū-na*, by thee; *thārō*, thy; *tum*, you; *tumhārō*, your.  
*Yē*, this; oblique *inā* or *ē*.  
*Wō*, he, that; oblique *unā*, *wō*, *ō*, *wa*; Pl. *wō*; oblique *un*.  
*Jō*, who (singular and plural); *jē-kō*, of whom; oblique singular *jē*.  
*Kuṇ* or *kun*, who? *kuṇ-kō*, of whom; *kāi*, what? *kōi*, anyone; *kaī*, anything.

The influence of the Bhīl dialects and of Khāndēśī is most evident in the conjugation of the Nīmāḍī verb. The present tense of the verb substantive is *chhē*, which (like the Khāndēśī *sē*) does not change for number or person.

The past tense of the verb substantive is *thō* (*thā*, *thī*), as in Mālvi. When used as an auxiliary verb *chhē* drops the final *ē* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *j*. We thus get the following form of the present of *mār<sup>a</sup>nū*, to strike.

I am striking.

Singular.	Plural.
1. <i>mārūch</i> or <i>mārūj</i>	<i>mārāch</i> , <i>mārāj</i> .
2. <i>mārēch</i> , <i>mārach</i> , <i>mārēj</i> , <i>māraj</i> .	<i>mārōch</i> , <i>mārōj</i> .
3. <i>mārēch</i> , <i>mārach</i> , <i>mārēj</i> , <i>māraj</i> .	<i>mārēch</i> , <i>mārach</i> , <i>mārēj</i> , <i>māraj</i> .

Similarly the perfect is *māryōch*, (he) has struck. In one instance, which, however, occurs several times, we have the Khāndēśī termination *sē*, instead of *ch*. The word is *husē*, and it is always translated 'he became,' not 'he has become.' Khāndēśī itself usually takes a simple *s* in the present, not *sē*. The Pār'dhī Bhīl dialect uses *ch* like Nīmāḍī.

The future (as in Gujarātī) has *s* for its characteristic letter, and is conjugated as follows :—

Singular.	Plural.
1. <i>mārīs</i>	<i>mār<sup>a</sup>sā.</i>
2. <i>mār<sup>a</sup>sē</i>	<i>mār<sup>a</sup>sō.</i>
3. <i>mār<sup>a</sup>sē</i>	<i>mār<sup>a</sup>sē.</i>

Sometimes we find the true Mālvi future formed by adding an unchangeable *gā*.

The infinitive ends in *ṇū*, thus, *mār<sup>a</sup>ṇū*, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, *apaṇ-na anand manāw<sup>a</sup>ṇū nī khūsī hōṇū*, joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us. The oblique form of the infinitive ends in *ṇa*, thus, *mār<sup>a</sup>ṇa-kō*, of beating.

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## MĀRWĀRĪ.

The following specimen of Mārwarī comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Dēva-nāgarī alphabet assumes in Western Rajputana. Note the differing forms for *ḍ* and *ṛ*. The letters *l* and *ḷ* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[ No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

[जेठ जीरोरे दोय नावडा ला: ठिवां भायसूं नैज  
 न्नि जै आपरै बाप नै ऋयो जै बाबो या भारी पांती  
 रो भाल आवे जीज्ञो मनै दिरा वो: जरै ठिवा जौ  
 परी घर बिहरी ठिवां नै नाउ दिची: थोडा दिलाडा  
 पळे नै नन्नि जै नाचउँ आपरी सारी पूंजी नै लीन  
 रूपर पंग गयो नै ठिहै आपरी सारी मता ब्रूई  
 नै जै ठिवाय दिची: सैंग पूरियां पळे ठिवा देस मै  
 जबरो जाल पडियो तो ठिवो न्नालो चुडातए  
 जाणो: नै पळे ठिवा देस रे जेठ रे चामी न्ना नै रं  
 यो तो ठिवा आपरै पेटां मै मूरुंरी नार न्वराचए



ईं नै बाबो जी कुं पर मे मर रो नै आपरो बोर कुं  
 नै आपरो पूत न चा कुं जै डो रसो नलीः जरै  
 बाप न्या नरां नै न ईं नै अमाभा गाबा जाओ  
 वै ई ए नै पैराओ नै ई ए रे हात में मूंद डी पे  
 राओ नै पगां में पगार पीयां पैराओ नै आओ  
 बरीया सी न दं नै तत नार जगावां नार एओ  
 नव डो मर नवो जमारो पायो हे गभीयो डो  
 जानो हेंः तरै सारा ली राजी कुं आः  
 छे ए बिरियां छे एरो बहो डो नव डो पेल में हो  
 नै आचतां आचतां घर नै डो आयो जद छे  
 एं हाडा डार सुलियाः जरै नै न्या नर  
 नै तेउ नूजीओ नै ओ नो नः जई हेंः जद छे ए  
 नई नै धारो नई आय गयो है नै धारै बाबो  
 मा छे ए रै डार डार पाडो आच एरी गो न

જિવીલે: જીણ ઉપર ઉઘો રીઆં વાલિયો ને  
 માંય ગયો જલીં જરે ઉણ રો વાપ વારે આ  
 યો ને ઉણ સુંમિસરા ચારી જિવી: જદ ઉણ  
 જદ જદે રીતરા વરસહું આપરી વાજરી જરી  
 ને જદે આપરે હુજમ ને ડોપિયો જલીં તો  
 રી આપ મને જદે એજ ષા જહુ મારે માથિ  
 યાં ને જોઠ વેવણ સારુ દિરાં યો જલી: ને હમૈ  
 ઝો આપરો માંજ ડો આયો જીણ યેં ગધર વિ  
 જરી હુજિયારાં માં ને ષવાય દિજી જીણ રે  
 સારુ આપ રીતી પુમી જિવીલે: તો ઉણ જયો  
 જૈ નાજા તું નિત મારે માથે રે વૈ ને મારે જો  
 મેં હૈં જિજો યેં ગધારો રીજ હૈં આ પુમી જરણ  
 જોગલી જિ ઉજો ધારો નાઈ મર ને હુજો જનમ  
 વિયો હૈં ને ગમિયો ડોં વાંચો હૈં:



[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

## TRANSLITERATION AND TRANSLATION.

Ēk jīnāī<sup>1</sup>-rāi dōy dāw<sup>a</sup>rā hā. Uwā-māy-sū nāin<sup>a</sup>kiāi  
*A man-to two sons were. Them-amongst-from by-the-younger*  
 āp-rāi bāp-nāi kayō kāi, 'bābō-sā, mārī pātī-rō māl āwāi  
*his-own father-to it-was-said that, 'father, my portion-of goods may-fall*  
 jikō ma-nāi dirāwō.' Jarāi un āp-rī ghar-bik<sup>a</sup>rī unā-nāi  
*that me-to cause-to-give.' Thereon by-him his-own living them-to*  
 bāt-divī. Thōrā dihārā pachhāi nāin<sup>a</sup>kiāi dāw<sup>a</sup>rāi āp-rī sārī  
*was-divided. A-few days after by-the-younger son his-own all*  
 pūjī bhēlī-kar par khaṇḍā gayō, nāi uṭhāi āp-rī  
*property gathered-having foreign to-country it-was-gone, and there his-own*  
 sārī matā kū-phāḍāi-māi udāy-divī. Sāṅg khūṭiyā pachhāi  
*all substance riotous-living-in was-wasted. All on-being-spent after*  
 un dēs-māi jab<sup>a</sup>rō kāl pariyo, tō uwō kasālō bhug<sup>a</sup>tan lāgō.  
*that country-in mighty famine fell, then he want to-feel began.*  
 Nāi pachhāi un dēs-rāi ēk rāiwāsī-kanāi rayō. Tō  
*And afterwards that country-in-of a citizen-with he-lived. Then*  
 un āp-rāi khētā-māi sūrā-rī dār charāwan-nāi mēliyō. Tō  
*by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then*  
 un sūrā-rāi charaṇ-rō khākh<sup>a</sup>lō hō, jīn-sū āp-rō pēt bharāṇ-rō  
*by-him swine-to grazing-of the-husk was, them-with his-own belly fill-to*  
 matō kiyo, parant khākh<sup>a</sup>lō-hī kiṇi un-nāi dīnō nahī.  
*resolve was-made, but the-husk-even by-anyone him-to was-given not.*  
 Sāw<sup>a</sup>chēt huwō, jarāi bichārī kāi, 'mārāi pitā-kanāi kit<sup>a</sup>rā  
*Conscious he-became, thereon it-was-thought that, 'my father-with how-many*  
 dāin<sup>a</sup>giyā hā, jīnā-nāi dhapāu bātī mīl<sup>a</sup>tī-hī, un up<sup>a</sup>rant  
*hired-servants were, whom-to enough bread being-given-was, that more-than*  
 kī ugēlō bhī uwā-rāi rāitō-hō; nāi hū bhūkā  
*something to-spare also them-to remaining-was; and I in-hunger*  
 marū-hū. Sū hamāi hū pagābāl-hōy mārāi bāp-kanāi  
*perishing-am. So now I arisen-having-become my father-to*  
 jāū, nāi un-nāi kaū kāi, "bābō-sā, māi Par<sup>a</sup>mēsar-sū  
*(I)-may-go, and him-to may-say that, "father, by-me God-from*

<sup>1</sup> āi should be pronounced as a in 'hat.'

bēmukh-huwō nāi āp-sũ kupātar-panō kiyō, sū hamāĩ āp-rō  
*turned-face-became and you-with undeservedness was-done, so now your*  
 chhōrū kawāũ jāirō tō rayō nahĩ; sū hamāĩ āp ma-nāi  
*son I-may-be-called worthy indeed remained not; so now you me-to*  
 dāin<sup>a</sup>giyā saras<sup>a</sup>tāi rākhō.” Phēr ūth-nāi bāp-kanāi gayō. Tō  
*a-hired-servant as keep.” And arisen-having father-to he-went. But*  
 āgā-sũ āw<sup>a</sup>tā-nāi un-rāi bāp un-nāi dīthō, tō dayā  
*before-from while-coming by-his father him-to it-was-seen, and compassion*  
 āi, sū dōr-nāi chhātī lagāy, bālō liyō. Tarāi  
*came, so run-having breast having-applied, kiss was-taken. Thereupon*  
 dāw<sup>a</sup>rāi kai kāk, ‘bābō-ji, hũ Par<sup>m</sup>mēsar-rō nāi āp-rō chōr  
*by-the-son it-was-said that, ‘father, I God-of and your-own sinner*  
 hũ, nāi āp-rō pūt kawāũ jāirō rayō nahĩ.’ Jarāi  
*am, and your-own son I-may-be-called worthy remained not.’ Thereon*  
 bāp chāk<sup>a</sup>rā-nāi kai kāk, ‘amāmā gābā lāō, nāi in-nāi  
*by-the-father servants-to it-was-said that, ‘the-best robe bring, and him-to*  
 pāirāō; nāi in-rāi hāt-māĩ mūd<sup>a</sup>ri pāirāō, nāi pagā-māĩ paṣar<sup>a</sup>khiyā  
*put-on; and his hand-in a-ring put-on, and feet-in shoes*  
 pāirāō, nāi āō baṭiyā chik<sup>a</sup>dā, nāi tat<sup>a</sup>kār lagāwā;  
*put-on, and come brea l we-may-eat, and merriment we-may-make;*  
 kāraṇ ō dāw<sup>a</sup>rō mar, nawō jamārō pāyō-hāi; gamiyōrō, lābō  
*for this son having-died, new birth got-has; lost, found*  
 hāi.’ Tarāi sārā-hi rāji huā.  
*is.’ Then all-indeed merry became.*

Un biriyā un-rō baḍōrō dāw<sup>a</sup>rō khēt-māĩ hō, nāi āw<sup>a</sup>tā āw<sup>a</sup>tā  
*At that-time his elder son field-in was, and in-coming in-coming*  
 ghar nērō āyō, jad un hāg<sup>a</sup>rā-thāt suniyā. Jarāi  
*house near came, then by-him dance-(and)-music were-heard. Thereupon*  
 ēk chākar-nāi tēr būjiō kāk, ‘ō dōl kāk hāi?’ Jad  
*one servant-to calling it-was-asked that, ‘this matter what is?’ Then*  
 un kai kāk, ‘thārō bhāi āy-gayō hāi; nāi thārāi bābō-sā  
*by-him it-was-said that, ‘your brother come is; and by-your father*  
 un-rāi thōr-thōrā pāchhō āwaṇ-ri gōth kivi hāi.’ Jiṇ-upar  
*him-for safe-(and)-sound back coming-of a-feast been-made is.’ Thereupon*  
 uwō rīsā baḷiyō, nāi māy gayō nahĩ. Jarāi un-rō bāp  
*he with-jealousy burnt, and within went not. Then his father*  
 bārāi āyō nāi un-sũ sistāchārī kivi. Jad un kai  
*out came and him-to entreaty was-made. Then by-him it-was-said*  
 kāk, ‘it<sup>a</sup>rā baras hũ āp-ri chāk<sup>a</sup>ri kari, nāi kadēi āp-rāi  
*that, ‘so-many years by-me your service was-done, and at-any-time your*  
 hukam-nāi lōpiyō nahĩ, tōi āp ma-nāi kadēi ēk  
*commandment-to it-was-transgressed not, yet by-you me-to ever-even a*

khāj<sup>ā</sup>rū mārāi sāthiyā<sup>ā</sup>-nāi gōth dēwan sārū dirāyō nahī.  
*kid my companions-to a-feast giving for was-caused-to-be-given not.*  
 Nāi hamāi ō āp-rō dāw<sup>ā</sup>rō āyō, jin sāṅ ghar-bik<sup>ā</sup>rī ruḷiyār  
*And now this your son came, by-whom whole living-etc. vicious*  
 rāṇḍā<sup>ā</sup>-nāi khawāy-divī, jin-rāi sārū āp itī khusī  
*harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment*  
 kivi hāi.' Tō un kayō kāi, 'bhābā, tū nit mārāi  
*made is.' Then by-him it-was-said that, 'son, thou ever me*  
 sāthē rāiwāi, nāi mārāi gōḍāi hāi jikō sāṅ thārō-ij hāi. Ā  
*with livest, and in-my near is whatever all thine-alone is. This*  
 khusī karaṇ jōg hī; kiṭkāi thārō bhāi mar-nāi, dūjō  
*merriment doing meet was; for by-thy brother having-died, second*  
 janam liyō-hāi; nāi gamiyōrō, lābō hāi.'  
*birth been-taken-is; and lost, he-found is.'*

## EASTERN MĀRWĀRĪ.

The language of the east of the Marwar State differs slightly from the standard form of the dialect.

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Mār-wā-rī and Jaipurī (including Ajmērī). The district of Merwara is in the south almost entirely mountainous country, and here the Bhils who inhabit the fastnesses speak a Bhil dialect locally known as *Mag<sup>a</sup>rā-kī bōlī*, from *mag<sup>a</sup>rō*, a Bhil word for "mountain." Further north in Merwara the range bifurcates, enclosing the pargana of Beawar. In this northern half of Merwara natives recognise two dialects. That on the east they call Mēr-wā-rī, which is practically the same as the Mēwā-rī of the State of Mewar immediately to the east. The dialect on the western side they call Mār-wā-rī. The two hardly differ. As will be seen later on, Mēwā-rī (and hence Mēr-wā-rī) is only an eastern form of Mār-wā-rī slightly affected by Jaipurī, and the dialect on the west of Beawar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhil tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhils, and their language is known in Marwar as the *Girāsīyā-kī bōlī*, or *Nyār-kī bōlī*.

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows :—

	Spoken by
North-west, Mār-wā-rī . . . . .	17,000
North-east, Mēr-wā-rī ( <i>i.e.</i> , Mēwā-rī) . . . . .	54,500
Mag <sup>a</sup> rā-kī bōlī (Bhil language) . . . . .	44,500
Other languages . . . . .	3,999
TOTAL =	119,999

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp. 200 and ff. The principal ones are Ajmērī (a mixed form of Jaipurī), in the east-centre and north-east; Mār-wā-rī, on the west side of the line of the Arvali hills bordering on Marwar; and Mēwā-rī in the country on the south, bordering on Mewar. The Mār-wā-rī is the same in kind as the Mār-wā-rī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipurī holds its own up to the frontier, but in Kishangarh immediately to the south, Mār-wā-rī is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipurī more and more nearly as we go eastwards. We find here and there the Jaipurī genitive in *kō* instead of the Mār-wā-rī one in *rō*; the Jaipurī verb substantive *chhū*, I am, instead of the Mār-wā-rī *hū*, and the Jaipurī future with *s*, instead of the Mār-wā-rī future ending in *lā*. The varying proportions of the admixture of Jaipurī

have led natives to give special names to the dialects of different localities. Thus the Mār-wāri spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhunḍhārī (one of the names of Jaipurī), because the Jaipurī influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipurī than Mār-wāri. In Kishangarh the local Mār-wāri is called Gōṛāwāṭī, a name probably identical with the south-eastern Gōḍwāri of Marwar. Further south, in Ajmer the Mār-wāri does not seem to have any special name, nor is any such given for the Mār-wāri of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mēwāri. It is only a form of Eastern Mār-wāri. On account of its historical importance it will be dealt with at greater length further on, and detailed figures will then be given.

The following are the figures of the various forms of Eastern Mār-wāri :—

Mār-wāri-Dhunḍhārī (Marwar) . . . . .	49,300
Gōṛāwāṭī (Kishangarh) . . . . .	15,000
Mār-wāri of Ajmer . . . . .	208,700
Mār-wāri of Merwara . . . . .	17,000
Mēwāri (including Mār-wāri) . . . . .	1,684,864
TOTAL =	<u>1,974,864</u>

I commence with the most northern of these dialects, Mār-wāri-Dhunḍhārī, and proceed southwards.

### MĀRWĀRĪ-DHUNḌHĀRĪ.

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Mārwarī and Jaipurī, or as the latter is locally called Dhunḍhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipurī, while as we go further into Marwar the Mārwarī element more and more predominates. The local return gives separate figures for pure 'Dhunḍārī' and for 'mixed Dhunḍhārī.' They are as follows:—

Dhunḍhārī	.	.	.	.	.	.	.	.	.	.	.	.	28,500
Mixed dialect	.	.	.	.	.	.	.	.	.	.	.	.	20,800
													<u>49,300</u>

The specimens which I have received of both of these show that the language differs but little from Standard Mārwarī. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Mārwarī into Jaipurī.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of *āi* is here written as if it were *ē*. I have transliterated it *āi* as in Standard Mārwarī. Thus, *kāi*. We may notice a few Jaipurī forms, such as *bī*, by him; *kō*, of; *chhō*, was; but in the main the language is Mārwarī.

[ No. 2.]

### INDO-ARYAN FAMILY.

### CENTRAL GROUP.

#### RĀJASTHĀNĪ.

#### MĀRWĀRĪ-DHUNḌHĀRĪ.

#### STATE JODHPUR.

एक जणा-केँ दो टावर हा । बाँ-मेँ-सूँ छोटको आप-का बाप-नेँ कयो केँ बाबा-जी मारेँ पांती-मेँ आवेँ जको माल म-नेँ द्यो । जद्याँ बीँ आप-की घर-बिकरी बाँ-नेँ बाँट-दीनी । थोड़ा-मा दिनाँ पछेँ छोटको डावड़ो आप की सगळी पूँजी मेळी कर परदेस गयो । बठेँ आप-की सारी पूँजी कुफण्डा-मेँ उडा-दी । सगळो निवड़ियाँ पछेँ बीँ देस-मेँ जवरो काळ पड़ियो । तो वो कसालो भुगतवा लाग्यो । पछेँ बीँ देस-का रेँबावाला कनेँ रयो । बीँ आप-का खेतों मेँ सूराँ-की डार चरावा मेळ्यो । तो बीँ सूराँ-केँ चरावा-को खाखलो को जीँ-सूँ आप-को पेट भरवा-को मतो कयो । पण खाखलो-ही कोई इ-नेँ दियो कोनी ॥

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWARĪ-DHUNDHĀRĪ.

JODHPUR STATE.

## TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kāĩ dō tābar hā. Bā-māĩ-sũ chhōṭ<sup>a</sup>kyē  
*A-certain man-to two sons were. Them-among-from the-younger-by*  
 āp-kā bāp-nāĩ kayō kāĩ, 'bābāji, mārāĩ pātī-māĩ āwāĩ jakō  
*his-own father-to it-was-said that, 'father, my share-in may-come that*  
 māl ma-nāĩ dyō.' Jadyā bĩ āp-kī ghar-bik<sup>a</sup>rī bā-nāĩ bāt  
*property me-to give.' Then by-him his-own property them-to having-divided*  
 dinī. Thōrā-sā dinā pachhāĩ chhōṭ<sup>a</sup>kyō dāw<sup>a</sup>rō āp-kī sag<sup>a</sup>lī pūjī  
*was-given. A-few days after the-younger son his-own all substance*  
 bhēlī-kar par-dēs gayō. Baṭhāĩ āp-kī sārī pūjī  
*together-having-made a-foreign-country went. There his-own all substance*  
 kuphaṇḍā-māĩ udā-dī. Sag<sup>a</sup>lō niw<sup>a</sup>riyā pachhāĩ bĩ dēs-māĩ  
*debauchery-in was-squandered. All on-being-wasted after that country-in*  
 jab<sup>a</sup>rō kāl pariyo, tō bō kasālō bhug<sup>a</sup>tabā lāgyō. Pachhāĩ  
*a-mighty famine fell, consequently he want to-suffer began. Afterwards*  
 bĩ dēs-kā rāibāwālā-kanāĩ rayō. Bĩ āp-kā khētā-māĩ  
*that country-of an-inhabitant-near he-remained. By-him his-own fields-in*  
 sūrā-kī dār charābā mēlyō. Tō bĩ sūrā-kāĩ charābā-kō  
*swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of*  
 khākh<sup>a</sup>lō chhō jī-sũ āp-kō pēt bhar<sup>a</sup>bā-kō matō karyō. Paṇ  
*husk was that-by his-own belly filling-of intention was-made. But*  
 khākh<sup>a</sup>lō-hī kōi i-nāĩ diyō kōnī.  
*husk-even by-anybody this-to was-given not.*

## MĀRWĀRĪ OF KISHANGARH (GŌṚĀWĀṬĪ) AND OF AJMER.

These two dialects may be considered together. They are much more free from Jaipurī than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly teetotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *nī*, *jī*, and *rō* (feminine *ri*). The last termination has been already discussed in the Mārwarī grammar (see p. 30). It is also employed in Jaipurī, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-ri* might be translated 'a dear little drop of wine.' We may also note the way in which the first person plural is employed in the sense of the singular.

[ No. 3.]

### INDO-ARYAN FAMILY.

### CENTRAL GROUP.

#### RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT AJMER.

अमलौ-मै आछा लागो म्हरा राज । पीवो-नी दारु-ड़ी ॥  
 सुरज था-नै पुजस्यौ-जी भर मोत्यौ-को थाल । घड़ेक मोड़ा उगजो-जी पिया-जी म्हरै पास ।  
 पीवो-नी दारु-ड़ी । अमलौ-मै आछा लागो म्हरा राज । पीवो-नी दारु-ड़ी ॥  
 जा एँ दासी बाग-मै ओर सुण राजन-री बात । कदेक महल पधारसी तो मतवाळो  
 धणराज । पीवो-नी दारु-ड़ी । अमलौ-मै आछा लागो म्हरा राज । पीवो-नी दारु-ड़ी ॥  
 थारी ओळू म्हे कराँ म्हारी करै न कोय । थारी ओळू म्हे कराँ करता करै जो होय ।  
 पीवो-नी दारु-ड़ी । अमलौ-मै आछा लागो म्हरा राज । पीवो-नी दारु-ड़ी ॥

#### TRANSLITERATION AND TRANSLATION:

Am <sup>a</sup> lā-māī	āchhā	lāgō,	mhārā	rāj ;	pīwō-nī
<i>Intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear,</i>	<i>my</i>	<i>Lord ;</i>	<i>do-drink</i>
dāru-ri.					
<i>wine.</i>					
Suraj !	thā-nāī	pūj <sup>a</sup> syā-jī	bhar	mōtyā-kō	thāl ;
<i>O-Sun !</i>	<i>you-to</i>	<i>we-will-worship</i>	<i>having-filled</i>	<i>pearls-of</i>	<i>a-dish ;</i>
gharēk	mōrā	ūg <sup>a</sup> jō-jī ;	piyā-jī	māhrāī	pās ;
<i>about-a-ghari</i>	<i>late</i>	<i>rise-please ;</i>	<i>(as-my)-husband</i>	<i>to-me</i>	<i>near (is) ;</i>
pīwō-nī	dāru-ri ;	am <sup>a</sup> lā-māī	āchhā	lāgō	mhārā rāj ;
<i>do-drink</i>	<i>wine ;</i>	<i>intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear</i>	<i>my Lord ;</i>
pīwō-nī	dāru-ri.				
<i>do-drink</i>	<i>wine.</i>				



Jā            ě-dāsī            bāg-māĩ            ōr            suṇ            rājan-rī            bāt,  
*Go      O-maid-servant      garden-in      and      hear      the-lord-of      talk,*  
 kadēk            mahal            padhār<sup>s</sup>ī            tō            mat<sup>a</sup>wālō            dhaṇ<sup>a</sup>rāj ;  
*at-what-time      palace      will-come      then      the-intoxicated      lord-of-wealth ;*  
 pīwō-nī    dāru-rī ;            am<sup>a</sup>lā-māĩ            āchhā            lāgō,            mhārā            rāj ;  
*do-drink      wine ;      intoxication-in      nice      you-appear,      my      Lord ;*  
 pīwō-nī    dāru-rī.  
*do-drink      wine.*  
 Thārī    oĩũ            mhē karā,            mhārī    karai    na            kōy ;            thārī    oĩũ  
*Thy      longing      I      do,      mine      does      not      anybody ;      thy      longing*  
 mhē karā ;    Kar<sup>a</sup>tā    karai    jō,            hōy ;            pīwō-nī    dāru-rī,            am<sup>a</sup>lā-māĩ  
*I      do ;      Fate      does      what,      becomes ;      do-drink      wine,      intoxication-in*  
 āchhā            lāgō,            mhārā            rāj ;            pīwō-nī    dāru-rī.  
*nice      you-appear,      my      Lord ;      do-drink      wine.*

## FREE TRANSLATION OF THE FOREGOING.

You are charming when full of opium, my Lord. Do drink wine.

O Sun ! I will worship you with a dish full of pearls ; please rise an hour late, as my husband is with me. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

I sigh for thee, none sighs for me ; I sigh for thee, (but) that which Fate does, takes place. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

## MĀRWĀRĪ OF MERWARA.

The Eastern Mārwarī of Merwara also hardly differs from the Standard. There are a few strange words in the vocabulary, such as *gīgō*, a son ; *ājūkā* (Sanskrit *ājīvika*), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Mārwarī ऐ *ai* is often written ए *ē*. In such cases I have transliterated it *ai*. Forms like *wuṇā* for *uṇā*, are mere varieties of spelling. Note the employment of *rō* in a contemptuous sense in the word *sūr-rō*, a pig. In *bāchh*, having divided, a *ṭ* has become *chh*.

[ No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT MERWARA.

किणी आदमी-रे दोय गीगा हा । वुणाँ-माँ-हूँ नानक्ये भा-हूँ कहवियो कै औ भा आजूका-  
माँ-हूँ जको म्हाँरो बाँटो होय ओ म्ह-ने द्यो । तरै वी वुणीने आप-री आजूका बाँछ-दीवी ।  
घणाँ दिवस नी बीतिया-हा कै नानकियो गीगो साँग समेटर अलग देसाँ हाल्यो ग्यो अर वुठी  
खोटा चालाँ-माँ दिवस बितावतो-हुवो आप-री आजूका बिताय-दीवी । जराँ विण साँग बिताय-  
दीवी तराँ विण देस-माँ बड़ो काळान्तर पड़ियो अर वु नागो हो-गयो । अर हालर विण देस-रा  
रहवणवाळाँ-माँ-हूँ येक-रै अठै रहवण लागियो । जिणी विण-ने आप-रा जावाँ-माँ सूरड़ा  
चरावण खातर भेजियो । अर वु विणी कीतराँ-माँ-हूँ जिण-ने सूरड़ा खावता-हा आप-रो पेट  
भरण चावियो-हो । अर विणी-ने कुणी नी देवा हा ॥

## TRANSLITERATION AND TRANSLATION.

Kiṇī	ād'mī-rāi	dōy	gīgā	hā.	Wuṇā-mā-hū	nān'kyāi
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>	<i>by-the-younger</i>
bhā-hū	kaḥ'wiyō	kāi,	'āu	bhā,	ājūkā-mā-hū	jakō mḥārō
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>which our</i>
bāṭō	hōy	ō	mha-nāi	dyō.'	Tarāi	vī wuṇi-nāi āp-rī
<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>by-him him-to his-own</i>
ājūkā	bāchh	dīvi.	Ghaṇā	diwas	nī	bitiyā-hā kāi
<i>property</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>passed-were that</i>
nān'kiyō	gīgō	sāg	samētar	alag	dēsā	hālyō-gyō, ar
<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>having-collected</i>	<i>a-far</i>	<i>in-country</i>	<i>went-away, and</i>
wuṭhī	khōṭā	chālā-mā	diwas	bitāw'tō-hawō	āp-rī	ājūkā bitāy-dīvi.
<i>there</i>	<i>bad</i>	<i>conduct-in</i>	<i>days</i>	<i>spending-become</i>	<i>his-own</i>	<i>property was-wasted-away.</i>
Jarā	viṇ	sāg	bitāy-dīvi	tarā	viṇ	dēs-mā barō kālāntar
<i>When</i>	<i>by-him</i>	<i>all</i>	<i>was-expended</i>	<i>then</i>	<i>that</i>	<i>country-in a-great famine</i>

pariyo; ar wu nāgō hō-gayō; ar hālar viṇ dēs-rā  
*fell; and he destitute became; and having-gone that country-of*  
 rah<sup>a</sup>waṇ-wāḷā-mā-hū yēk-rāi aṭhāi rah<sup>a</sup>waṇ lāgiyō. Jiṇi viṇ-nāi  
*inhabitants-among-from one-of near to-live he-began. By-whom him-to*  
 āp-rā jāwā-mā sūr-rā charāwaṇ khātar bhējiyō. Ar wu viṇi  
*his-own fields-in swine feeding for it-was-sent. And he those*  
 chhīṭ<sup>a</sup>rā-mā-hū jiṇ-nāi sūr-rā khāw<sup>a</sup>tā-hā āp-rō pēṭ bharāṇ chāviyō-hō;  
*husks-in-from which-to swine eating-were his-own belly to-fill he-wishing-was;*  
 ar viṇi-nāi kuṇi nī dēwā-hā.  
*and him-to anybody not giving-was.*

## MĒWĀRĪ.

Turning now to the east, we come to Mewar, the proper home of Mēwārī. This form of Mārwārī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhils, who have their own language. Mēwārī has to its east, on the north the Hārautī of Bundi, and further south, the Mālwi of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, *viz.*, in the north of the Partabgarh State, in the north-east of Merwara (where it is called Mēr-wārī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwārī), and in the hilly tract known as the Khairār, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairārī. These various kinds of Mēwārī will be dealt with in detail further on.

The number of speakers of Mēwārī is estimated to be as follows :—

Mewar (including pargana Gangapur of Gwalior)	.	.	.	.	.	.	.	.	.	1,300,000
Tonk (Nimbahera)	.	.	.	.	.	.	.	.	.	58,000
Partabgarh	.	.	.	.	.	.	.	.	.	5,000
Ajmer	.	.	.	.	.	.	.	.	.	24,100
Merwara (Mēr-wārī)	.	.	.	.	.	.	.	.	.	54,500
Kishangarh (Sarwārī)	.	.	.	.	.	.	.	.	.	15,000
Khairārī—										
Mewar	.	.	.	.	.	.	.	.	.	145,000
Jaipur	.	.	.	.	.	.	.	.	.	59,264
Bundi	.	.	.	.	.	.	.	.	.	24,000
										228,264
										1,684,864

The Mēwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mār-wārī. It is really a mixture of Mār-wārī and Jaipurī. The typical Jaipurī *chhū*, I am, *chhō*, was, do not occur: instead we have the Mār-wārī *hū* and *hō*. On the other hand, the suffix of the genitive is *kō* as in Jaipurī, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *kē* for the accusative dative, *hū* (=Mār-wārī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mār-wārī, but we sometimes meet Jaipurī forms like *vī*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhōr kyō kahyō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, *i.e.*, *kar<sup>h</sup>har*, having done. The original form from which both the regular *karar* and *kar<sup>h</sup>har* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara<sup>h</sup>ar*, from which both *karar* and *kar<sup>h</sup>har* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *khāwā-hā*, they were eating; *chāwō-hō*, he was wishing.

The verb *dēṇō*, to give, makes its past tense *didō*, he gave, and similarly we have *kīdō*, he made.

The word for 'and' is the Jaipuri *ar* or *har*.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mēwārī.

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

कुणी मनख-के दोय बेटा हा । वाँ-माँ-हूँ ल्होड़क्यो आप-का बाप-ने कछ्यो हे बाप पूँजी-माँ-हूँ जो म्हारी पाँती होवै म्ह-ने थो । जद वाँ वाँ-ने आप-को पूँजी बाँट दीदी । थोड़ा दन नहीं हुया हा कै ल्होड़क्यो बेटो सगळो धन भेळो करहर परदेस परो-गयो अर उठै लुच्चापण-माँ दन गमावताँ हुवाँ आप-को सगळो धन उडाय दीदी । जद ऊ सगळो धन उडा चुक्यो तद वीँ देस-माँ भारी काळ पड़्यो हर ऊ टोटायलो हो-गयो । हर ऊ जाय-नै वा देस-का रहबावाळाँ-माँ-हूँ एक-कै नखै रहबा लाग्यो । वाँ वाँ-ने आप-का खेत-माँ सूर चराबा-ने मेल्यो । हर ऊ वाँ कूँतरा-हूँ ज्याँ-ने सूर खावा-हा आप-को पेट भरवो चावो-हो । हर वा-ने कोई भी काँई नहीं देतो-हो । जद वाँ-ने चेत हुयो हर वीँ कछ्यो कै म्हारा बाप-के कतरा-ही दानक्याँ-ने खावा-हूँ बदती रोटी मिक्के-है हर हूँ भखाँ मरू । हूँ ऊठर म्हारा बाप नखै जाऊँलो हर वा-ने कहूँलो कै हे बाप बैकुंठहूँ-उलटो हर आप-के देखताँ पाप कीदो-है । हूँ फेरूँ आप-को बेटो कुहाबा जोगो नहीं हूँ । म्ह-ने आप-का दानक्याँ-माँ-हूँ एक-के सरीखो कर-द्यो ॥

[ No. 5.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

STATE UDAIPUR.

## TRANSLITERATION AND TRANSLATION.

Kunī manakh-kē dōy bēṭā hā. Wā-mā-hū lhōṛ<sup>a</sup>kyō  
*A-certain man-to two sons were. Them-among-from (by-)the-younger*  
 āp-kā bāp-nē kahyō, 'hē bāp, pūjī-mā-hū jō mhārī  
*his-own father-to it-was-said, 'O father, property-in-from what my*  
 pāti hōwāi mha-nē dyō.' Jad wā wā-nē āp-kī pūjī  
*share may-be me-to give.' Then by-him them-to his-own property*  
 bāt didī. Thōṛā dan nahī huyā hā kārī lhōṛ<sup>a</sup>kyō  
*having-divided was-given. A-few days not passed were that the-younger*  
 bēṭō sag<sup>a</sup>lō dhan bhēlō kar<sup>a</sup>har par-dēs parō-gayō,  
*son all wealth together having-made foreign-country went-away,*  
 ar uṭhāi luchchā-pan-mā dan gamāv<sup>a</sup>tā-huwā āp-kō sag<sup>a</sup>lō  
*and there riotousness-in days in-having-passed his-own all*  
 dhan udāy-didō. Jad ū sag<sup>a</sup>lō dhan udā-chukyō, tad vī  
*wealth was-squandered. When he all wealth had-expended, then that*  
 dēs-mā bhārī kāl parō, har ū tōṭāy<sup>a</sup>lō hō-gayō, har  
*country-in a-mighty famine fell, and he poor became, and*  
 ū jāy-nāi wā dēs-kā rah<sup>a</sup>bāwā<sup>a</sup>lā-mā-hū ēk-kārī nakhāi  
*he having-gone that country-of inhabitants-among-from one-of near*  
 rah<sup>a</sup>bā lāgyō. Wā wā-nē āp-kā khēt-mā sūr charābā-nē  
*to-remain began. By-him him-to his-own field-in swine feeding-for*  
 mēlyō. Har ū wā chhūṭ<sup>a</sup>rā-hū jyā-nē sūr khāwā-hā āp-kō  
*it-was-sent. And he those husks-with which-to swine eating-were his-own*  
 pēt bhar<sup>a</sup>bō chāwō-hō; har wā-nē kōi bhī kārī nahī  
*belly to-fill wishing-was; and him-to anyone even anything not*  
 dētō-hō. Jad wā-nē chēt huyō har vī kahyō kārī,  
*giving-was. Then him-to consciousness became and by-him it-was-said that,*  
 'mhārā bāp-kē kat<sup>a</sup>rā-hī dān<sup>a</sup>kyā-nē khābā-hū bad<sup>a</sup>tī rōṭī  
*'my father-of how-many hired-servants-to eating-than more bread*  
 milāi-hāi, har hū bhūkhā marū; hū ūṭhar mhā-rā bāp nakhāi  
*being-got-is, and I in-hunger die; I having-arisen my father near*  
 jāulō har wā-nē kahūlō kārī, "hē bāp, Baikunṭh-hū ul<sup>a</sup>tō har  
*will-go and him-to will-say that, "O father, Heaven-from against and*



## MĒWĀRĪ OF AJMER.

Mewārī is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary Mēwārī, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *rō* instead of *kō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārwārī-speaking tract. As an example I give a short folksong in honour of the Rāṇā of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

DISTRICT AJMER.

रस्यो राणे-राव हिंदुपत रस्यो राणे-राव ।  
 म्हारै बस्यो हिवड़ा माँय । बिक्कालो रस्यो राणे-राव ॥  
 जोख करै जगमंद्र पधारै । नोख बिराजै नाव ।  
 सोलाँ उमरावाँ साथ हिंदुपत । रस्यो राणे-राव ॥  
 म्हारै बस्यो हिवड़ा माँय । बिक्कालो रस्यो राणे-राव ॥  
 निक्करावळ प्रथी नाथ-री । क्रोड मोहर कुरबान ॥  
 आया-रा करूँ ओछावणा । पळ पळ वारूँ प्राण ।  
 बिक्कालो रस्यो राणे-राव हिंदुपत । रस्यो राणे-राव ॥  
 म्हारै बस्यो हिवड़ा माँय । बिक्कालो रस्यो राणे-राव ॥



[ No. 6.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.****RĀJASTHĀNĪ.****MĒWĀRĪ.****DISTRICT AJMER.****SPECIMEN II (A SONG).****TRANSLITERATION AND TRANSLATION.**

Rasyō	Rāṇē-Rāw	Hindupat;	rasyō	Rāṇē-Rāw.	Mhārāi
<i>Cultured</i>	<i>Rāṇē-Rāw</i>	<i>Lord-of-the-Hindus;</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	<i>My</i>
basyō	hiwarā-māy,	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Jōkha	karāi	Jagamandra	padhārāi,	nōkha	birājāi
<i>Wish</i>	<i>he-makes</i>	<i>Jagamandra-palace</i>	<i>(he)-goes,</i>	<i>(and)-well</i>	<i>shines</i>
Sōlā	umarāvā	sāth,	Hindupat;	rasyō	Rāṇē-Rāw.
<i>Sixteen</i>	<i>nobles</i>	<i>with,</i>	<i>Lord-of-the-Hindus;</i>	<i>the-cultured</i>	<i>Rāṇē-Rāw.</i>
basyō	hiwarā-māy;	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in;</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Nichharāwaḷ	prathī	nātha-rī	krōḍ	mōhar	kurabān.
<i>As-offering</i>	<i>the-earth</i>	<i>lord-of</i>	<i>ten-million</i>	<i>gold-mohars</i>	<i>(I-will-)sacrifice.</i>
Āyā-rā	karū	ōchbāwanā	paḷa-paḷa	wārū	
<i>(His)-coming-of</i>	<i>I-will-do</i>	<i>great-festival</i>	<i>every-moment</i>	<i>I-will-give</i>	
prāṇ.					
<i>the-breath</i>	<i>(of-my-life).</i>				
Biḷālō	rasyō	Rāṇē-Rāw,	Hindupat;	rasyō	
<i>The-handsome</i>	<i>and-cultured</i>	<i>Rāṇē-Rāw,</i>	<i>Lord-of-the-Hindus;</i>	<i>cultured</i>	
Rāṇē-Rāw.	Mhārāi	basyō	hiwarā-māy,	biḷālō	rasyō
<i>Rāṇē-Rāw.</i>	<i>My</i>	<i>has-taken-abode</i>	<i>heart-in,</i>	<i>the-handsome</i>	<i>and-cultured</i>
Rāṇē-Rāw.					
<i>Rāṇē-Rāw.</i>					

**FREE TRANSLATION OF THE FOREGOING.**

The cultured King of Rāṇās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

When he wishes to go to the Jag-mandir<sup>1</sup> palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service. The handsome and cultured King of Rāṇās has taken up his abode in my heart.

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### MĒWĀRĪ OF KISHANGARH.

Mēwārī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State. Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwārī, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī.

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### MĒRWĀRĪ.

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Magrā-kī bōlī*, and is classed as one of the many Bhil dialects.<sup>2</sup>

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mār-wārī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mēr-wārī. Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary.

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<sup>1</sup> The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Pichōlā Lake.

<sup>2</sup> See Part III of this volume, pp. 31 and ff.

### MĒWĀRĪ (KHAIRĀRĪ).

The Khairār is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Mīnās, whose speech is a corrupt Mēwārī. The Khairār extends into all three States, and the number of speakers of the Khairārī dialect is estimated to be—

Mewar . . . . .	145,000
Jaipur . . . . .	59,264
Bundi . . . . .	24,000
	<hr/>
TOTAL . . . . .	228,264
	<hr/>

The main language of Jaipur is Jaipurī and of Bundi Hārautī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwārī, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the *chhũ* of the east, and the *hũ* of the west employed to mean 'I am.' It is, in fact, a mixed form of speech.

Full particulars regarding Khairārī will be found in Mr. Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp. 129 of that volume, and a grammatical sketch on p. 52 and ff. of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr. Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[ No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MEWĀRĪ (KHAIRĀRĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

कोई आदमी-कै दो बेटा हा । वाँ-मै-सँ छोटी ऊँ-का बाप-नै कीयो बाप धन-मै-सँ जो  
 म्हारी पाँती आवै जो म-नै दे । ऊ आप-को धन वाँ-नै बाँट-दीयो । थोड़ा दना पाछे छोटी  
 बेटो सब धन लेर पर-देस-मै ऊठ-ग्यो अर उडै खोटे गेऊँ लागर आप-को सब धन उडा-दीयो ।  
 ऊ सब धन उडा-दीया जद्यो ऊँ देस-मै बडो काक पड़ो अर ऊ कंगारु हो-ग्यो । ऊ गियो अर  
 ऊँ देस-का रैबाहाऊँ-मै-सँ एक-कै रै-ग्यो । अर ऊ ऊँ-नै आप-का खेताँ-मै सूर चराबा खनायो ।  
 जो पातड़ाँ सूर खावै-छा जाँ-सँ ऊ आप-को पेट भरवा-सँ राजी हो ॥

## TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kai dō bētā hā. Wā-māi-sū chhōtō ū-kā  
*A-certain man-to two sons were. Them-among-from (by)-the-younger his*  
 bāp-nai kīyō, 'bāp, dhan-māi-sū jō mhārī pāti āwai  
*father-to it-was-said, 'father, wealth-among-from what my share may-come*  
 jō ma-nai dē.' Ū āp-kō dhan wā-nai bāt diyō.  
*that me-to give.' By-him his-own wealth them-to having-divided was-given.*  
 Thōrā danā pāchhai chhōtō bētō sab dhan lēr  
*A-few days after the-younger son all wealth having-taken*  
 par-dēs-māi ūth-gyō, ar uḍai khōtai gēlai  
*a-foreign-country-into having-arisen-went, and there bad in-way*  
 lāgar āp-kō sab dhan uḍā-dīyō. Ū sab dhan  
*having-commenced his-own all wealth was-wasted-away. By-him all wealth*  
 uḍā-dīyō jadyā ū dēs-māi baḍō kāl paṛyō, ar ū kagāl  
*was-squandered then that country-in a-great famine fell, and he poor*  
 hō-gyō. Ū giyō ar ū dēs-kā raibā-hālā-māi-sū ēk-kai  
*became. He went and that country-of inhabitants-from-among one-in-(house)-of*  
 rai-gyō. Ar ū ū-nai āp-kā khētā-māi sūr charābā khanāyō.  
*remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.*  
 Jō pāt'ryā sūr khāwai-chhā jā-sū ū āp-kō pēt bhar'ba-sū  
*What husks swine eating-were them-with he his-own belly to-fill*  
 rāji chhō.  
*willing was.*

# SOUTHERN MĀRWĀRĪ.

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhil dialects of the Arvali Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvi. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarātī, and some which are Mālvi. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarātī element is still stronger, and is borrowed direct from that language and not through Bhilī. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mārwarī. For want of a better name, I call it Mārwarī-Gujarātī. It extends for some distance into the Palanpur State, which is under the Bombay Presidency.

Four sub-dialects may be classed as falling under Southern Mārwarī. These are (1) Gōḍwārī immediately to the west of the Bhil *Nyār-kī bōli* mentioned on p. 70, (2) Sirōhī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dēorāwāṭī, spoken immediately to the west of Sirōhī, and (4) Mārwarī-Gujarātī. The number of speakers of each is estimated to be as follows:—

Gōdwārī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	147,000			
Sirōhi—																				
Sirohi	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	169,300			
Marwar	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	10,000			
																	<hr/>	179,300		
Dēorāwātī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	86,000			
Mārwarzī-Gujarāti—																				
Marwar	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	30,270			
Palanpur	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	35,000			
																	<hr/>	65,270		
																	<hr/>			
																	TOTAL	.	<hr/>	477,570

## GÖDWĀRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Nyār-kī bōlī*. This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Nyār-kī bōlī* in the eastern part of *parganas* Sojat, Bali, and Desuri, the Mārwarī is called Gōdwārī (from the Godwar tract in which it is spoken).

As explained above it is a mixed dialect, possessing many Gujarātī (Bhil) and some Mālvi forms.

In this dialect the letter ए ē is fully pronounced, and not like *āi*. I therefore transliterate it *ē*. The letter *ch* usually becomes *s* as in *sarāwō* for *charāwō*, to graze (cattle). *S* becomes *h*. Thus, *sukh-dēv*, a proper name, pronounced (and often written) *hukh-dēv*; *hārō* for *sārō*, all.

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarātī: *bē*, two; *ḍikrō* (Gujarātī *dikrō*), a son; *tī* (Gujarātī *thī*), from; *hatō*, he was; *karē-nē* (Gujarātī *kari-nē*), having done. The use of *thō* (fem. *thī*) for 'was' is borrowed from Mālvi. I may add that the future is as in Standard Mārwarī. Thus, *jāwē*, I will go; *kēwē*, I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lōrō ḍikrō kiyō*, the younger son said. In Eastern Rājasthānī, the agent can be the same in form as the nominative.

[ No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (Gōdwārī).

JODHPUR STATE.

एक जणा-रे बे डीकरा हता । वणों-में-ती लोरो डीकरो आप-रा बाप-ने कियो भाबा-जी मारी पाँती-रो माल आवे जको मने वँटवार करने द्यो । जरे वण आप-री घर-वकरी वणों-ने वाँटेने दे-दी । थोरा दाराँ केरे लोरकियो डीकरो वण-री पाँती आई जको भेकी करने परदेस गो ने वठे वण-री पंजी थी सो अफण्डा-में गमाय-दीदी । हारी खुटियाँ केरे वण देस-में मोटो काळ पड़ियो । तरे वो भूक-तिर भुगतवा लागो । अठा केरे वण देस-रा एक रेवासी पाये रियो । ने उण वण-ने भडूराँ-ने सरावा-ने खेत-में मेलियो । तो वण भडूराँ-रे सारवा-रो खाकको हतो ताण-ती आप-रो पेट भरवा-रो मतो कीदो । पण वण-ने खाखो-ही कणई दीदो नी ॥

[No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (GŌPWĀRĪ).

JODHPUR STATE.

## TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-rē bē ḍik<sup>a</sup>rā hatā. Waṇā-mē-tī lōrō ḍik<sup>a</sup>rō  
*A-certain man-to two sons were. Them-from-among the-younger son*  
 āp-rā bāp-nē kiyō, 'bhābā-jī, mārī pāti-rō māl āwē jakō  
*his-own father-to said, 'father, my share-of property may-come that*  
 ma-nē wāt<sup>a</sup>wār karē-nē dyō.' Jarē waṇē āp-rī ghar-wak<sup>a</sup>rī waṇā-nē  
*me-to division having-made give.' Then by-him his-own living-etc. them-to*  
 wātē-nē dē-dī. Thōrā dārā kērē lōr<sup>a</sup>kiyō ḍik<sup>a</sup>rō waṇ-rī pāti  
*having-divided was-given. A-few days after the-younger son his share*  
 āi jakō bhēlī karē-nē par-dēs gō; nē waṭhē waṇ-rī  
*came that together having-made foreign-country went; and there his*  
 pūjī thī sō aphaṇḍā-mē gamāy dīdī. Hārī khuṭiyā  
*property was that riotous-living-in having-wasted was-given. All on-being-lost*  
 kērē waṇ dēs-mē mōtō kāl paṛiyō. Tarē wō bhūk-tir  
*after that country-in a-mighty famine fell. Then he hunger-and-thirst*  
 bhugat<sup>a</sup>wā lāgō. Aṭhā kērē waṇ dēs-rā ēk rēwāsī pāyē  
*to-feel began. Here after that country-of one inhabitant near*  
 riyō. Nē uṇ waṇ-nē bhaḍūrā-nē sarāwā-nē khēt-mē mēliyō.  
*he-remained. And by-him him-to swine-to feeding-for field-in it-was-sent.*  
 Tō waṇ bhaḍūrā-rē sār<sup>a</sup>wā-rō khāk<sup>a</sup>lo hatō taṇ-tī āp-rō pēt  
*Then by-him swine-of feeding-of husks was that-with his-own belly*  
 bhar<sup>a</sup>wā-rō matō kīdō. Paṇ waṇ-nē khākhō-hī kaṇē-i dīdō  
*filling-of intention was-made. But him-to husks-even by-any-one was-given*  
 nī.  
*not.*

## SIRŌHĪ.

The Sirŏhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalor of Marwar, which lies on the Sirohi frontier.

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Ābū lōk*, speak a form of Sirŏhī, which is called Rāṭhī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirŏhī. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the south-west of the State yet another form of Sirŏhī is spoken. It is called Sāēṭh-kī Bōlī, and will also be considered separately.

The estimated number of speakers of Sirŏhī (including Rāṭhī and Sāēṭh-kī Bōlī) is as follows :—

Sirohi—									
Sirŏhī.	.	.	.	.	.	.	.	.	161,300
Rāṭhī.	.	.	.	.	.	.	.	.	2,000
Sāēṭh-kī Bōlī	.	.	.	.	.	.	.	.	6,000
									169,300
Marwar	.	.	.	.	.	.	.	.	10,000
									179,300

In the Sirŏhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mār-wāṛī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mār-wāṛī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ũ*, with a plural in *ā*. I do not propose to discuss the Gujarātī mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens; but the following peculiarities of Sirŏhī, looked at from a Mār-wāṛī point of view, may be noticed.

The letter *w* is often dropped when initial, as in *waṇ* or *aṇ*, him, and it is equally often added at the beginning of a word as in *wuō* for (*h*)*uō*, became.

*Ch*, *chh*, *ś*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāwō* for *charāwō*, to graze (cattle); *sandaṇ-pur* for *chandan-pur*; *sēr* for *śahr* (شهر), a city; *dusaṭ*, for *dushta*, wicked; but uncompounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērũ* for *dēharũ*, a temple; *gar* and *ghar*, a house; *gaṇā* and *ghaṇā*, many; *jāḍ*, and *jhāḍ*, jungle.

Unlike Mār-wāṛī, the cerebral ण *ṇa* is pronounced as if it were dental.

श *śa* and स *sa* are both pronounced as स *sa*. When स *sa* is initial it is pronounced as ह *ha*, and is so written in the specimens. Thus, *hārũ*, all; *hūr*, swine. When it is final, it is not pronounced at all. Thus, दस *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da(s)*.

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) fem. *rī*, neuter *rũ*, (plural *rā*). A good example of the neuter is *māhādēv-rũ dērũ dēkhiũ*, a temple of Mabādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self.



The past tense of the verb substantive is *tō*, was, thus :—

	Singular.								Plural.
Masc.	<i>tō</i>	.	.	.	.	.	.	.	<i>tā</i>
Fem.	<i>tī</i>	.	.	.	.	.	.	.	<i>tī</i>
Neut.	<i>tū</i>	.	.	.	.	.	.	.	<i>tū</i>

The form *tō* is probably a contraction of *atō* for the Gujarātī *katō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēli dialect of Western Hindī, and in Northern Gujarātī.

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwarī Grammar (*vide* p. 30).

As specimens of Sirōhī, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirohi.

[ No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

कोई मिनक-रे बे दिकरा ता । वण-माय-ती नानके दिकरे भाबा-ने कियुँ के ओ भाबा-जी  
आँपणे अण धन-माय-ती जो मारे पाँती आवे जितरुँ म-ने दिओ । जरिँ वणे पोता-रो धन  
वाँटीने दे दीदो । गणा दाडा नीँ वुआ जरिँ नानको दिकरो हारुँई धन भेक्री करीने अलगी देसा  
वर गो । जरिँ वटे लुचाई-में दाडा गमायने पोता-रो धन गमाओ । तरिँ पसे वण देस-में मोटो  
काऊ पडिओ । जरिँ वो कंगीर वुओ । जरिँ वो जायने वण देस-रा रेवासिआँ-माय-ती एक-रे  
पागती रेवा-लागो । जरिँ वणे वण आदमी-ने पोता-रा खेतर-म झर सरावा हारु मेलिओ । जरिँ  
वो खाखलुँ हूर खाताँ-ताँ वण-माय-ती वण-री पेट भरवा-री मरजी वुई । पण कोई मिनक वण-ने  
काँई नीँ देता-ता ॥

[ No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik<sup>a</sup>rā tā. Waṇ-māy-tī nān<sup>a</sup>kē  
*A-certain man-to two sons were. Them-among-from by-the-younger*  
 dik<sup>a</sup>rē bhābā-nē kiṃṃ kē, 'O bhābā-jī, āp<sup>a</sup>nē aṇ  
*by-the-son father-to it-was-said that, 'O father, in-your-own that*  
 dhan-māy-tī jō mārē pātī āwē jīt<sup>a</sup>rū ma-nē diō.  
*property-among-from what to-me share may-come so-much me-to give.'*  
 Jarī waṇē pōtā-rō dhan wātī-nē dē-didō. Gaṇā dāḍā nī  
*Then by-him his-own property divided-having was-given. Many days not*  
 wuā jarī nān<sup>a</sup>kō dik<sup>a</sup>rō hārū-i dhan bhēlo karī-nē  
*became when the-younger son all-even property together made-having*  
 al<sup>a</sup>gō dēsāwar gō. Jarī waṭē luchāi-mē dāḍā gamāy-nē  
*distant (to)-country went. Then there riotous-living-in days passed-having*  
 pōtā-rō dhan gamāō. Tarī pasē waṇ dē(s)-mē mōtō  
*his-own property was-wasted. Then afterwards that country-in a-great*  
 kāl paḍiō. Jarī wō kaṅgīr wuō. Jarī wō jāy-nē waṇ dē(s)-rā  
*famine fell. Then he poor became. Then he gone-having that country-of*  
 rēwāsīā-māy-tī ēk-rē pāg<sup>a</sup>tī rēwā lāgō. Jarī waṇē waṇ  
*inhabitants-among-from one-in-of near to-live began. Then by-him that*  
 ād<sup>a</sup>mī-nē pōtā-rā khētar-mē hūr sarāwā hārū meliō. Jarī wō  
*man-to his-own field-in swine grazing for it-was-sent. Then those*  
 khākh<sup>a</sup>lū hūr khātā-tā waṇ-māy-tī waṇ-rī pēt bhar<sup>a</sup>wā-rī mar<sup>a</sup>jī  
*husk swine eating-were that-from-among him-of belly filling-of wish*  
 wuī; paṇ kōi minak waṇ-nē kāi nī dētā-tā.  
*became; but any man him-to anything not giving-was.*

[ No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

## SPECIMEN II.

एक सन्दर्भपूर नाम सेरुतुं । वण-में एक धनवाळो हाउकार तो । वण-री वु हाई ती । वण वु-ने होनार केवा लागो के थे दुरमोती पेरिआँ नीं जको दुरमोती मंगावेने पेर । होनार तो अतरुं के-ने परो-गो । जरिँ पसे हाउकार गरे आयो । जरिँ हाउकार-रे वुए कीउं के म-ने दुरमोती पेरवो । जरिँ वण हाउकारे कीउं के मुँ परदेस-में लेवा जाउं-हूँ ने लावेने पेरवू । तरिँ वो हाउकार अतरुं के-ने देसावर गो । जाताँ जाताँ अलगो दरिआ कनारे गो । जायने वण दरिआ ऊपर तीन धरण् कीदाँ । तरिँ वण-ने सोइणुं आयुं के अठेदुरमोती नीं हे । जरिँ वो उटेने वीर-वुओ ने पासो आवतो तो । जतरे मारग-में एक महादेव-रुं देहूँ देखिउं । जरिँ वो हाउकार वण देरा-में जायने बेटो । जतरा-में माहादेवजी-रो पूजारी एक बाँमण आयो ने वण बाँमण पूसियुं के थुं कुण हे । जरिँ वो केवा लागो के मुँ हाउकार हूँ । तरिँ वण बाँमण कीयुं के थुं क्युं आयो । जरिँ वो हाउकार बोलिओ के दुरमोती लेवा हारू आयो-हूँ । तरिँ बाँमण कीउं के थुं माहादेव-जी ऊपर धरण् दे । जको थ-ने माहादेव-जी दुरमोती देई । जरिँ वण हाउकारे माहादेव-जी ऊपर धरण् दीदाँ । तरिँ माहादेव-जी रात-रा बाँमण-रे सोइणे जायने कीउं के ए बाँमण थुं अण अंदारा बेरा-में उतरेने दुरमोती लावेने अण-ने दे । जरिँ वो बाँमण अंदारा बेरा-में उतरेने दुरमोती लावेने हाउकार-ने दीदाँ । जरिँ वो हाउकार दुरमोती ले-ने गरे आवताँ तकाँ मारग-में एक ठग मिळिओ । जरिँ हाउकारे ठग-ने देखीने मन-में विचारियुं के मोती ठग अराँ-लेई । जरिँ हाउकारे पोता-री हातळ फाडेने दुरमोती पराँ-गालिआँ । पसे वो हाउकार ठगा-रे गरे गो । जरिँ बाटी-बीजी खायने रात-रा हतो । जतरे ठग-री बेटी आई । जरिँ हाउकारे पूसिउं के थुं कुण हे । जरिँ वा ठग-री बेटी केवा लागी के मुँ थ-ने ठगवा आई-हूँ । जरिँ हाउकारे कीउं के भलाँई ठग । पण मारुँ एक वण हाम्बळ । जरिँ कीउं के का के-हे । जरिँ वण कीउं के थुं पाप करे जण-में पाप-रा भागीदार गर-राँ कोई वेहे के नीं । जरिँ वा नीसे आवेने गरवाळाँ-ने पूसिउं के मुँ पाप करुँ जण-में थे पाप-रा भागीदार हो के नीं । तरिँ गरवाळाँ बोलिआँ के मे था-रा पाप-रा भागीदार नीं हों । जरिँ वा ठग-री बेटी पासी हाउकार पागती जायने बोली के हे हाउकार मुँ थ-ने ठगुं नीं । ने थुं म-ने था-रे साते ले-ने जा । तरिँ हाउकार ने ठग-री बेटी बेई जणाँ रात-रा उंटे माते बे-ने हाउकार-रे गरे गिआँ ने वे जो दुरमोती लाआँ-थाँ जको हाउकार-री वु-ने पेशविआँ । ने पसे मजा करवा लागो ॥

[ No. 10.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀṚĪ (SIRŌHĪ).

SIROHI STATE.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk Sandaṇ-pūr nām sēr tũ. Waṇ-mē ēk dhan-wālō hāukār  
*One Chandanpūr by-name city there-was. That-in one rich merchant*  
 tō. Waṇē-rī wu hāi tī. Waṇ wu-nē hōnār kēwā lāgō  
*was. His wife beautiful was. That wife-to one-goldsmith to-say began*  
 kē, 'thē dur<sup>m</sup>mōtī pēriā nī, jakō dur<sup>m</sup>mōtī māgāwē-nē  
*that, 'by-you royal-pearl is-worn<sup>1</sup> not, therefore royal-pearl procured-having*  
 pēr.' Hōnār tō at<sup>r</sup>rū kē-nē parō-gō. Jarī pasē  
*wear.' The-goldsmith on-his-part so-much said-having went-away. Then after*  
 hāukār garē āyō. Jarī hāukār-rē wu-ē kīū kē,  
*the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,*  
 'ma-nē dur<sup>m</sup>mōtī pērāwō.' Jarī waṇē hāukārē kīū kē,  
*'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,*  
 'mū par-dēs-mē lēwā jāū-hū; nē lāwē-nē pērāwū.  
*'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).'*  
 Tarī wō hāukār at<sup>r</sup>rū kē-nē dēsāwar gō. Jātā  
*Then that merchant so-much said-having to-a-foreign-country went. In-going*  
 jātā al<sup>g</sup>ō dariā kanārē gō. Jāy-nē waṇē dariā ūpar  
*in-going a-distant sea on-shore he-went. Gone-having that sea upon*  
 tin dhar<sup>n</sup>ā kīdā. Tarī waṇ-nē sōiṇū āyū kē aṭhē dur<sup>m</sup>mōtī  
*three fastings were-made. Then him-to dream came that here royal-pearl*  
 nī hē. Jarī wō utē-nē vīr-wuō, nē pāsō āw<sup>t</sup>ō-tō; jat<sup>r</sup>rē  
*not is. Then he arisen-having set-out, and back coming-was; meanwhile*  
 mārag-mē Māhādēv-rū dērū dēkhiū. Jarī wō hāukār waṇ dērā-  
*on-the-road Mahādēv-of temple was-seen. Then that merchant that temple-*  
 mē jāy-nē bēṭō. Jat<sup>r</sup>rā-mē Māhādēv-jī-rō pūjārī ēk bāmaṇ  
*in gone-having sat. In-the-meantime Mahādēv-of priest one Brāhmaṇ*  
 āyō, nē waṇē bām<sup>n</sup>ē pūsiyū kē, 'thū kuṇ hē?' Jarī  
*came. and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then*  
 wō kēwā lāgō kē, 'mū hāukār hū.' 'Tarī waṇ bām<sup>n</sup>ē  
*he to-tell began that, 'I a-merchant am.' 'Then that by-Brāhmaṇ*

<sup>1</sup> Note that *dur<sup>m</sup>mōtī* being of extreme value, always agrees with participles, etc., in the neuter plural.

kiyū      kē,      'thū      kyū      āyō? '      Jarī      wō      hāukār  
*it-was-said      that,      'thou      why      hast-come? '      Then      the      merchant*  
 bōliō      kē,      'dur<sup>a</sup>mōti      lēwā      hārū      āyō-hū.'      Tarī      bām<sup>a</sup>nē  
*spoke      that,      'royal-pearl      to-bring      for      come-I-am.'      Then      by-the-Brāhmaṇ*  
 kiū      kē,      'thū      Māhādēv-jī      ūpar      dhar<sup>a</sup>ñū      dē;      jakō  
*it-was-said      that,      'thou      Mahādēv      upon      fasting      give;      then*  
 tha-nē      Māhādēv-jī      dur<sup>a</sup>mōti      dēi.'      Jarī      waṇē      hāukārē  
*thee-to      Mahādēv      a-royal-pearl      will-give.'      Then      by-that      by-merchant*  
 Māhādēv-jī      ūpar      dhar<sup>a</sup>ñā      dīdā.      Tarī      Māhādēv-jī      rāt-rā  
*Mahādēv      on      fastings      were-given.      Then      (by)-Mahādēv      night-at*  
 bāmaṇ-rē      sōiṇē      jāy-nē      kiū      kē,      'ē      bāmaṇ,  
*the-Brāhmaṇ-to      in-dream      gone-having      it-was-said      that,      'O      Brāhmaṇ,*  
 thū      aṇ      ādārā      vērā-mē      ut<sup>a</sup>rē-nē      dur<sup>a</sup>mōti      lāwē-nē  
*thou      this      dark      well-in      descended-having      royal-pearl      brought-having*  
 aṇ-nē      dē.'      Jarī      wō      bāmaṇ      ādārā      vērā-mē      ut<sup>a</sup>rē-nē  
*this-to      give.'      Then      that      Brāhmaṇ      the-dark      well-in      descended-having*  
 dur<sup>a</sup>mōti      lāwē-nē      hāukār-nē      dīdā.      Jarī      wō  
*royal-pearl      brought-having      the-merchant-to      was-given.      Then      the*  
 hāukār      dur<sup>a</sup>mōti      lē-nē      garē      āw<sup>a</sup>tā      takā  
*merchant      the-royal-pearl      taken-having      to-house      in-coming      then*  
 mārag-mē      ēk      ṭhag      miḷiō.      Jarī      hāukārē      ṭhag-nē  
*the-way-on      one      robber      was-met.      Then      by-the-merchant      robber-to*  
 dēkhī-nē      man-mē      vichāriyū      kē,      'mōti      ṭhag      arā-  
*seen-having      mind- in      it-was-thought      that,      'the-pearl      the-robber      will-take-*  
 lēi.'      Jarī      hāukārē      pōtā-rī      hātaḷ      phādē-nē  
*for-himself.'      Then      by-the-merchant      his-own      thigh      torn-open-having*  
 dur<sup>a</sup>mōti      parā-gāliā.      Pasē      wō      hāukār      ṭhagā-rē      garē  
*the-pearl      was-kept.      Afterwards      the      merchant      robber-in-of      in-house*  
 gō.      Jarī      bāṭibijī      khāy-nē      rāt-rā      hūtō.      Jat<sup>a</sup>rē      ṭhag-rī  
*went.      Then      bread-etc.      eaten-having      night-at      slept.      Then      robber-of*  
 bēṭi      āi.      Jarī      hāukārē      pūsiū      kē,      'thū      kuṇ  
*daughter      came.      Then      by-the-merchant      it-was-asked      that,      'thou      who*  
 hē?'      Jarī      wā      ṭhag-rī      bēṭi      kēwā      lāgi      kē,      'mū  
*art?'      Then      that      robber-of      daughter      to-say      began      that,      'I*  
 tha-nē      ṭhag<sup>a</sup>wā      āi-hū.'      Jarī      hāukārē      kiū      kē,  
*thee-to      to-rob      come-am.'      Then      by-the-merchant      it-was-said      that,*  
 'bhalāi,      ṭhag;      paṇ      mārū      ēk      vēṇ      hāmbaḷ.'      Jarī      kiū  
*'very-well,      rob;      but      my      one      word      hear.'      Then      it-was-said*  
 kē,      'kā      kē-hē?'      Jarī      waṇē      kiū      kē,      'thū  
*that,      'what      art-thou-saying?'      Then      by-him      it-was-said      that,      'thou*  
 pāp      karē      jaṇ-mē      pāp-rā      bhāgīdār      gar-rā      kōi  
*sin      art-doing      that-in      sin-of      partner      (members)-of-the-house      any-one*

wēhē kē nī." Jarī wā nīśē āwē-nē gar-wālā-n  
*will-be or not." Then by-her below come-having members-of-the-house-to*  
 pūsiū kē, 'mū pāp karū jaṇ-mē thē pāp-rā bhāgīdār  
*it-was-asked that, 'I sin do that-in you sin-of partners*  
 hō kē nī.' Tarī gar-wālā bōliā kē, 'mē  
*are or not.' Then the-members-of-the-house spoke that, 'we*  
 thā-rā pāp-rā bhāgīdār nī hā.' Jarī wā ṭhag-rī bēṭi  
*thee-of sin-of sharers not are.' Then that robber-of daughter*  
 pāsī hāukār pāg<sup>a</sup>ti jāy-nē bōli kē, 'hē hāukār, mū  
*again the-merchant near gone-having spoke that, 'O merchant, I*  
 thā-nē ṭhagū nī; nē thū ma-nē thā-rē sātē lē-nē  
*thee-to will-rob not; and thou me-to thee-of with taken-having*  
 jā.' Jarī hāukār nē ṭhag-rī bēṭi bēi jaṇā  
*go.' Then the-merchant and the-robber's daughter both persons*  
 rāt-rā ūṭē-mātē bē-nē hāukār-rē garē giā nē wē  
*night-at camel-upon sitting the-merchant-in-of in-house went and they*  
 jō dur<sup>a</sup>mōṭi lāā-tbā jakō hāukār-rī wu-nē pērāwiā,  
*what royal-pearl brought-had that the-merchant-of wife-to was-put-on,*  
 nē pasē majā kar<sup>a</sup>wā lāgā.  
*and then merriment to-do they-began.*

### FREE TRANSLATION OF THE FOREGOING.

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal<sup>1</sup> pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,<sup>2</sup> and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahādēva, and sat down there. The Brāhmaṇ priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brāhmaṇ, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhmaṇ in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brāhmaṇ did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a *Thag*.<sup>3</sup> As soon as he saw him he thought to himself that the *Thag* would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the *Thag's* house, and, after he had eaten some food, lay down at night time to sleep. The *Thag's* daughter came into his room

<sup>1</sup> A *dur<sup>a</sup>mōṭi*, which I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.

<sup>2</sup> *Dhar<sup>a</sup>nō* in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

<sup>3</sup> A *Thag* combines robbery with murder.

‘Who are you?’ said the merchant. ‘I am come to rob and murder you,’ said she. ‘All right,’ said the merchant, ‘rob away. But first hear one word which I have to say to you.’ ‘What is that?’ replied she. ‘Tell me,’ said he, ‘if the other people of the house will take their fair share of the guilt of the sin you are going to commit.’ So she went downstairs and asked the people of the house if they would share the guilt. ‘We won’t be sharers in the guilt,’ said they. Then the *Thag’s* daughter came up again to the merchant, and said, ‘merchant, I’m not going to rob and murder you. Leave the place, but take me with you.’ So the merchant and the *Thag’s* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.

## ĀBŪ LŌK-KĪ BŌLĪ OR RĀṬHĪ.

The inhabitants of the villages on Mount Abu<sup>1</sup> consist mainly of a mixed race peculiar to the locality, who style themselves *Lōk*, *i.e.*, the 'people' of Abu. Nothing definite is known about their origin. They style themselves Rājputs, and according to local tradition are the descendants of Rājputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vṛishabha-dēva, and took to themselves wives of the daughters of the aborigines. The Rājputs of the plains call them Rāṭhī, *i.e.*, half-castes, a title which they resent.

Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwarī (*h*)ō, and the Sirōhī-Gujarātī *tō* are used to mean 'was.'

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sārī* concealed about his person, and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feuds, and retaliation frequently assumed the form of a raid on the offending lover's house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Rāj officials through a *pañchāyat* of the *Lōk*, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amalpānī*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *ḍaṇḍ* for *daṇḍ*, punishment, and *ganō* for *guṇō*, crime. The word *warō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive *ē-rā* (neuter), of this, is used to mean 'of this kind.' Note the word *jōjē*, corresponding to the Gujarātī *jōiyē*, it is necessary. There are several Bhīl words in the short specimen. Such are *khōl'rā*, a hut; *dālū*, a branch; *puṭhē*, behind.

There are several cases of disaspiration. Such are *jag'rō*, a quarrel, and *gar*, a house. *Sōrī*, as usual, is for *chōrī*, theft. *Hawā-hō* is for *sawā-sō*. *Har'kō* is for *sarīkhō*, like.

[ No. II.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀṬHĪ).

SIROHI STATE.

एक भाई सोरी-पेटो गर-मे वीरोत गाली-ई। भाबी गर-मे गाली-हे। जण-रे माते डुण्ड-मुण्ड राज-ती कीदो। तर जगरो भांगिओ। हवा हो रुपिआ दीदा। आगे ए-रुँ तुं सात पाँसरो अमोल डुण्डे-रे वास्ते तोलिओ। वीरोते-रे माते सात वराँ कजीओ कीदो। खोलराँ पाडिआँ। न्यात-मे ओ धणी जोजे नही। डाकुँ-कवाडुँ कजिआवारे लीदुँ-ओरुँ। तरी आँहो पीया हरको भाटो उणे-रे गर-मे राखिओ कोइ नी। उए-रे गर-मे खोलराँ पाडिने उण-रो गनो थापिओ। जण-रे माते पुठेवारुँ खणवावारे मझिओ नी। ओठे आगे ए-रुँ तुं के राजा-रुँ डुण्ड-मुण्ड नी तुं। खून होमलिओ तो वे वारो डुण्ड पडे जगरो सोटवतो-तो के ओजमतो-तो ॥

<sup>1</sup> The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and ff., *q.v.* for further particulars.



[ No. 11.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀTHĪ) DIALECT.

SIROHI STATE.

## TRANSLITERATION AND TRANSLATION.

Ēk bhāi sōrī-pētō gar-mē bīrōt gālī-ī ; bhābī  
*One brother thieving (i.e., privately) house-in a-woman kept-had ; brother's-wife*  
gar-mē gālī-hē. Jan-rē mātē ḍuṇḍ-muṇḍ rāj-tī kīdō. Tarē jag<sup>a</sup>rō  
*house-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute*  
bhāgiō. Hawā-hō rupiā dīdā. Āgē ē-rū  
*was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)*  
tū ; sāt pāsērī amōl ḍuṇḍē-rē wāstē tōliō. Bīrōtē-rē  
*was ; (that-)seven five-seers opium punishment-of for was-weighed. The-woman-of*  
mātē sāt warā kajīō kīdō. Khōl<sup>a</sup>rā pādīā. Nyāt-mē ō  
*on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this*  
dhanī jōjē nahī. Ḍālū-kabādū kajīā-wārē  
*man was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers*  
lidū-ōrū. Tari āhō pīyā har<sup>a</sup>kō bhātō uṇē-rē gar-mē rākhiō  
*were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept*  
kōi nī. Uē-rē gar-mē khōl<sup>a</sup>rā pādē-nē uṇ-rō ganō thāpiō.  
*anything not. Him-of home-in huts destroyed-having him-of crime was-established.*  
Jan-rē mātē puṭhē-wārū khaṇ<sup>a</sup>wāwārō maḷiō nī. Ōṭhē āgē  
*Him-of on-head follower helper was-got not. There in-former-times*  
ē-rū tū kē rājā-rū ḍuṇḍ-muṇḍ nī tū. Khūn hābh<sup>a</sup>liō  
*such(-custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard*  
tō bē-wārō ḍuṇḍ padē, jag<sup>a</sup>rō sōṭaw<sup>a</sup>tō-tō kē ōjam<sup>a</sup>tō-tō.  
*then two-time punishment falls, quarrel being-ended-was or being-extinguished-was.*

## FREE TRANSLATION OF THE FOREGOING.

A brother secretly kept a woman in his house. It was in the house of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (i.e., she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste ; the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice

did they leave behind. His guilt was established by his hut being pulled down. There was no one who would help or assist him.

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all.

## SĀĒṬH-KĪ BŌLĪ.

Sāēṭh or Sāṭh is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwarī of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarat, *ch* is pronounced as *s*. Thus we have both *chawārī* and *sawārī*, a marriage pavilion; *pachē* and *pasē*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[ No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀĒṬH-KĪ BŌLĪ).

SIROHI STATE.

एक राजा उजेणी नगरी-रो धणी थो । वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी । वणने राजाए पुचीयु के थु कुण हे । अवणारे कीयु के सु वदाएत हु । एक भराँमण-रे आँट लखवा-रे वास्ते जाउ-चु । राजाए पुचीउ के सु आँट लखीओ । ते वदाएत कीयु के जेवा आँट लखीस तेवा वलताँ केही जाउ । वदाएताए वो आँट लीखीओ के ए भराँमण-रे नवमे मेहीने एक दीकरो आवे । दीकरो जनमतो शाँवरे तो बाप मर-जाए । वो दीकरो परणवा-रे वास्ते जाए तो चवरीआँ-मे वाग मारे । एवु केहीने वदाएत राजा पागती-थी गरे गई ॥

पचे राजाए भराँमणीने धरम-बेन कीधी । पचे दीकरो जनमतो दीकरा-रो बाप परो-सुओ ने दीकरो मोटो हुओ । जरे राजाए दीकरा-रे शगाई कीधी । ने जाँन-री ल्यारी कीधी ने परणवा-शारू वुआ । पसे दीकरा-रे शाव-रे जाएने नही मारवा-रो पको बंदोबस्त कर दीकराने सवरीआँ-मे बीआडीओ ने परणावीने सवरीआँ-थी उतरीने वीद वीदरणीने एक लोडारी कोठी-मे गालीने बंद करीआँ के वाग दीकराने न मारे । पसे जाँन रवानी हुई । तरे दीकराने वोहु केवा लागी के आँपाँ बेईआँने लोडारी कोठी-मे काण वास्ते गालीआँ । दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीआँ-मे वाग मारवारी लखीओ । जण-थी मे राजाने धरम-भाई कीदो । जरे राजाए आपाँने लोडारी कोठी-मे गालीआँ । जरे दीकरीए कीउ के वाग केवो वे-हे । तरे वणे दीकरे लोडारी कोठी-मे बेटाँतकाँ वाग-रो चेरो काडीओ । जरे उणे चेरा-रो वाग वणे-ने दीकराने परो-मारीओ । पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भराँमण-रे दीकराने सुओ देखीओ ने वाग बारे नीकलीओ । तरे राजाए मने-मे जाँणीयु के वदाएता-रा आँट लखीआ वे-हे सो खरा हे ॥

[ No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀĒṬH-KĪ BŌLĪ).

SIROHI STATE.

## TRANSLITERATION AND TRANSLATION.

Ēk rājā Ujēnī nag<sup>ri</sup>-rō dhanī thō. Wō rājā rāt-rā bajār-mē  
*A king Ujēnī city-of lord was. That king night-at bazaar-in*  
 gīō, nē Wadāēt āw<sup>ti</sup>-thī. Waṇ-nē rājāē puchīyu kē, 'thu  
*went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou*  
 kuṇ hē?' Aw<sup>nārē</sup> kīyu kē, 'mu Wadāēt hu. Ēk  
*who art?' By-the-comer it-was-said that, 'I Providence am. A*  
 bharāmaṇ-rē āṭ lakh<sup>wā</sup>-rē-wāstē jāu-chu.' Rājāē puchīyu  
*Brāhmaṇ-to lines-of-fortune writing-for going-am.' By-the-king it-was-asked*  
 kē, 'su āṭ lakhīō?' Tē Wadāēt kīyu kē, 'jēwā  
*that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what*  
 āṭ lakhīs tēwā wal<sup>tā</sup> kēhī jāu.' Wadāētāē wō  
*lines I-shall-write those in-coming-back having-told I-go.' By-Providence that*  
 āṭ likhīō kē, 'ē Bharāmaṇ-rē naw<sup>mē</sup> mēhīnē ēk dīk<sup>rō</sup>  
*line was-written that, 'this Brāhmaṇ-to in-ninth in-month a son*  
 āvē. Dīk<sup>rō</sup> janam<sup>tō</sup> śāb<sup>rē</sup>, tō bāp mar-jāē. Wō  
*may-come. The-son being-born he-may-hear, then the-father may-die. That*  
 dīk<sup>rō</sup> paraṇ<sup>wā</sup>-rē-wāstē jāē, tō chaw<sup>riā</sup>-mē wāg mārē.  
*son marrying-for may-go, then the-marriage-parilion-in a-tiger may-kill.'*  
 Ēwu kēhīnē Wadāēt rājā pāg<sup>ti</sup>-thī garē gāi.  
*This having-said Providence the-king near-from in-home went.*

Pachē rājāē bharāmaṇī-nē dharam-bēn kidhī.  
*Afterwards by-the-king as-for-the-Brāhmaṇī god-sister she-was-made.*  
 Pachē dīk<sup>rō</sup> janam<sup>tā</sup> dīk<sup>rā</sup>-rō bāp parō-muō; nē dīk<sup>rō</sup>  
*Afterwards the-son on-being-born the-son-of the-father died; and the-son*  
 mōṭō huō. Jarē rājāē dīk<sup>rā</sup>-rē śagāi kidhī, nē  
*big became. Then by-the-king the-son-to betrothal was-made, and*  
 jān-rī tyārī kidhī; nē paraṇ<sup>wā</sup>-śārū  
*the-marriage-procession-of preparation was-made; and marrying-for*  
 wuā. Pasē dīk<sup>rā</sup>-rē śāw-rē jāēnē,  
*they-became(-ready). Afterwards the-son-of father-in-law-to having-gone,*  
 nahī mār<sup>wā</sup>-rō pakō bandōbast kar, dīk<sup>rā</sup>-nē  
*not getting-killed-of thorough arrangement having-made, as-for-the-son*

saw<sup>a</sup>riā-mē                      biādīō,                      nē                      par<sup>a</sup>nāvinē  
*the-marriage-pavilion-in      he-was-caused-to-sit,      and      having-caused-to-marry*

saw<sup>a</sup>riā-thī                      ut<sup>a</sup>rinē                      vīd                      vīdar<sup>a</sup>nī-nē  
*the-marriage-pavilion-from      having-caused-to-descend      as-for-the-bridegroom      (and-)bride*

ēk    lōḍārī    kōṭhī-mē                      gālīnē                      band                      kariā,                      kē                      wāg  
*an    iron    grain-bin-in    having-placed    shut-up    they-were-made,    that    a-tiger*

dik<sup>a</sup>rā-nē    na    mārē.                      Pasē                      jān                      rawānī                      huī.  
*the-son    not    may-kill.    Afterwards    the-marriage-procession    started    became.*

Tarē dik<sup>a</sup>rā-nē    wōhu    kēwā    lāgi    kē,    ‘āpā    bēiā-nē    lōḍārī    kōṭhī-mē  
*Then to-the-son    the-bride to-say    began    that,    ‘(as-)for-us    two    iron    bin-in*

kāṇ-wāstē    gālīā?’    Dik<sup>a</sup>rē    kīyu    kē,    ‘ēwō    Wadātāē-rō    āṭ  
*what-for are-we-put?’    By-the-son it-was-said    that,    ‘this Providence-of line-of-fate*

lakhīō    kē    manē    saw<sup>a</sup>riā-mē    wāg    mār-wārō    lakhīō.  
*was-written    that    me    marriage-pavilion-in    a-tiger    killer    was-written.*

Jaṇ-thī    mē    rājā-nē    dharam-bhāi    kīdō.    Jarē    rājāē    āpā-nē  
*That-from I    to-the-king    god-brother    was-made.    Then    by-the-king    as-for-us-two*

lōḍārī    kōṭhī-mē    gālīā.’    Jarē    dik<sup>a</sup>riē    kīu    kē,    ‘wāg  
*iron    bin-in    were-placed.’    Then    by-the-girl    it-was-said    that,    ‘a-tiger*

kēwō    wē-hē?’    Tarē    waṇē    dik<sup>a</sup>rē    lōḍārī    kōṭhī-mē    bēṭā-takā  
*what-sort    becoming-is?’    Then    by-that    by-son    the-iron    bin-in    while-sitting*

wāg-rō    chērō    kāḍīō.    Jarē    uṇē    chērā-rō    wāg  
*a-tiger-of    picture    was-drawn.    Then    by-that    picture-of    (by-)tiger*

waṇē-nē    dik<sup>a</sup>rā-nē    parō-mārīō.    Pasē    jarē    āvinē    rājāē  
*as-for-that    as-for-son    he-was-killed.    Afterwards    when    having-come    by-the-king*

lōḍārī    kōṭhī    ugāḍī,    tō    bharāmaṇ-rē    dik<sup>a</sup>rā-nē    muō    dēkhīō,  
*the-iron    bin    was-opened,    then    the-Brāhmaṇ-of    as-for-son    dead    he-was-seen,*

nē    wāg    bārē    nīk<sup>a</sup>liō.    Tarē    rājāē    manē-mē    jāṇiyu  
*and    the-tiger    outside    came-out.    Then    by-the-king    mind-in    it-was-known*

kē,    ‘Wadātā-rā    āṭ    lakhīā    wē-hē,’    sō    kharā    hē.  
*that,    ‘Providence-of    lines    written    becoming-are,’    those    true    are.*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate.<sup>1</sup> The king asked him who he was, and he answered, ‘I am Fate. I am on my way to write the lines of fortune on the brow of a Brāhmaṇ.’ The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brāhmaṇ’s forehead,—‘Nine months hence let a son be born to this Brāhmaṇ, and as

<sup>1</sup>Wadāt is a corruption of Vīdhātā, the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. These lines are called āṭ. According to the usual belief he writes them on a child’s forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full-grown man.

soon as the father hears of the birth of a son let the father die. Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brāhman's wife his god-sister. In process of time a son was born and the father died as it was written. By and bye, the son grew up and the king got him betrothed. Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger. As soon as he had finished, the picture came to life and slew him. Some time afterwards the king had the bin opened, and there he found the Brāhman's son lying dead, and a great tiger leaped out of the bin and disappeared.

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen.

### DĒORĀWĀṬĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēorāwāṭī, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujarātī than Sirōhī. We even find the Gujarātī interrogative pronoun *śū*, what? appearing under the form of *hū*. The Gujarātī *chhū*, and the Mārwarī *hū*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwarī *rō*, and never the Gujarātī *nō*.

It is quite unnecessary to give specimens of this mixed form of speech.

### MĀRWĀRĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārwarī. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindōstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindōstānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindōstānī and Mārwarī are mixed up, and also the free infusion of Gujarātī vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *īn*, *jīn*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Mārwarī-Gujarātī is :—

Marwar . . . . .	30,270
Palanpur . . . . .	35,000
	<hr/>
TOTAL . . . . .	65,270

[ No. 13.]

### INDO-ARYAN FAMILY.

### CENTRAL GROUP.

#### RĀJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

एक सेठ-रा कने ईण-रा चार मुलाजिम दीवाळी-रा दाहाडे बत्तीस लेणे-कुं आये । सेठ-जी-ने ईण-रा आगे टेबल-पर एक गीता-जी घर-दीनी ओर उणाँ-री बाजू-में पाँच पाँच रुपियाँ-री चार टगली-ओ कीनी । फेर सेठ-जी-ए एक नोकर-कुं पुँसिया के थाँ-रे ओ गीता-जी चाहीजे-हे के पाँच रुपिया चाहीजे-हे । साहेब हूँ पढी सकूँ नहीं । जीण-सूँ मोरे-तो पाँच रुपिया लेणा हे । बाद सेठ-जी-ने दुसरे-कुं पुँसिया के थाँ-रे कोई पसंद हे । ओ गीता-जी के पाँच रुपिया । साहेब मे पढिया-तो हूँ । मगर मोरे-तो रुपिया-री गरज हे । जीण-सूँ रुपिया लेता-हूँ । तीसरे-ने भी रुपिया लीना । चौथा सकस जो चवद बरस-री उमर-री थो । जीण-सूँ सेठ-जी-ने पुँसिया के थाँ-रे भी रुपिया चाहीजे-हे । लडके-ने जबाब दिया के साहेब मोरे-तो गीता-जी चाहीजे-हे । मे अपनी बुढी मा-के आगे पढूँगा । ये कहे-कर उस-ने गीता-जी उपाड लीनी । ईण-माँहे-में एक सोना मोहर निकळ आई । वे देख-कर तीनों सकस सरस-सूँ नीचे भाऊणे लगे ॥



[ No. 13.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RAJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

## TRANSLITERATION AND TRANSLATION.

Ēk sēth-rā kanē in-rā chār mulājim dīwālī-rā dāhādē bakshīs  
*A merchant-of near him-of four servants Diwālī-of on-day present*  
 lēnē-kū āyē. Sēth-jī-nē in-rā āgē tēbal-par ēk gitā-jī  
*taking-for came. The-merchant-by them-of in-front table-on a Gitā*  
 dhar-dīnī, or uñā-rī bājū-mē pāch pāch rupiyā-rī chār dhag<sup>a</sup>lī-ō  
*was-placed, and it-of side-in five five rupees-of four heaps-also*  
 kīnī. Phēr sēth-jī-ē ēk nōkar-kū pūsiyā kē, 'thā-rē  
*were-made. Then by-the-merchant a servant-to it-was-asked that, 'you-to*  
 ō gitā-jī chāhījē-hē kē pāch rupiyā chāhījē-hē?' 'Sāhēb, hū padhī  
*this Gitā necessary-is or five rupees necessary-are?' 'Sir, I to-read*  
 sakū nahī. Jīn-sū mōrē-tō pāch rupiyā lēnā hē.  
*am-able not. This-from to-me-indeed five rupees to-be-taken are.'*  
 Bād sēth-jī-nē dus<sup>a</sup>rē-kū pūsiyā ke, 'thā-rē kāi  
*Afterwards the-merchant-by the-second-to it-was-asked that, 'you-to what*  
 pasand hē, ō gitā-jī kē pāch rupiyā?' 'Sāhēb, mē padhiyā-tō  
*pleasing is, this Gitā or five rupees?' 'Sir, I educated-indeed*  
 hū; magar mōrē-tō rupiyā-rī garaj hē. Jīn-sū rupiyā  
*am; but to-me-indeed rupees-of concern is. This-from rupees*  
 lētā-hū.' Tis<sup>a</sup>rē-nē bhī rupiyā līnā. Chōthā sakas jō  
*taking-I-am.' The-third-by also rupees were-taken. The-fourth person who*  
 chawad baras-rī umar-rō thō; jīn-sū sēth-jī-nē pūsiyā kē,  
*fourteen years-of age-of was; him-from the-merchant-by it-was-asked that,*  
 'thā-rē bhī rupiyā chāhījē-hē?' Laḍ<sup>a</sup>kē-nē jabāb diyā kē,  
*'you-to also rupees necessary-are?' The-boy-by answer was-given that,*  
 'Sāhēb, mōrē-tō gitā-jī chāhījē-hē. Mē ap<sup>a</sup>nī budhī mā-kē  
*'Sir, to-me-indeed the-Gitā necessary-is. I my-own old mother-of*  
 āgē padhūgā.' Yē kahē-kar us-nē gitā-jī upād-līnī. In-māhē-sū  
*in-front will-read.' This said-having him-by the-Gitā was-lifted. It-in-from*  
 ēk sōnā mōhar nikaḷ āi. Wē dēkh-kar tīnū sakas  
*a gold coin having-issued came. That seen-having the-three persons*  
 saram-sū nīchē bhāl<sup>a</sup>nē lagē.  
*shame-from downwards to-look began.*

## FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwālī festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gītā<sup>1</sup> and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gītā or five rupees. ‘Sir,’ replied he, ‘I don’t know how to read. Hence, for my part, it’s five rupees that I must take.’ Then the merchant asked the second what his choice was,—the Gītā or five rupees. ‘Sir,’ said he, ‘it is true that I can read; but, for my part, rupees are what I want. Therefore I am taking them.’ So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, ‘I suppose you too are going to choose the rupees.’ But the boy replied, ‘Sir, for my part, I want the Gītā, and I’ll read it to my old mother.’ So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

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<sup>1</sup> One of the Hindū Scriptures. It is accounted very holy.

## WESTERN MĀRWĀRĪ.

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thal* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thal* of Bikaner will be dealt with later on. The dialect of the rest of the *Thal* may be styled 'Western Mārwarī.'

Immediately to the west of Mārwarī, the language is Sindhī, and hence Western Mārwarī is Mārwarī more or less mixed with that language. Everywhere it is clearly Mārwarī in the main, the Sindhī element, even when it is most prominent, playing quite a subordinate part. We may consider Western Mārwarī under two heads:—Thalī proper and the mixed dialects.

Thalī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēlī dialect of Sindhī, and in the south centre of that State there are a few speakers of Dhaṭkī, one of the mixed dialects. The dividing line between Tharēlī Sindhī and Thalī runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahndā is the main language.

The following is the estimated number of speakers of Western Mārwarī:—

Thalī proper :—		
Marwar	.	380,900
Jaisalmer	.	100,000
		<hr/>
		480,900
Mixed dialects	.	204,749
		<hr/>
	TOTAL	685,649

The mixed dialects will be dealt with subsequently. The principal is the Dhaṭkī of Thar and Parkar and Jaisalmer.

Thalī proper is in the main good Mārwarī, it has a slight admixture of Sindhī, and also of the Gujarātī spoken further south. I give two specimens of it, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a popular song. The Thalī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhī we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tīna*, not *tīn*, three; *satta*, seven; *aṭṭha*, eight; *gāya*, cow; but *kan*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhī, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose; *hath*, not *hāth*, a hand; *ākh*, not *ākh*, an eye. The pleonastic termination *ḍō* or *ṛō* occurs both in Eastern and in Western Rājasthānī, but it is especially common in Thalī and Sindhī. Thus *chhōḍō-ṛō*, the younger. The word for 'one' is *hēkē*, compare Sindhī *hik* or *hikṛō*. The words *mā-jō*, my, *tā-jō*, thy, have the Sindhī suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two: *dikṛō*, a son, and in the future formed with *ś* as in *jāś* (pronounced *jāish*), I will go.

In the **declension of nouns**, we may note that nouns, etc., of the form *ghōṛō*, with a final *ō*, form the oblique singular in *ē*, not *ā*. Their nominative plural ends in *ā* and the oblique plural in *ā̃* as usual. Thus, from *hukkō*, a *hukka*, we have a genitive *hukkē-rō*; *bhalō māṇas*, a good man; *bhalē māṇas-rō*, of a good man; *bhalā māṇas*, good men; *bhalā māṇasā̃-rō*, of good men; *thā-rē bāp-rē ghar-mē*, in your father's house; *mā-jē kākē-rē dīk-rē-rō biyā*, the marriage of the son of my uncle.

The postposition of the accusative dative is *nā̃*. In other respects the declension of nouns does not differ from that in Standard Mārwarī.

**Pronouns.**—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhī termination *jō*, of the genitive, instead of the Mārwarī *rō*. Thus *mā-jō*, my; *tā-jō*, thy; but *mā-rō*, our; *thā-rō*, your. Another form of a possessive genitive occurs in *mayālō*, mine; *tayālō*, or *teālō*, thine. 'I' is *hū*; obl. sg. *mā̃*; ag. sg. *mē̃*; nom. pl. *mhē̃*; obl. and ag. pl. *mā̃*. 'Thou' is *tū* or *tū̃*, obl. sg. *tā̃*; ag. sg. *tē̃*; nom. pl. *thē̃*; obl. and ag. pl. *thā̃*.

The demonstrative pronouns are *ē*, this, *ō*, that, as follows :—

Singular.		Plural.	
Nom.	Ag. and Obl.	Nom.	Ag. and Obl.
<i>ē</i> , this	<i>iyē̃</i> .	<i>ē̃</i>	<i>iyā̃</i> .
<i>ō</i> , that, he	<i>uwē̃</i> .	<i>ō̃</i>	<i>uwā̃</i> .

*Jikō*, he, who, etc., as usual; *kūṇ*, who? *kē-rō*, of whom? *kī*, what? *kī̃*, anything? *kyā̃*, why?

## CONJUGATION.

**Auxiliary Verbs and Verbs Substantive.**—The present tense of the verb substantive is *ā̃i*, am, art, is, are, which does not change for number or person. Sometimes it appears in the form *ē* or *ī*, and *ī* is the regular form used as an auxiliary.

The past is *hātō*, fem. *hātī*, plural (masc.) *hātā*, (fem.) *hātī*. We also have *tō* instead of *hātō*.

**Finite Verb.**—The present definite is formed by adding the auxiliary *ī* to the simple present. Thus—

Singular.	Plural.
1. <i>mārā̃-ī</i>	<i>mārā̃-ī̃</i> .
2. <i>mārē̃-ī</i>	<i>mārō̃-ī̃</i> .
3. <i>mārē̃-ī</i>	<i>mārē̃-ī̃</i> .

The imperfect is formed with *hātō* or *tō*. Thus *mār<sup>a</sup>tō-hātō* or *mār<sup>a</sup>tō-tō*.

The Future is formed on the Gujarātī system. Thus—

Singular.	Plural.
1. <i>mārīś</i>	<i>mār<sup>a</sup>śā̃</i>
2. <i>mārīś</i>	<i>mār<sup>a</sup>śō</i>
3. <i>mār<sup>a</sup>śē̃</i>	<i>mār<sup>a</sup>śē̃</i>

It will be observed that the second person singular is the same as the first person singular, thus agreeing with some of the dialects of north Gujarat. In south Gujarat it is the third person singular which is the same as the second person.

In other respects the regular conjugation does not differ from that of Standard Mārwārī.

There are, as usual, many contracted forms, such as *kayō*, said ; *rayō*, remained ; *rē-ī*, is remaining ; *payō*, fallen ; *mō*, dead.

The termination *ar* of the conjunctive participle is often written as a separate word. Thus *uṭh-ar* (उठ-अर) instead of उठर *uṭhar*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dēw'tō kōy-nī*, no one used to give ; *thā kō-diyō-nī*, thou gavest not.

I give two specimens of Thālī, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.

[ No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

JAISALMER STATE.

## SPECIMEN I.

हेके मनख-रे वे दिकरा हँता । उवाँ-माँय-सूँ छोटीड़े बाप-नाँ कयो अरे बाप माँ-जी पत्ती-रो धन होवे जिको म-नाँ दो । ताणो उवे आप-रो धन उवाँ-नाँ बेच दियो । जिके-सूँ पछे बेगो-ईज छोटीड़ी दिकरो आप-रो सोय धन भेक्रे ले परदेस उवो-ग्यो । अर उथे लुचाई-में दिन कढते आप-रो धन खोय-दियो । जाणो ओ सारी ओथी-पोथी खोय-रयो ताणो उवे देस-में भारी काळ पयो अर उवे-नाँ तंगचाई होवण लगे । पछे उवे देस-रे हेके कने जाय रवण लगे । जिके उवे-नाँ सूअर चरावण-नाँ आप-रे खेताँ-में मेलियो । अर ओ सूअराँ-रे खावणे-रे छोटुराँ-सूँ आप-रो पेट भरणो चावतो-तो । अर कोय उवे-नाँ की देवतो कोय-नी । ताणो उवे-री अकल ठा आई अर कवण लगे के माँजे बाप-रे किता-ई मजूरो-नाँ पेट भरण-सूँ बत्ती रोटियाँ मक्के-ई अर हूँ भूख मराँ-ई पयो । हूँ उठ-अर आप-रे बाप कने जाईश अर उवे-नाँ कईश बाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ई । हूँ बक्के थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । म-नाँ आप-रे मजूराँ-में घतो । पछे ओ उठ-अर आप-रे बाप कने गयो । पण ओ अघो-ईज हँतो का इती-में उव-रे बाप उवे-नाँ देख-अर दया की अर दौड़-अर गळ्वाणी घती । अर उवे-रो बको लियो दिकरे उवे-नाँ कयो बाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ई । हूँ बक्के थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । पण बाप आप-रे चाकराँ-नाँ कयो के असल कपड़ा कढ-अर इये-नाँ पिरावो उवे-रे हथ-में बींटी अर पगाँ-में पगरखी पिरावो । अर आपाँ हरख अर गोठ करजे । क्योंकि ए माँजो दिकरो मो तो बक्के जीवियो ई । गुँईजियो तो बक्के लधो-ई । पछे ओ हरख करण लगा ॥

उवे बखत उवे-रो बडो दिकरो खेत-में हँतो । अर जाणो ओ घर कने आयो ताणो उवे बाजे अर नाच-रो खड़को सुणियो । अर उवे चाकराँ-माँय-सूँ हेके-नाँ आप-रे कने तेड़-अर पूकियो के ए की ए । उवे उवे-नाँ कयो के ता-जो भाई आयो-ई अर ता-जे बाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नाँ रीस आई अर माँय नी जावण लगे । ताणो उवे-रो बाप बार आय-अर उवे-नाँ मनावण लगे । उवे बाप-नाँ जवाब दीयो के देखो हूँ इताँ बरसाँ-सूँ थाँ-री चाकरी पयो कराँ-ई । अर कदे थाँ-रे हुकम-नाँ ओलंघियो कोय-नी । अर थाँ म-नाँ आप-रे वलियाँ भेक्री गोठ करण-रे वास्ते कदे हेक बकरियो को-दियो-नी । पण ए दिकरो जिको थाँ-रो धन पातरियाँ भेक्रे उडाय आयो-ई जिके-रे आवते-ई थाँ गोठ परी-की । बाप उवे-नाँ कयो वेटा तूँ सदा-ई माँ-जे भेक्रे ई अर जिको मयाली आथी-पोथी आँई ओ सोय तेआली ए । पण खुशी अर हरख करणो चाईजतो-तो क्योंकि ए ता-जो भाई मो तो बक्के जीवियो ई । गुँईजियो तो बक्के लधो-ई ॥

[ No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

JAISALMER STATE.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Hēkē	manakh-rē	bē	dik <sup>a</sup> rā	hātā.	Uwā-māy-sū
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>
chhōtō-rē	bāp-nā	kayō,	‘ arē	bāp,	mā-jī patti-rō
<i>the-younger-boy</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>‘ O</i>	<i>father,</i>	<i>my share-of</i>
dhan	hōwē	jikō	ma-nā	dō. ’	Tānō uwē āp-rō dhan
<i>wealth</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give. ’</i>	<i>Then by-him his-own wealth</i>
uwā-nā	bēch	diyō.	Jikē-sū	pachhē	bēgō-ij
<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>	<i>That-from</i>	<i>after</i>	<i>immediately</i>
chhōtō-rō	dik <sup>a</sup> rō	āp-rō	sōy	dhan	bhēlō lē
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>together having-taken</i>
par-dēs	uwō-gyō.	Ar	uthē	luchāi-mē	din kaḍ <sup>a</sup> tē
<i>foreign-country</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days passing</i>
āp-rō	dhan	khōy-diyō.	Jānō	ō	sārī ōthī-pōthī
<i>his-own</i>	<i>wealth</i>	<i>was-squandered.</i>	<i>When</i>	<i>by-him</i>	<i>all property</i>
khōy-rayō,	tānō	uwē	dēs-mē	bhārī	kāl payō
<i>was-squandered-away,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine fell,</i>
ar uwē-nā	taṅ <sup>a</sup> chāi	hōwaṇ	lagī.	Pachhē	uwē dēs-rē
<i>and him-to</i>	<i>want</i>	<i>to-be</i>	<i>began.</i>	<i>Afterwards</i>	<i>that country-of</i>
hēkē kanē	jāy	rawaṇ	lagō.	Jikē	uwē-nā sūar
<i>one near</i>	<i>having-gone</i>	<i>to-live</i>	<i>he-began.</i>	<i>Whom-by</i>	<i>him-to swine</i>
charāwaṇ-nā	āp-rē	khētā-mē	mēliyō.	Ar	ō sūarā-rē
<i>to-feed</i>	<i>his-own</i>	<i>fields-in</i>	<i>it-was-sent.</i>	<i>And</i>	<i>he swine-of</i>
khāw <sup>a</sup> nē-rē	chhīturā-sū	āp-rō	pēt	bhar <sup>a</sup> nō	chāw <sup>a</sup> tō-tō ; ar
<i>eating-for</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was ; and</i>
kōy	uwē-nā	kī	dēw <sup>a</sup> tō	kōy-nī.	Tānō uwē-rī akal
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not.</i>	<i>Then him-of senses</i>
ṭhā āi	ar	kawaṇ	lagō	kē, ‘ mājē	bāp-rē kitāī
<i>right</i>	<i>came</i>	<i>and</i>	<i>to-say</i>	<i>he-began</i>	<i>that, ‘ my father-to how-many</i>
majūrō-nā	pēt	bharāṇ-sū	batti	rōtiyā	maḷē-i, ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-than</i>	<i>more</i>	<i>bread</i>	<i>being-obtained-is, and</i>

hū bbūkh marā-i payō. Hū uṭh-ar āp-rē  
*I of-hunger dying-am fallen. I having-arisen my-own*  
 bāp kanē jāis ar uwē-nā kaiś, “bāp-jī, mē  
*father near will-go and him-to will-say, “father, by-me*  
 Bhag<sup>a</sup>wān-rō ar thā-rō pāp kiyō-i; hū baḷē  
*God-of and you-of sin been-done-has; I now*  
 thā-rō dik<sup>a</sup>rō kuwāwaṇ-rē lāyak kōy-ni; ma-nā āp-rē  
*your son being-called-for worthy am-not; me-to your-own*  
 majūrā-mē ghatō.”’ Pachhē ō uṭh-ar āp-rē bāp kanē  
*labourers-in put.”’ Afterwards he having-arisen his-own father near*  
 gayō. Paṇ ō aghō-ij hātō kā iti-mē uwē-rē  
*went. But he yet-a-far was that the-meantime-in his*  
 bāp uwē-nā dēkh-ar dayā kī, ar daṇ-ar gaḷ<sup>a</sup>bāṇī  
*by-father him-to having-seen compassion was-made, and having-run embracing*  
 ghati, ar uwē-rō bakō liyō. Dik<sup>a</sup>rē uwē-nā kayō, ‘bāp-jī,  
*was-put, and his kiss was-taken. By-the-son him-to it-was-said, ‘father,*  
 mē Bhag<sup>a</sup>wān-rō ar thā-rō pāp kiyō-i. Hū baḷē thā-rō dik<sup>a</sup>rō  
*by-me God-of and you-of sin been-done-has. I now your son*  
 kuwāwaṇ-rē lāyak kōy-ni.’ Paṇ bāp āp-rē chāk<sup>a</sup>rā-nā  
*being-called-for worthy am-not.’ But by-the-father his-own servants-to*  
 kayō kē, ‘asal kap<sup>a</sup>rā kaḍh-ar iyē-nā pērāwō, uwē-rē  
*it-was-said that, ‘excellent clothes having-taken-out this-to put-on, his*  
 hath-mē bīṭī ar pagā-mē pagar<sup>a</sup>khi pērāwō; ar āpā harakh ar  
*hand-in a-ring and feet-in shoes put; and (let-)us rejoicing and*  
 gōṭh kar<sup>a</sup>jē; kyō-kē ē mājō dik<sup>a</sup>rō mō tō, baḷē jīviyō i;  
*feasting make; because-that this my son dead was, again alive is;*  
 gūjīyō tō, baḷē ladhō-i.’ Pachhē ō harakh karan lagā.  
*lost was, again found-is.’ Afterwards they merriment to-make began.*  
 Uwē-bakhat uwē-rō baḍō dik<sup>a</sup>rō khēt-mē hātō. Ar jāṇō ō  
*At-that-time his elder son field-in was. And when he*  
 ghar kanē āyō tāṇō uwē bājē ar nāch-rō khar<sup>a</sup>kō suṇiyō. Ar  
*house near came then him-by music and dancing-of sound was-heard. And*  
 uwē chāk<sup>a</sup>rā-māy-sū hēkē-nā āp-rē kanē tē-ar pūchhiyō kē,  
*him-by servants-from-among one-to his-own near having-called it-was-asked that,*  
 ē kī ē?’ Uwē uwē-nā kayō kē, ‘tā-jō bhāi āyō-i,  
*this what is?’ Him-by him-to it-was-said that, ‘thy brother is-come,*  
 ar tā-jē bāp uwē-rē rājī-khuśī āwaṇ-rī gōṭh kī-ē.’ Paṇ  
*and thy father him-of safe-and-sound coming-of a-feast has-done.’ But*  
 uwē-nā rīs āi ar māy nī jāwaṇ lagō.  
*him-to anger came and within not to-go he-began.*  
 Tāṇō uwē-rō bāp bār āy-ar uwē-nā manāwaṇ lagō.  
*Then him-of father out having-come him-to to-entreat began.*



Uwē bāp-nā jawāb diyō kē, ‘dēkhō, hū itā bar’sā-sū  
*Him-by father-to reply was-given that, ‘see, I so-many years-from*  
 thā-rī chāk-rī payō-karā-i; ar kadē thā-rē hukam-nā olaṅghiyō  
*your service have-been-doing; and ever your order-to it-was-transgressed*  
 kōy-nī; ar thā ma-nā āp-rē bēliyā bhēli gōṭh karan-rē wāstē  
*not; and by-you me-to my-own friends with feast doing-of for*  
 kadē hēk bak<sup>a</sup>riy-ō kō-diyō nī. Paṇ ē dik<sup>a</sup>rō jikō thā-rō dhan  
*ever one kid-even was-given not. But this son who your wealth*  
 pātariyā bhēlō uḍāy . āyō-i, jikē-rē āw<sup>a</sup>tē-i thā  
*harlots with having-wasted come-is, him-of just-on-coming by-you*  
 gōṭh parī-kī. Bāp uwē-nā kayō, ‘bēṭā, tū  
*a-feast has-been-made. By-the-father him-to it-was-said, ‘son, thou*  
 sadā-i mā-jē bhēlō i ar jikō mayāli āthī-pōthī āi ō sōy  
*always-even me-of in-company art and what my property is that all*  
 teālī ē. Paṇ khuśī ar harakh kar<sup>a</sup>nō chāij<sup>a</sup>tō tō, kyō-kē  
*thine is. But happiness and rejoicing to-do necessary was, because-that*  
 ē tā-jō bhāi mō tō, baḷē jīviyō i; gūjīyō-tō, baḷē ladhō-i.  
*this thy brother dead was, again alive is; was-lost, again found-is.’*

[ No. 15.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

## SPECIMEN II.

आई आई ढोला बणजारे-री पोठ ।  
 तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।  
 रे म्हाँ-रा राज ॥

आण उतारी बडले-रे हेठ ।  
 बडलो क्वायो रे माँ-जा गाढा मारू जाफ़े मोतिये ।  
 रे म्हाँ-रा राज ॥

लेशे लेशे मिरदाराँ-रो साथ ।  
 कायेक लेशे गाढे मारू-रा बामण बाणिया ।  
 रे म्हाँ-रा राज ॥

कच्चे रे बाणीड़ा तमाकू-रो मोल ।  
 कये-रे पारे माँ-जा गाढा मारू तमाकू चोखी ।  
 रे म्हाँ-रा राज ॥

रूपये-री दीनी अध टाँक रे ।  
 म्होर-री दीनी म्हाँ-री साची सुंदर पा-भरी ।  
 रे म्हाँ-रा राज ॥ ५ ॥

सोने रूपे-रा चेलइया घडाय ।  
 रूपे-री डाँडी रे गाढा मारू भली तोले ।  
 रे म्हाँ-रा राज ॥

रातडली रे भँवर गर्दे अध रात ।  
 मोडा क्वाँ पधारिया रे माँ-जा गाढा मारू भँवर जी ।  
 रे म्हाँ-रा राज ॥

गया-ता गया-ता गोरा दे साँईणाँ-रे साथ रे ।  
 हुक्को हजारी क्वाकियो माँ-जी साची सुंदर क्वाकियो ।  
 रे म्हाँ-रा राज ॥

हुक्के-री आवे भुंडी बास उपराँटा पोढी रे ।  
 हुक्को थाँ-रो तालरिये पटकाय चिलम पटकावाँ रावले चौघटे ।  
 रे म्हाँ-रा राज ॥

आवे रे आवे गोरा दे थाँ-ई-पर रीस ।  
 परणीजे ले आवाँ पुगळ-गढ-री पदमणी ।  
 रे म्हाँ-रा राज ॥ १० ॥

परणी भवर पाँच पचीस ।  
 में भाभे-जी-रे बेटी लाडकी रे माँ-जा गाढा मारू ।  
 रे म्हाँ-रा राज ॥

आगे रे आगे घोडाँ-री घमसाँण ।  
 भाँसिया रे रथ माँ-जी सोकड़ बेरण-रो बाजणी ।  
 रे म्हाँ-रा राज ॥

भालाँ भालाँ घुडले-री लगाम ।  
 कडियाँ-री भालाँ रे गाढा मारू-रो कटारो ।  
 रे म्हाँ-रा राज ॥

आँगणिये रे मुँगड़ला रऊकाय ।  
 पितलक भागे रे माँ-जी सोकड़ बेरण सावकी ।  
 रे म्हाँ-रा राज ॥

आँगणिये घरट रोपाय रे ।  
 काँने न सुणाँ माँ-जी सोकड़-नाँ बोलती ।  
 रे म्हाँ-रा राज ॥ १५ ॥

आडी आडी भीतड़ली चुणाय रे ।  
 अँखिये न देखाँ माँ-जी सोकड़ली-नाँ मालती ।  
 रे म्हाँ-रा राज ॥

हाँथड़-ले रे रमाया बासंग नाग ।  
 बिच्छू-री खाधी माँ-जी गाढा मारू हँ तो नहीं डराँ ।  
 रे म्हाँ-रा राज ॥

जाजमड़ी रे थाँ-ई-री ढलाय ।  
 बेक्रीड़ा तड़ावाँ रे गाढे मारू-रा साँईणा ।  
 रे म्हाँ-रा राज ॥

लाँगाँ डोडाँ-री धँयड़ली रे दुखाय ।  
 हाथाँ-सूँ चाडाँ रे भँवर-जी-रा चिलमिया ।  
 रे म्हाँ-रा राज ॥

सोने रूपे-रो हुकियो कराय ।  
 मोतीड़े जडावाँ रे गाढे मारू-री चिलमड़ी ।  
 रे म्हाँ-रा राज ॥ २० ॥

[ No. 15.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Āī āī, dhōlā, baṇ<sup>3</sup>jārē-rī pōṭh.  
*Came came, beloved, a-merchant-of package.*

Tamākū lāyō, rē mā-jā gādhā mārū, sōraṭhī.  
*Tobacco he-brought, O me-of intimate friend, of-Kāṭhiāwāḍ.*

Rē mhā-rā rāj.<sup>1</sup>  
*O me-of prince.*

Āṇ utārī baḍ<sup>3</sup>lē-rē hēṭh.  
*Having-brought it-is-put-down a-fig-tree-of under.*

Baḍ<sup>3</sup>lō chhāyō, rē mā-jā gādhā mārū, jājhē mōṭiyē.  
*The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.*

Lēṣē lēṣē sir<sup>3</sup>dārā-rō sāṭh.  
*Will-take will-take Sardārs-of party.*

Kāyēk lēṣē gādhē mārū-rā Bāmaṇ Bāniyā.  
*A-little will-take intimate friend-of Brāhmaṇ Baniyā.*

Kahē, rē bānī-rā, tamākū-rō mōl,  
*Tell, O Baniyā, the-tobacco-of price,*

Kayē-rē pārē, mā-jā gādhā mārū, tamākū chōkhī.  
*What-of circumstance, me-of intimate friend, tobacco excellent.*

5 Rupayē-rī dīnī adh ṭāk rē ;  
*A-rupee-of is-given half chittuck O ;*

Mhōr-rī dīnī, mhā-rī sāchī sundar, pā-bharī.  
*A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-seer-full.*

Sōnē rūpē-rā chēlaiyā ghadāy,  
*Gold silver-of scales having-formed,*

Rūpē-rī ḍāḍī, rē gādhā mārū, bhalī tōlē.  
*Silver-of scale-beam, O intimate friend, well weigh.*

Rātaḍ<sup>3</sup>lī, rē bhāwar, gai adh rāt ;  
*Night, O darling, passed half night ;*

<sup>1</sup> This line is repeated as a refrain after each verse. I shall not give it again in the transliteration.

Mōdā kyā padhāriyā, rē mā-jā gādhā mārū bhāwar-jī ?  
*Late why arrived, O me-of intimate friend darling !*

Gayā-tā gayā-tā, gōrā dē, sāñā-rē sāth rē,  
*(We-)gone-had gone-had, fair body, companions-of with O,*  
 Hukkō hajārī chhākiyō, mā-jī sāchī sundar,  
*A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,*  
 chhākiyō.  
*was-smoked.*

Hukkē-rī āwē bhunḍī bās, up<sup>a</sup>rātā pōdhō rē,  
*Hukka-of comes fetid smell, turning-away sleep O,*  
 Hukkō thā-rō tālariyē paṭ<sup>a</sup>kāy, chilam paṭ<sup>a</sup>kāwā  
*Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed*  
 rāw<sup>a</sup>lē chōw<sup>a</sup>tē.  
*on-public cross-road.*

10. Āwē rē āwē, gōrā dē, thā-i-par rīs ;  
*There-comes O comes, fair body, thee-even-on anger ;*  
 Par<sup>a</sup>nijē lē āwā Pugaḷ-gaḍh-rī pad<sup>a</sup>mañī.  
*Having-married having-taken I-will-come Pugal-gaḥ-of a-padminī.*  
 Par<sup>a</sup>nō, bhāwar, pāch pachīs ;  
*Marry, darling, five twenty-five ;*  
 Mē bhābhē-jī-rē bēṭī lāḍ<sup>a</sup>kī, rē mā-jā gādhā mārū.  
*I father-of daughter beloved, O me-of intimate friend.*  
 Āgē rē āgē ghōḍā-rī gham<sup>a</sup>sāñ,  
*In-front O in-front horses-of crowd,*  
 Bhāsiyā rē rath mā-jī sōkaṛ bērañ-rō bāj<sup>a</sup>nō.  
*Behind O carriage me-of rival enemy-of sounding.*  
 Jhālā jhālā ghuḍ<sup>a</sup>lē-rī lagām,  
*I-may-catch catch horse-of bridle,*  
 Kaḍiyā-rō jhālā rē gādhā mārū-rō kaṭārō.  
*Loins-of I-may-catch O intimate friend-of dagger.*  
 Āgañiyē rē mūgaṛ<sup>a</sup>lā raḷ<sup>a</sup>kāy,  
*In-the-courtyard O mung-grain having-scattered,*  
 Pit<sup>a</sup>lak bhāgē rē mā-jī sōkaṛ bērañ sāw<sup>a</sup>kī.  
*Having-slipped may-break O me-of rival enemy co-wife.*
15. Āgañiyē gharat rōpāy rē,  
*In-the-courtyard a-millstone having-set-up O,*  
 Kāñē na suṇā mā-jī sōkaṛ-nā bōl<sup>a</sup>tī.  
*By-ear not I-may-hear me-of rival speaking.*  
 Āḍī āḍī bhīṭa<sup>a</sup>lī chuṇāy rē,  
*Across across a-small-wall having-built O,*  
 Ākhiyē na dēkhā mā-jī sōkaṛ<sup>a</sup>lī-nā māl<sup>a</sup>tī.  
*With-the-eye not I-may-see me-of rival walking-about.*

- Hāthar-lē rē ramāyā bāsaṅ nāg,  
*With-the-hand O have-been-played-with venomous snakes,*  
 Bichehhū-rī khādhī, mā-jī gādhā mārū, hū tō nahī darā.  
*Scorpion-of sting, me-of intimate friend, I indeed not fear.*  
 Jājam-rī rē thā-i-rī dhalāy,  
*Carpet O thee-indeed-of having-caused-to-be-spread,*  
 Bēli-rā tēdāwā rē gādhē mārū-rā sāṇā.  
*Friends I-may-call O intimate friend-of companions.*  
 Lāgā dōdā-rī dhūyā<sup>1</sup>lī rē dukhāy,  
*Cloves cardamoms-of fire-bowl O having-lit-up,*  
 Hāthā-sū chādā rē bhāwar-jī-rā chilamiyā.  
*Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl.*
- 20 Sōnē rūpē-rō hukaiyō karāy,  
*Gold silver-of hukka having-caused-to-be-made,*  
 Mōti-rē jadāwā rē gādhē mārū-rī chilam-rī.  
*With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl.*

### FREE TRANSLATION OF THE FOREGOING.

*Wife addresses husband.*—O my intimate friend! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks.

O my intimate friend! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls.

It will be purchased by Sardārs and a little by the Brahmaṇs and Baniās of my intimate friend.

*Wife to the tobacco merchant.*—O Baniā! tell me the circumstance of the tobacco and at what rate you will sell it.

*Wife to her husband.*—O my intimate friend, the tobacco is an excellent one.

*Tobacco merchant replies.*—O my beautiful damsel. I have sold half a chittack of tobacco for a rupee and one quarter of a seer for a gold mohar.

*Wife addresses merchant.*—O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly.

*After a few days the husband having come home late at night the wife says.*—O my intimate friend, my darling! Why have you come so late as when half the night has passed?

*Husband answers.*—O fair coloured, true, and beautiful damsel! I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees.

*Wife with an anger.*—A fetid smell of a hukka comes from your breath. Turn your face to the other side and sleep. I would throw away the hukka on the open ground and its bowl on the public cross-road.

*Husband's answer.*—I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padminī from Pugal and marry her.<sup>1</sup>

<sup>1</sup> Pugal or Pungal is a famous fortress of West Rajputana. Padminī is the name of the most excellent kind of women.

*Wife says.*—Never mind, O my lover, you may marry five or twenty-five such women. I am a darling daughter of my father.

*The husband then goes to marry and returns with his new wife. The former wife says.*—Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy.

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins.

I will strew *mung* grain on the courtyard so that my rival may slip and break her leg.

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival.

I will get a wall built across that I may not see my rival walking about.

*The wife gets courage again and says.*—I have played with venomous snakes and I am not afraid of a scorpion sting.

*Then again becomes softened and entreats her husband.*—Let me get a carpet spread and let me invite your companions to sit on it with you : having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms.

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls.

### MIXED MĀRWĀRĪ AND SINDHĪ.

The word *Dhāt* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:—

In Thar and Parkar—

Umarkot.

Chhor.

Gadhra.

Mitti.

Rangdar.

Chachra.

Jaisinghdar.

Chelar.

Parno.

Naursar.

Gundra.

In Jaisalmer—

Mayajlar.

Khuri of Samkhabha Pargana.

The district of Thar and Parkar consists of three tracts, (1) the *Pat* or plain of the Eastern Nara, in the North-West and Centre-West of the district; (2) the *Parkar* tract to the South-East; and (3) the *Thar* or desert (corresponding to the *Dhāt*). The language of the Pat is Sindhī. That of the Parkar tract is Sindhī, and, in the extreme South, Gujarātī.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārṡārī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhī'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārṡārī and Sindhī in which Sindhī predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thālī and Sindhī. This tract is really a continuation of the *Dhāt*, and the language in no way differs from *Dhāt<sup>a</sup>kī*.

*Dhāt<sup>a</sup>kī*, or the language spoken in the *Dhāt*, is simply Thālī with a stronger infusion of Sindhī forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhī is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallanī, and in the *Dhāt* of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārṡārī or of Thālī with Sindhī in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

Marwar-Mallani so-called 'Sindhī' . . . . .	46,960	
Mārṡārī and Sindhī mixed . . . . .	15,000	
Thālī and Sindhī mixed . . . . .	70,000	
		131,960
Jaisalmer <i>Dhāt<sup>a</sup>kī</i> . . . . .		150
Thar and Parkar <i>Dhāt<sup>a</sup>kī</i> <sup>1</sup> . . . . .		72,639
		<hr/>
TOTAL mixed dialects of Mārṡārī and Sindhī . . . . .		204,749

<sup>1</sup> Standard Mārṡārī is also spoken in Thar and Parkar, but by immigrants.



I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Dhātākī, one from Thar and Parkar, and the other from Jaisalmer. Dhātākī is also known by other names, such as Tharēchī, or Tharēlī, the language of the Thar. The employment of these latter names leads to confusion with the true Tharēlī dialect of Sindhī, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwarī, or rather Thalī, shows many Sindhī peculiarities. Such are the employment of the Sindhī letters **ब** (ب) and **ग** (گ) which I transliterate *bba* and *gga* respectively. The letter **ळ** *la*, which is strange to Sindhī, but is common in Mārwarī, does not occur. Note also the Sindhī termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahār* according to the metre) means (like the Sindhī *nāharu*) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bhīl dialects, and also as in the Pisāca dialects of the North-Western Frontier and in Sindhī, there is a tendency to confuse cerebral for dental letters (e.g. *dijē* for *dijē*, give, *khēt* for *khēt*, a field) and to harden soft ones, as in *kawalī* for *gāw*, a cow.

[ No. 16.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬAKĪ THALĪ).

DISTRICT THAR AND PARKAR.

आज अवेला क्यूँ आविआ कहरो सुज-मेँ काम । थाँ-रो मँहतो घर नहीँ इए सुगणी-रो शाम ॥  
 शहर उजेणी हूँ फिरिओ महले आविओ आज । तास अवेलो आविओ तुज बलावण काज ॥  
 चंदर ग्यो घर आपने राजा तूँ भी घर जा । मैँ अबला-सी-से कैसी बलणो तूँ केहिर हूँ गा ॥  
 केहिर कवली बखे छाली बखे नाहर । जोखो लागे जिंदु-नाँ लाखों करे बिचार ॥  
 अईओ शीँह पचाणा हेकल गिर अबह । घर जँदराँ-रा दुखि तो त-नाँ शरमु न आवे शीँह ॥ ५ ॥  
 सज सहेची सिंगार राजा करे पुकार । जोखमु लागसी-जिअ-नाँ लाखों करे बिचार ॥  
 बारि डीजे खेतर-नाँ बारि खेट-नाँ खाइ । राजा डण्डे रईअत-नाँ जिणे-रे कूक कणे लग जाइ ॥  
 कूक मत कर रे सहेची कूक कैआँकि होइ । केहर-के मुख बकरी छूटी सुणी न कोइ ॥  
 आणि डिआँ आप-री आणि मत लोपो आप । हूँ कवली तूँ ब्राह्मण हूँ बटो तूँ बाप ॥

[ No. 16.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT<sup>AKĪ</sup> THAḤĪ).

DISTRICT THAR AND PARKAR.

## TRANSLITERATION AND TRANSLATION.

Āj avēlā kyū āviā, kah-rō muj-mē kām ?  
*Today late why came, what-of me-in business ?*

Thā-rō mäh<sup>to</sup> ghar nahī, iē sugaṇī-rō śām.  
*You-of clerk at-home not, this chaste-one-of husband.*

Śah<sup>r</sup> Ujēṇī hū phiriō, mah<sup>le</sup> āviō āj.  
*City Ujjain I walked, in-(this)-quarter came today.*

Tās avēlō āviō, tuj bbalāwan kāj.  
*Therefore late came, to-you talking for.*

Chandar gyō ghar āp<sup>nē</sup>, rājā tū bhī ghar jā.  
*The-moon has-gone house its-own, O-king thou also house go.*

Maī abbalā-sī-sē kaisō bbalanō, tū kēhir hū gā.  
*Me humble-like-with what talking, thou lion I cow.*

Kēhir kawali bakhē, chhālī bakhē nāhar,  
*Lion cow devours, goat devours wolf,*

Jōkhō laggē jindu-nā, lākhō karē bichāru.  
*Peril happens life-to, hundreds-of-thousands you-may-make pretext.*

5. Aīō, śīh pachānā, hēkal gir abbīh.

*Ah, lion fearless, alone roaring brave.*

Ghar ūd<sup>rā</sup>-rā ḍhunḍi tō ta-nā, śaramu na āwē śīh.  
*Houses mice-of searching then thee-to, shame not comes lion.*

Saj Sahēchī sīgār, rājā karē pukār,  
*Put-on Sahēchī good-apparel, king makes command,*

Jōkhamu lagg<sup>sī</sup> jia-nā, lākhō karē  
*Peril will-happen life-to, hundreds-of-thousands you-may-make*  
*bichāru.*  
*pretext.*

Bbāri ḍijē khētar-nā, bbāri khēt-nā khāi ?  
*Hedge put fields-to, hedge the-field eats ?*

Rājā ḍaṇḍē raīat-nā jiṇ-rē, kūk kaṇē lagg jāi ?  
*King injures subjects his, complaint whom near goes ?*

Kūk mat kar, rē  
*Complaint not make, O*  
 Sahēchī, kūk kaiāki hōi?  
*Sahēchī, from-complaint what results?*  
 Kēhar-kē mukh bbak'ri, chhūti suṇi na kōi.  
*Lion-of (in-)mouth goat, escaped was-heard not by-any-one.*  
 Āṇi diā āp-i, āṇi mat lōpō āp,  
*Oath I-give thee-of, oath not transgress thou,*  
 Hū kawali tū brāhmaṇ, hū bbēti tū bbāp.  
*I cow thou brāhmaṇ, I daughter thou father.*

## FREE TRANSLATION OF THE FOREGOING.

## DIALOGUE BETWEEN A WOMAN AND A KING.

*Woman.*—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

*King.*—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

*Woman.*—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

*King.*—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

*Woman.*—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

*King.*—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

*Woman.*—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

*King.*—Do not complain, Sahēchī; what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

*Woman.*—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

The following song is sung in the *Ḍhāt* at marriage festivities. It is in praise of a *Sōdhā* Rajput, of *Khūrī*, named *Hāthī Singh*, the son of *Daulat Singh*. It tells how he visited *Haidarabad* in *Sind*, where he was honoured by the *Mirs*. On his return to *Khūrī* he learns from *Bhagwān Singh*, the son of *Aṇḍā Singh* of *Chhor* (in *Thar* and *Parkar*) how *Bhagwān's* uncle *Hēm-Rāj* had been arrested by *Jōdhā* the *Hākim* (*i.e.* *Maharajah*) of *Jodhpur* in *Marwar*. *Hāthī Singh* was sufficiently powerful to meet *Jōdhā* on equal terms and to settle the dispute without a conflict.

*Hāthī Singh* lived in the time of *Mūl Rāj*, the Chief of *Jaisalmer*, who died in the year 1820.

This specimen of *Ḍhāt-kī* is not so strongly influenced by *Sindhī* as that which comes from *Thar* and *Parkar*. The *Sindhī* letters *ब* (ब) and *ग* (ग) do not occur, and there is one instance of a cerebral *ळ* *ḷa*. The verb 'to give' is, however, spelt with a cerebral *ḍ*, as in *ḍinhō*, given. The mixed nature of the dialect is well shown by the use of the *Bikānērī chhē* to form the present tense of verbs. The oblique form *rā* of the genitive is employed to form an accusative in *mōjā-rā pāwē*, may they obtain pleasures.

[ No. 17.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ.

MĀRWĀRĪ (ḌHĀṬ-KĪ THALĪ).

STATE JAISALMER.

१. सरसती माता तुज पाए लागीं । जाणा घणैरी साहे बध मांगीं ॥
२. बरिओ रे सोढो देसाँ-में बंको । बेरी उवे-रा सूता उदरके ॥
३. सिव हाथी-सिंघ-रे सदाए सुखे । रिध-सिध-री कमी न काहे ॥
४. राजा माने-के मूल-राज राजा । जीते-रा बाजा खूरी-में बाजा ॥
५. हाथी-सिंघ चढिया हैदराबाद जावे । जावे मीराँ-नाँ मालम किधे ॥
६. मीर साहिब टूथो हुक्म डिन्हो । रूड़ी सिरपाव ने घोड़ो डिन्हो ॥
७. सिरपाव पेहरे-ने डेरे पधार्या । डेरे-रा बेली दीसे सजोड़ा ॥
८. हाथी सिंघ चढिया देस-नाँ आवे । सारी टाट-में उचरंग पावे ॥
९. भगवान अंडे-रो छोड़-सूँ आवे । काके हेमराज-रा कागद लावे ॥
१०. कागद बचावे रीस चढावे । एड़ो नजर-माँ कोई न आवे ॥
११. वक्रियो थो सोढो बेर घतावे । हाथी सिंघ-रा कागद जोधाँ-नाँ जावे ॥
१२. हाथी सिंघ हाकम हुवा-के भेला । भेला हुए-ने बात बिचारी ॥
१३. भलाँ दौलत-सिंघ-रे सपूत जायो । थाल भरे-ने मोतिया बधायो ॥
१४. चारन भाट गुण गीत गावे । ऊँट घोड़ा न मोजाँ-रा पावे ॥

[ No. 17.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬ<sup>AKĪ</sup> THAḶĪ).

STATE JAISALMER.

## TRANSLITERATION AND TRANSLATION.

1. Sarasatī mātā tuj pāē lāgā.  
*Sarasvatī mother thy at-feet I-fall.*  
 jāṇā ghaṇērī sāhē budh māgā.  
*to-know much all wisdom we-beg.*
2. Bariō rē Sōḍhō dēsā-mē bankō.  
*Brave O Sōḍhā countries-in gallant.*  
 bēri uwē-rā sūtā udar<sup>a</sup>kē.  
*enemies him-of while-asleep start-up.*
3. Siwa Hāthī-Singh-rē sadāē sukhē.  
*Subjects Hāthī-Singh-to always are-happy.*  
 ridh-sidh-rī kamī na kāhē.  
*prosperity-success-of want not any.*
4. Rājā mānē-chhē Mūl-rāj rājā.  
*King respecting-is Mūl-rāj king.*  
 jītē-rā bājā Khūrī-mē bājā.  
*victory-of musical-instruments Khūrī-in are-sounded.*
5. Hāthī-Singh chadhiyā Haidarābād jāwē.  
*Hāthī-Singh mounted Haidarabad goes.*  
 jāwē Mirā-nā mālam kidhē.  
*goes the-Mirs informed made.*
6. Mir Sāhib tūthō hukm dīnhō.  
*Mir Sāhib was-pleased order was-given.*  
 rūri sir<sup>a</sup>pāw nē ghōrō dīnhō.  
*excellent robe and horse was-given.*
7. Sir<sup>a</sup>pāw pēh<sup>a</sup>rē-nē dērē padhāryā  
*Robe put-on-having to-camp he-set-out*  
 dērē-rā bēli dīsē sajoṛā.  
*camp-of followers appear well-pleased.*
8. Hāthī-Singh chadhiyā dēs-nā āwē.  
*Hāthī-Singh mounted country-to comes.*  
 -sārī Dhāt-mē uch<sup>a</sup>raṅg pāwē.  
*all Dhāt-in festivities he-gets.*

9. Bhag<sup>a</sup>wān Aṇḍē-rō Chhōṛ-sũ āwē.  
*Bhagawān Aṇḍā-of Chhōṛ-from comes.*  
 kākē Hēm-Rāj-rā kāgad lāwē.  
*uncle Hēm-Rāj-of papers he-brings.*
10. Kāgad bachāwē rīs chaḍhāwē  
*Papers he-reads anger he-raises.*  
 ‘ēṛō najar-mā kōi na āwē.’  
*‘such sight-in any-one not comes.’*
11. Walīyō-thō Sōḍhō bēr ghatawē.  
*Returned-was Sōḍhā enmity puts.*  
 Hāthī-Singh-rā kāgad Jōdhā-nā jāwē.  
*Hāthī-Singh-of papers Jōdhā-to go.*
12. Hāthī-Singh Hākam huwā-chhē bhēlā.  
*Hāthī-Singh the-Hākim become-are together.*  
 bhēlā huē-nē bāt bichārī.  
*together become-having affair was-considered.*
13. Bhalā! Daulat-Singh-rē sapūt jāyō.  
*Well! Daulat-Singh-to good-son was-born.*  
 thāl bharē-nē mōtiyā badhāyō.  
*tray filled-having pearls present.*
14. Chāran Bhāṭ ḡuṇ ḡīt ḡāwē.  
*Bards Panegyrists virtues song sing.*  
 ūṭ, ḡhōṛā, nē mōjā-rā pāwē.  
*camels, horses, and pleasures may-they-obtain.*

### FREE TRANSLATION OF THE FOREGOING.

1. O Mother Sarasvatī,<sup>1</sup> we prostrate ourselves before thee, and implore thee to grant unto us wisdom.
2. In many countries the Sōḍhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers.
3. Hāthī Singh's subjects are always happy, and he has no lack of prosperity and success.
4. Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūrī.
5. Hāthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mīrs of Sindh.
6. The Mīr Sāhib was pleased and presented him with a grand robe of state, and a horse.
7. Hāthī Singh put on the robe and returned to his camp, and at the sight his followers rejoiced.

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<sup>1</sup> The Goddess of poetry.

8. Hāthī Singh mounted his horse and returned to his own country, and all Dhāt rung with festivities.

9. Then Bhagwān, the son of Aṇḍā, came to him from Chhor, and gave him a letter from his uncle Hēm Rāj.

10. As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so.'<sup>1</sup>

11. So mighty are the Sōdhās that when any of them returns displeased (there is great trouble). So Hāthī Singh sent a letter to Jōdhā, the Hākim of Jodhpur.

12. Hāthī Singh and the Hākim met, and the matter was decided (favourably to Hēm Rāj).

13. Well done ! Daulat Singh's son is a good son. Let us receive him with a dish filled with pearls.

14. Bards and Panegyrists sing his virtues, may they obtain camels, horses, and every pleasure as their reward.

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<sup>1</sup> The letter informed him that Hēm Rāj had been arrested by the Hākim of Jodhpur. Hāthī Singh is loath to believe that anyone should dare to do this.

## NORTHERN MĀRWĀRĪ.

## BĪKĀNĒRĪ-SHĒKHĀWĀṬĪ.

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwāṭi tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahndā, and on the north by the Cis-Sutlej Panjab districts of Ferozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Ferozpur frontiers, there is a mixed dialect spoken. It is called Bhaṭṭiānī, and is a compound of Lahndā, Pañjābī, and Bīkānērī. It is dealt with under the head of Pañjābī.<sup>1</sup> In the north-east of Bikaner, in the country near Hissar, the language is Bāgrī. Over the rest of the State the language is Bīkānērī. Bīkānērī is also spoken in Bahawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shēkhāwāṭi tract of Jaipur. The language of the adjoining portion of Jaipur is Jaipurī, which has been discussed on pp. 31 and ff. The language of Shēkhāwāṭi bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bīkānērī spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bāgrī is spoken. This is Bīkānērī merging into Pañjābī and Bāngarū, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bīkānērī and Shēkhāwāṭi are the same language. They are simply Mārwarī with an infusion of Jaipurī, which naturally increases as we go eastwards. We may call the joint Bīkānērī-Shēkhāwāṭi dialect, together with Bāgrī, 'Northern Mārwarī.' The approximate number of speakers of this form of Mārwarī is :—

Bīkānērī—		
Bikaner	. . . . .	533,000
Bahawalpur	. . . . .	10,770
		<hr/>
Shēkhāwāṭi	. . . . .	543,770
Bāgrī	. . . . .	488,017
		327,359
		<hr/>
	TOTAL	1,359,146

A version of the New Testament in Bīkānērī was published by the Serampore Missionaries in 1820. The language is the same as that now about to be described.

The following points may be noted in connexion with this Bīkānērī-Shēkhāwāṭi dialect.

In the declension of nouns the oblique form of strong tadbhava nouns in *ō*, like *ghōrō*, a horse, often ends in *ai*, (especially in the ablative) as in *bīkai-sū*, from *Bīkā* (nom. *Bīkō*) ; *pōtai-hū*, from a grandson. In Bīkānērī, the postposition of the genitive is the Mārwarī *rō*, while in Shēkhāwāṭi it is the Jaipurī *kō*. This is one of

<sup>1</sup> See Vol. IX, Part I.



the few points of difference between the two dialects. It will be remembered that *kō* is also met in Eastern Mārwarī.

In the pronoun of the first person, the form of the genitive varies, we have *mhārō*, *mhār'lo*, *mērō*, and *mēr'lo*, 'my,' so we have *thārō*, *thār'lo*, *tērō* and *tēr'lo*, 'thy.' With *mhār'lo*, *thār'lo*, etc., compare the Western Mārwarī *mayālō*, *tayālō*. In Shēkhāwāṭī we often find Jaipurī forms of the pronoun of the third person, such as *bō*, he; *bē*, by him. In Bikanērī, the Mārwarī forms are used. *Kē* is 'what?'

Over the whole tract, both the Mārwarī and the Jaipurī forms of the verb substantive are in constant use. Both *hū* and *chhū*, I am, and *hō* and *chhō*, was.

In the finite verb, the future is usually formed with *s*, as in *mār'syū*, I shall strike. In Shēkhāwāṭī we also now and then find the Jaipurī (Tōrāwāṭī) form with *gō* (*mārūgō*). Tōrāwāṭī is the form of Jaipurī spoken immediately to the east of Shēkhāwāṭī. In other respects, the verb is conjugated as in Mārwarī.

I give examples of this Northern Mārwarī from both Bikaner and Shēkhāwāṭī.

The following account of the fortunes of Bīkā and of the founding of Bikaner comes from the State of that name. The language is the same as that just explained. Both *chhai* and *hai* are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in *ō* often end in *ai*. The only peculiarity which may be noted is the Gujarātī fashion of making the participle of a transitive verb in the past tense agree in gender with the object even when in the impersonal construction. Thus *jāṭā-rī jāṭā-nai jītī* (not *jītō*), tribes of Jāṭs were conquered.

As the original MS. is a good example of the writing of this part of India, I give it in facsimile. In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written.

[ No. 18.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP,

### RĀJASTHĀNĪ.

BIKĀNĒRĪ.

STATE BIKANER.

राजवीरजी श्रीधरजी श्रीगोपालजी  
 ६१० जीधरजी वहीरजी  
 श्रीधरजी श्रीगोपालजी श्रीगोपालजी

ક્રીપો      ઝોર પોર      દેસ ળોર  
 સીપાતા      કરણીજીરી      હાજરીમે  
 હાજર હાવા      ઝોર      બઠેલુ  
 જીન્નાંકાસરમે      ઝામર      ઠેહરા  
 ઝોર      બઠેલુ      કીમત દેસર      ઝામર  
 તીન      વરસતાંરે      કીમત દેસરમે  
 રેપા      ઝોર      કીમત દેસરમે      ઝીર      ઠો  
 રેસી      કોરકરવાયો      ઝોર કીમતદે  
 સરલુ      વિર      વીજાળહુમે  
 વરસવંતેરીરહા      જોવેવન      નાદીપારો  
 રાજ      ઝરેયો      જીરાંદા      માલકે

સિકોળી નાટી ઉગલરા રાજહા

રાવલિલોળી રી કૌરી રંગકુતરનીસુ

વી કૈજીરો વીહા કી ધો

ઝોનમદેનમમે જદ રાવલિકૈજી

કીજો કુદાવગરી મનમે કુદીજી

તો નારીયો વગા વગા નહી દીધો

ઝોર વીકૈજી ઝોરે નાટી યાંરે

નપાપસમે લડાહી ડાહી કીયે

લડાહીમે નાટી હારા ઝોર રાવલિકૈજી

જીના પગનાટી રેર હી

જળો મળો મીઠો પાપર રાવલિકૈજીસુ

લગાવ રહા ઝોર પછે  
 ઘેમેલું નાની ચાલીને જમે નાચાર  
 વાજાનિરો સેતુ વચી હોઠે  
 કીલો ક્રાવણરી મનમે ક્રી ઝોર  
 મીપપઠપ નીતી વચાવવદેટું ને શ્લેષી  
 તીલી ખાની ઝોર ફીલે દીનલું  
 રાત્રવીક્રોળી ગ્રાપરી રાજચોની  
 વીક્રાગેર ક્રર લીલી ઝો મછે મોકો  
 દેશર જોધનરુ રી જાવેરો ઝો પારાં  
 જાલીને બીસલીયા ઝોર મેરે  
 ઉસરી જાલીરી જાગમીને જાલી

ਜ਼ੋਰ ਓਵਾਂਰੈਂ ਜੀ ਵਾਂਗੋਂ ਓਸਰ ਜ਼ਾਪਰੀ

ਰਾਜ ਧੌਂਗੀ ਕੀ ਕਮੀਰੈਂ ਓਰੈਂ ਜਾਪਾ

ਜ਼ੋਰ ਜਾਟਾਂ ਓਰ ਪਰਾ ਕੀ ਕੋਜੀਰੈਂ

ਜ਼ਾਪਰਾ ਚਾਈ ਕਰਲੀਯਾ ਰਾਏ ਪਠੈ

ਰਾਕਵੀ ਕੋਜੀ ਕੋਈ ਜੀਤ ਜੀਵੀ

ਰਾਜਪੁਰਾ ਜੀਤਰ ਜ਼ਾਪਰੈਂ ਰਾਜਮੈਂ

ਜੇਲਲੀਯਾ ਜ਼ੋਰ ਰੀਧੇਓਂ ਪਠੈ

ਰਾਕਵੀ ਕੋਜੀਰੈਂ ਓਟੈਂ ਜਾਣੀ ਕੀ ਦੋਜੀ

ਮੋਹਲ ਰਾਜਪੁਰਾ ਰਾਜ ਜੀਠਾਪਾ

ਦੋ ਗੁਰ ਮੋਠੈ ਰਾਕਵੀ ਦੋਜੀ

ਜੀਤਰ ਕੋਸਲੀਧੋ ਮੋਹਲਾਂ ਰੋ

માલક ૩      રાજાનમલકી      મોહલકા

ફીલે રાજાનમલકીને      રાવ જોધી

માર પલો ફીલાં      મોહલકો

રાજ      રાખરો      બોલો      વીલેનીને

દેવદીપો      રોડી      લીનાપલો      રાવવીદીને

મોહલકો      ૬ વાપા      ફીલો

કાલગા      રો      હો      મોહલાને

દીલીને      વાદલા હાકી      હીમન      બંધાદી

મારંલાં      જીકો      દીલીને      વાદલાહી

કંતીલુ      હીમારો      લુબેદારકો

મહિલીને      મહન ફીલેમારંગા બંદી

[ No. 18.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

BĪKĀNĒRĪ.

STATE BIKANER.

## TRANSLITERATION AND TRANSLATION.

Rāw Bīkō-jī sambat 1522 miti Āsōj sud 10 Jōdh-pur-sū  
*Prince Bīkā year 1522 date Āsōj bright-half 10th Jodhpur-from*  
 babir huā, ar Maṇḍōr-maī āyar mukāṁ kiṃō; ōr  
*started became, and Mandor-in having-come a-halt was-made; and*  
 phēr Dēs<sup>a</sup>nōk Śrī Mātā-jī Kar<sup>a</sup>nī-jī-rī hāj<sup>a</sup>rī-maī hājar huā; ōr  
*again (at-)Desnok Srī Mother Karni-of presence-in present became; and*  
 baṭhai-sū gāw Chāḍāsar-maī āyar ṭhēh<sup>a</sup>rā. Ōr baṭhai-  
*there-from village Chandasar-in having-come he-remained. And there-*  
 sū Kōḍam-dēsar āyar tin baras tāi Kōḍam-dēsar-maī  
*from (to-)Kodamdesar having-come three years during Kodamdesar-in*  
 rēyā. Ōr Kōḍam-dēsar-maī ēk chhōṭō-sō kōt kar<sup>a</sup>wāyō.  
*he-remained. And Kodamdesar-in a small fort was-cursed-to-be made.*  
 Ōr Kōḍam-dēsar-sū ūṭhar gāw Jāg<sup>a</sup>lū-maī baras das tāi  
*And Kodamdesar-from having-risen (in-)village Janglu-in years ten during*  
 rabā. Bai bakhat Bhāṭiyā-rō rāj aṭhai chhō, jikā-rā mālak  
*he-dwelt. At-that time the-Bhāṭis-of rule here was, whom-of lord*  
 Sēkhō-jī Bhāṭi Pūgal-rā rāw hā. Rāw Sēkhō-jī-rī bēṭi Raṅg  
*Sekhā Bhāṭi Pugal-of prince was. Prince Sekhā-of daughter Raṅg*  
 Kūwar-jī-sū Bīkai-jī-rō bihā kiṃō. Kōḍam-dēsar-maī jad Rāw  
*Kūwar-with Bīkā-of marriage was-made. Kodamdesar-in when by-Prince*  
 Bīkai-jī kilō karāwaṇ-rī man-maī karī-chhi. tō Bhāṭiyā  
*Bīkā the-fort causing-to-make-of mind-in (it-) done-was, then by-the-Bhāṭis*  
 baṇāwaṇ nahī diyō; ōr Bīkai-jī ōr Bhāṭiyā-rai  
*to-get-it-built not was-allowed; and Bīkā and the-Bhāṭis-of*  
 āpas-maī laṛāi hūi. Iyai laṛāi-maī Bhāṭi  
*themselves-among fighting took-place. This fighting-in the-Bhāṭis*  
 hārā, ōr Rāw Bīkō-jī jītā. Paṇ Bhāṭi  
*were-defeated, and Prince Bīkā was-victorious. But the-Bhāṭis*  
 phēr-hī jānai-taṇai mōkō pāyar Rāw Bīkai-jī-sū  
*again-even whenever opportunity having-obtained Prince Bīkā-with*  
 laṭ<sup>a</sup>tārahā. Ōr pāchhai uṭhai-sū Rāṭi ghāṭi-maī jāṭhai abār  
*fighting-remained. And afterwards there-from Rāṭi valley-in where now*

Bikānēr-rō sēhar basō-rō chhai kilō karāwan-rī man-maĩ  
*Bikaner-of city situated is a-fort causing-to-make-of mind-in*  
 karī; ōr sambat 1545 mitī Bēsākh badai tīj-nai  
*(intention-) was-made; and year 1545 date Baisākh dark-half third-on*  
 kilai-rī nīvī ghātī. Ōr iyai din-sũ Rāw Bikai-jī  
*the-fort-of foundation was-laid. And this day-from Prince by-Bīkā*  
 āp-rī rāj-dhānī Bikānēr kar-livī. Ai pachhai mōkō  
*himself-of capital Bikaner was-established. This after opportunity*  
 dēkhar Saik<sup>a</sup>sar Rōniyai-rai Gōdārā Jātā-nai jīt-liyā.  
*having-seen Saiksar Raniya-of the-Gōdārā Jāts-to they-were-conquered.*  
 Ōr phēr dūs-rī Jātā-rī jātā-nai bhī jīti ōr  
*And again other Jāts-of tribes-to also they-were-conquered and*  
 uwā-rē gāwā-nai khōsar āp-rī rāj-dhānī Bikānēr  
*them-of villages-to having-taken-possession-of himself-of capital Bikaner*  
 lārai lāyā. Ōr Jātā hār-parā Bikai-jī-nai  
*with(-him) they-were-brought. And by-the-Jāts (who-)were-defeated Bīkā-to*  
 āp-rā dhanī kar-liyā. Iyai pachhai Rāw Bikai-jī  
*their-own lord he-was-acknowledged. This after Prince by-Bīkā*  
 kaii gāw Khīchī Rāj<sup>a</sup>putā-rā jītar āp-rai rāj-maĩ  
*several villages Khīchī Rajputs-of having-conquered his-own rule-in*  
 bhēl-liyā. Ōr iyai-sũ pachhai Rāw Bikai-jī-rai chhōtai bhāi  
*were-united. And this-from after Prince Bīkā-of by-younger brother*  
 Bidai-jī Mōhal Rāj<sup>a</sup>putā-rō rāj gāw Chhāpar Drōṇpur-maĩ  
*Bīdā the-Mōhal Rajputs-of rule village Chhapar Dronpur-in*  
 chhō. Rāw Bidai-jī jītar khōs-liyō.  
*was. By-Prince Bīdā having-conquered they-were-taken-possession-of.*  
 Mōhalā-rō mālak Ajīt-Mal-jī Mōhal chhā. Iyai Ajīt-Mal-jī-nai  
*The-Mōhals-of ruler Ajīt-Mall Mōhal was. This Ajīt-Mall-to*  
 Rāw Jōdhai-jī mār-parō. Iyā Mōhalā-rō rāj āp-rai bētai  
*by-Prince Jōdhā was-killed. These Mōhals-of rule his-own son*  
 Bidai-jī-nai dēw-diyō. Kaii dinā pachhai Rāw Bidai-jī-nai  
*Bīdā-to was-given. Several days after Prince Bīdā-to*  
 Mōhalā phēr dabāyā. Iyai-rō kārān ō hō kai  
*by-the-Mōhals again he-was-attacked. This-of reason this was that*  
 Mōhalā-nai Dilī-rai Bād<sup>a</sup>sāhā-kī-(for rī) himat bādhāi. Sārang  
*the-Mōhals-to Delhi-of Emperor-of encouragement was-offered. Sārang*  
 Khā jikō Dilī-rai Bād<sup>a</sup>sāhā-rī kani-sũ Hisār-rō subaidār chhō,  
*Khān who Delhi-of Emperor-of side-from Hissar-of sūbadār was,*  
 Mōhalā-nai madat iyai Sārang Khā dī.  
*the-Mōhals-to help by-this Sārang Khān was-given.*



## FREE TRANSLATION OF THE FOREGOING.

Prince Bīkā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karṇī.<sup>1</sup> Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhātīs, the over-lord of whom was Sēkhō Bhātī of Pugal. Bīkā married Sēkhō's daughter Rang Kūwar.

When Bīkā thought of building the fort in Kodamdesar the Bhātīs objected, and a war arose on this score, in which the Bhātīs were defeated, and Bīkā was victorious. But the Bhātīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bīkā went on to the Rātī valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baiśākh Sambat 1545, and from that date Bīkā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāts of Saiksar Roniya, and also brought other Jāt tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāts admitted their defeat, and acknowledged Bīkā as their ruler.

After this Bīkā conquered several villages of the Khichī Rajputs, and brought them under his rule.

After this Bīkā's younger brother Bīdā was in the territory of the Mōhal Rajputs of Chhapar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajīt Mall Mōhal, who had been slain by Bīdā's father Jōdhā, and Jōdhā gave the territory to his son Bīdā. For a long time the Mōhals continued to attack Bīdā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

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<sup>1</sup> Karṇī was a Chāraṇ woman, whose supernatural power secured the country to Bīkā and his descendants. She is much worshipped and her chief shrine is at Bikaner.

## MĀRWĀRĪ (SHĒKHĀWĀṬĪ).

From Shēkhāwāṭī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev. G. Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding Shēkhāwāṭī, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jeypore*. Specimens of the dialect will be found on pp. 1 and ff. of Part I, and a grammar on pp. 1 and ff. of Part II of that work.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SPECIMEN I.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दोय बेटा हा । बाँ-मै-सँ छोटक्यो आप-का बाप-ने कैयो बाबा धन-मै-मँ मेरा बन्त-को आवै जको मन्ने दे-दे । बी आप-को धन बाँ-नै बाँट-दीयो । थोड़ा दिन पक्के छोटक्यो बेटो सो सोर-समेटर परदेस-मै घणी दूर ऊठ-ग्यो अर बठे खोटा गेला चालर आप-को सो धन गमा-दीयो । ओर बी मोक्ख विगाड़-दीयो जणा बी देस-मै जवरो काळ पड़ो अर वो कंगाल हूय-ग्यो । वो जार बी देस-का एक रेवाला-कै रह्यो अर वो वो-नै आप-का खेताँ-मै सूर चरावण-ने खिनातो । जका पातड़ा सूर खाय-का बाँ-ने खार आप-को पेट भरण-ने राजी हो अर कोई आदमी बै-नै कोनी दे-को । अर बी-नै ग्यान आयो जणा बै कही मेरा बाप-का नोकर-चाकराँ-ने रोटी घणी अर मै भूकाँ मरुं । मै ऊठस्यँ अर मेरे बाप-के कने जास्यँ अर बै-नै कैस्यँ बाप मै राम-जी-को पाप कखो अर तेरो पाप कखो अर अब मै तेरो बेटो कुहवावण जोगो कोनी । तेरे नोकराँ-मै एक मन्ने बी राख-लै॥

[No. 19.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

## SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kai dōy bēṭā hā. Bā-māi-sū chhōṭ<sup>a</sup>kyō  
*A-certain person-to two sons were. Them-among-from (by-)the-younger*  
 āp-kā bāp-nai kaiyō, ‘bābā, dhan-māi-sū mērā baṇṭ-kō āwai  
*his father-to it-was-said, ‘father, wealth-in-from my share-of comes*  
 jakō man-nai dē-dē.’ Bī āp-kō dhan bā-nai bāṭṭ dīyō.  
*that me-to give.’ By-him his-own wealth them-to dividing was-given.*  
 Thōrā din pachhai chhōṭ<sup>a</sup>kyō bēṭō sō sōr-samēṭar par-dēs-māi  
*A-few days after the-younger son all having-collected foreign-country-into*  
 ghaṇī dūr uṭh-gyō. Ar baṭhē khōṭā gailā chālar  
*very far went. And there (in-)evil ways having-behaved*  
 āp-kō sō dhan gamā-dīyō. Ōr bī sōkyū bigāp-dīyō,  
*his-own all wealth was-squandered. And by-him all was-wasted,*  
 jaṇā bī dēs-māi jab<sup>a</sup>rō kāl paryō, ar bō kaṅgāl  
*then that country-in severe famine fell, and he poor*  
 hūy-gyō. Bō jār bī dēs-kā ēk raibālā-kai rabyō.  
*became. He having-gone that country-of one citizen-in-of lived.*  
 Ar bō bī-nai āp-kā khētā-māi sūr charāwaṇ-nai khinātō.  
*And (by-)him him-to his fields-into swine to-feed it-was-sent.*  
 Jakā pāt<sup>a</sup>rā sūr khāy-chhā bā-nai khār āp-kō pēt bharāṇ-nai  
*What husks swine eating-were them-to having-eaten his belly to-fill*  
 rājī chhō. Ar koī ād<sup>a</sup>mī bāi-nai kōnī dē-chhō. Ar bī-nai  
*willing he-was. And any man him-to not giving-was. And him-to*  
 gyān āyō, jaṇā bāi kahī, ‘mērā bāp-kā nōkar-chāk<sup>a</sup>rāi-nai  
*understanding came, then by-him it-was-said, ‘my father-of servants-to*  
 rōṭī ghaṇī, ar māi bhūkā marū. Māi uṭh<sup>a</sup>syū ar mērai  
*bread much-(is), and I hungry am-dying. I will-arise and my*  
 bāp-kai kanai jāsyū ar bāi-nai kaisyū, “bāp, māi Rām-jī-kō  
*father-to near will-go and him-to will-say, “father, by-me God-of*  
 pāp karyō, ar tērō pāp karyō; ar ab māi tērō bēṭō kuh<sup>a</sup>wāwaṇ  
*sin was-done, and thy sin was-done; and now I thy son to-be-called*  
 jōgō kōnī; tērai nōk<sup>a</sup>rā-māi ēk man-nai bī rākh-lai.”’  
*worthy am-not; thy servants-among one me-to also keep.”’*

[ No. 20.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

## SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक तो चिड़ी ही ओर एक कागली हो । दोनूँ धरम-भाई हा । चिड़ी-नै तो लायो मोती अर कागलै-नै पाई लाल । कागलै कही कै देखाँ चिड़ी तेरो मोती । मोती लर नीमड़ी-पर जा बैयो । चिड़ी कही कै नीमड़ी २ काग उड़ा-दे । मै क्यूँ उड़ाऊँ भाई । मेरो के लीयो । जणाँ खाती कनै गई कै खाती २ तूँ नीमड़ी काट । कै मै क्यूँ काटूँ भाई । मेरो के लीयो । जणाँ पकै राजा कनै गई कै राजा २ तूँ खाती डंड । मै क्यूँ डंडूँ भाई । मेरो के लीयो । जणाँ पकै राणीयाँ कनै गई कै राणीयो २ थे राजा-सूँ रूसो । म्हे क्यूँ रूसाँ भाई । म्हारो के लीयो । जणाँ पकै चूसाँ कनै गई कै चूसो २ थे राणीयाँ-का कपड़ा काटो । म्हे क्यूँ काटाँ भाई । म्हारो के लीयो । जणाँ पकै बिल्ली कनै गई कै बिल्ली २ थे चूसा मारो । म्हे क्यूँ माराँ भाई । म्हारो के लीयो । जणाँ पकै कुत्ते कनै गई कै कुत्तो २ थे बिल्ली मारो । कुत्ता बोल्या भाई म्हे क्यूँ माराँ । म्हारो के लीयो । जणाँ पकै डाँगाँ कनै गई कै डाँग २ थे कुत्ता मारो । म्हे क्यूँ माराँ भाई । म्हारो के लीयो । जणाँ पकै बास्ते कनै गई कै बास्ते २ थे डाँग बाळो । म्हे क्यूँ बाळाँ भाई । म्हारो के लीयो । जणाँ पकै जोड़े कनै गई कै जोड़ा २ तूँ बास्ते भुजाय । मै क्यूँ भुजाऊँ भाई । मेरो के लीयो । जणाँ पकै हात्याँ कनै गई कै हाती २ थे जोड़ो सोसो । म्हे क्यूँ सोसाँ भाई । म्हारो के लीयो । जणाँ पकै कीड़ीयाँ कनै गई कै कीड़ीयो २ थे हाती की सँड-मै बड़ो । म्हे क्यूँ बड़ाँ भाई । म्हारो के लीयो । थे हाती-की सँड-मै नै बड़ोगी तो मै थाँ-नै मारस्युँ ॥

जणाँ कीड़ी बोली म्हां-नै क्यूँ मारै भाई । म्हे हाती-की सँड-मै बड़स्याँ । जणाँ पकै हाती बोळ्यो भाई मेरी सँड-मै क्यूँ बड़ो । मै जोड़ो सोसस्युँ । जोड़े कही भाई म-नै क्यूँ सोसो । मै बास्ते भुजास्युँ । बास्ते कही म-नै क्यूँ भुजावो भाई । मै डाँग बाळस्युँ । डाँग कही म्हां-नै क्यूँ बाळो भाई । म्हे कुत्ता मारस्याँ । कुत्ता कही म्हां-नै क्यूँ मारो भाई । म्हे बिल्ली मारस्याँ । बिल्लीयाँ कही म्हां-नै क्यूँ मारो भाई । म्हे चूसा मारस्याँ । चूसा कही म्हां-नै क्यूँ मारो भाई । म्हे राणीयाँ-का कपड़ा काटस्याँ । राणीयाँ कही म्हारा कपड़ा क्यूँ काटो भाई । म्हे राजा-सूँ रूसस्याँ । राजा कही मेरे-सूँ क्यूँ रूसो भाई । मै खाती डंडस्युँ । खाती बोळ्यो म-नै क्यूँ डंडो भाई । मै नीमड़ी काट-गेरस्युँ । नीमड़ी कही म-नै क्यूँ काटो भाई । मै काग उड़ास्युँ । काग कही म-नै क्यूँ उड़ावो भाई । मै चिड़ी-को मोती देख्युँ ॥

[ No. 20.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

## SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ēk-tō chirī hī, ōr ēk kāg<sup>a</sup>lō hō. Dōnyũ dharam-bhāi  
*A hen-sparrow was, and a crow was. Both religious-brothers*  
 hā.  
*were.*

Chirī-nai tō lādyō mōtī, ar kāg<sup>a</sup>lai-nai pāi  
*The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got*  
 lāl. Kāg<sup>a</sup>lai kahī kai, ‘dēkhā, chirī, tērō mōtī.’  
*a-ruby. By-the-crow it-was-said that, ‘let-me-see, sparrow, thy pearl.’*  
 Mōtī lēr nīm<sup>a</sup>rī-par jā baiṭhyō. Chirī  
*The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow*  
 kahī kai, ‘nīm<sup>a</sup>rī nīm<sup>a</sup>rī kāg urā-dē.’ ‘Maĩ kyũ  
*it-was-said that, ‘O-neem-tree neem-tree the-crow cause-to-fly.’ ‘I why*  
 urāũ, bhāi? Mērō kē liyō?’ Janā khātī kanai  
*should-cause-to-fly, brother? Of-me what is-taken?’ Then a-carpenter near*  
 gaī kai, ‘khātī khātī, tũ nīm<sup>a</sup>rī kāt.’ Kai,  
*she-went that, ‘carpenter carpenter, thou the-neem-tree cut.’ (He-said-)that,*  
 ‘maĩ kyũ kātũ, bhāi? Mērō kē liyō?’ Janā  
*‘I why should-cut, brother? Of-me what is-taken?’ Then*  
 pachhai rājā kanai gaī kai, ‘rājā rājā, tũ khātī  
*after the-king near she-went that, ‘king king, thou the-carpenter*  
 ḍaṇḍ.’ ‘Maĩ kyũ ḍaṇḍũ, bhāi? Mērō kē liyō?’ Janā  
*fine.’ ‘I why should-fine, brother? Of-me what is-taken?’ Then*  
 pachhai rāṇiyā kanai gaī kai, ‘rāṇiyō rāṇiyō, thē rājā-sũ  
*after the-queens near she-went that, ‘queens queens, you the-king-with*  
 rūṣō.’ ‘Mhē kyũ rūṣā, bhāi? Mhārō kē liyō?’  
*be-angry.’ ‘We why should-be-angry, brother? Of-us what is-taken?’*  
 Janā pachhai chūsā kanai gaī kai, ‘chūsō chūsō, thē rāṇiyā-kā  
*Then after the-mice near she-went that, ‘mice mice, you the-queens-of*  
 kap<sup>a</sup>rā kātō.’ ‘Mhē kyũ kātā, bhāi? Mhārō kē liyō?’  
*clothes cut.’ ‘We why should-cut, brother? Of-us what is-taken?’*  
 Janā pachhai billī kanai gaī kai, ‘billī billī, thē chūsā  
*Then after the-cats near she-went that, ‘cats cats, you the-mice*

mārō.' 'Mhē kyū mārā, bhāi ? Mhārō kē liyō ? ' Janā  
*kill.* ' *We why should-kill, brother ? Of-us what is-taken ?* ' Then  
 pachhai kuttai kanai gai kai, 'kuttō kuttō, thē billi  
*after the-dog near she-went that, 'dogs dogs, you the-cat*  
 mārō.' Kuttā bōlyā, 'bhāi, mhē kyū mārā ? Mhārō kē  
*kill.* *The-dogs spoke, 'brother, we why should-kill ? Of-us what*  
*is-taken ?* ' Janā pachhai ḍāḡā kanai gai kai, 'ḍāḡ  
*is-taken ?* ' Then *after the-cudgels near she-went that, 'cudgels*  
*ḍāḡ, thē kuttā mārō.* 'Mhē kyū mārā, bhāi ? Mhārō  
*cudgels, you the-dogs beat.* ' *We why should-beat, brother ? Of-us*  
*kē liyō ?* ' Janā pachhai bāstē kanai gai kai, 'bāstē bāstē,  
*what is-taken ?* ' Then *after the-fire near she-went that, 'fire fire,*  
*thē ḍāḡ bālō.* 'Mhē kyū bālā, bhāi ? Mhārō kē  
*you the-cudgels burn.* ' *We why should-burn, brother ? Of-us what*  
*is-taken ?* ' Janā pachhai jōrai kanai gai kai, 'jōrā jōrā, tū bāstē  
*is-taken ?* ' Then *after a-tank near she-went that, 'tank tank, thou the-fire*  
*bhujāy.* 'Maī kyū bhujāū, bhāi ? Mērō kē liyō ? ' Janā  
*extinguish.* ' *I why should-extinguish, brother ? Of-me what is-taken ?* ' Then  
 pachhai hātyā kanai gai kai, 'hātī hātī, thē jōrō  
*after the-elephants near she-went that, 'elephants elephants, you the-tank*  
*sōsō.* 'Mhē kyū sōsā, bhāi ? Mhārō kē liyō ? '  
*drink-up.* ' *We why should-drink-up, brother ? Of-us what is-taken ?* '  
 Janā pachhai kīṛiyā kanai gai kai, 'kīṛiyō kīṛiyō, thē  
*Then after the-ants near she-went that, 'ants ants, you*  
*hātī-kī sūḍ-maī barō.* 'Mhē kyū barā, bhāi ? Mhārō  
*the-elephant-of trunk-in enter.* ' *We why should-enter, brother ? Of-us*  
*kē liyō ?* ' 'Thē hātī-kī sūḍ-maī nai barōgī tō maī  
*what is-taken ?* ' ' *You elephant-of trunk-in not will-enter then I*  
*thā-nai mār'syū.*  
*you will-kill.*

Janā kīṛī bōli, 'mhā-na kyū mārāi, bhāi ? Mhē  
*Then the-ant said, 'us why dost-thou-kill, brother ?* ' *We*  
*hātī-kī sūḍ-maī bar'syā.* Janā pachhai hātī bōlyō, 'bhāi,  
*the-elephant-of trunk-in will-enter.* ' Then *after the-elephant spoke, 'brother,*  
*mērī sūḍ-maī kyū barō ?* Maī jōrō sōs'syū.' Jōrai  
*my trunk-in why do-you-enter ? I the-tank will-drink-up.* *By-the-tank*  
*kahī, 'bhāi, ma-nai kyū sōsō ?* Maī bāstē bhujāsyū.'  
*it-was-said, 'brother, me why drink-up ? I the-fire will-extinguish.*  
 Bāstē kahī, 'ma-nai kyū bhujāwō, bhāi ? Maī ḍāḡ  
*By-the-fire it-was-said, 'me why extinguish, brother ? I the-cudgel*

bāl'syũ.'	Dāg	kahī,	'mhā-nai	kyũ	bālō,	bhāi ?
<i>will-burn.'</i>	<i>By-the-cudgel</i>	<i>it-was-said,</i>	<i>'us</i>	<i>why</i>	<i>burn,</i>	<i>brother ?</i>
Mhē kuttā	mār'syā.'	Kuttā	kahī,	'mhā-nai	kyũ	mārō,
<i>We the-dogs</i>	<i>will-beat.'</i>	<i>By-the-dogs</i>	<i>it-was-said,</i>	<i>'us</i>	<i>why</i>	<i>beat,</i>
bhāi ?	Mhē billi	mār'syā.'	Billiyā	kahī,	'mhā-nai	
<i>brother ?</i>	<i>We the-cat</i>	<i>will-kill.'</i>	<i>By-the-cats</i>	<i>it-was-said,</i>	<i>'us</i>	
kyũ mārō,	bhāi ?	Mhē chūsā	mār'syā.'	Chūsā	kahī,	
<i>why kill,</i>	<i>brother ?</i>	<i>We the-mice</i>	<i>will-kill.'</i>	<i>By-the-mice</i>	<i>it-was-said,</i>	
'mhā-nai	kyũ mārō,	bhāi ?	Mhē rāṇiyā-kā	kap'rā	kāt'syā.'	
<i>'us</i>	<i>why kill,</i>	<i>brother ?</i>	<i>We the-queens-of</i>	<i>clothes</i>	<i>will-cut.'</i>	
Rāṇiyā	kahī,	'mhārā	kap'rā	kyũ	kātō,	bhāi ?
<i>By-the-queens</i>	<i>it-was-said,</i>	<i>'our</i>	<i>clothes</i>	<i>why</i>	<i>cut,</i>	<i>brother ?</i>
rājā-sũ	rūs'syā.'	Rājā	kahī,	'mērai-sũ	kyũ	
<i>the-king-with</i>	<i>will-be-angry.'</i>	<i>By-the-king</i>	<i>it-was-said,</i>	<i>'me-with</i>	<i>why</i>	
rūsō,	bhāi ?	Maĩ khātī	ḍaṇḍ'syũ.'	Khātī	bōlyō,	
<i>be-angry,</i>	<i>brother ?</i>	<i>I the-carpenter</i>	<i>will-fine.'</i>	<i>The-carpenter</i>	<i>spoke,</i>	
'ma-nai	kyũ ḍaṇḍō,	bhāi ?	Maĩ nīm'rī	kāt-gēr'syũ.'		
<i>'me</i>	<i>why fine,</i>	<i>brother ?</i>	<i>I the-neem-tree</i>	<i>having-cut-will-cause-to-fall.'</i>		
Nīm'rī	kahī,	'ma-nai	kyũ	kātō,	bhāi ?	Maĩ
<i>By-the-neem-tree</i>	<i>it-was-said,</i>	<i>'me</i>	<i>why</i>	<i>cut,</i>	<i>brother ?</i>	<i>I</i>
kāg	urās'yũ.'	Kāg	kahī,	'ma-nai	kyũ	
<i>the-crow</i>	<i>will-cause-to-fly.'</i>	<i>By-the-crow</i>	<i>it-was-said,</i>	<i>'me</i>	<i>why</i>	
urāwō,	bhāi ?	Maĩ chirī-kō	mōti	dēs'yũ.'		
<i>cause-to-fly,</i>	<i>brother ?</i>	<i>I the-sparrow-of</i>	<i>pearl</i>	<i>will-give.'</i>		

## FREE TRANSLATION OF THE FOREGOING.

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, 'O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, 'why should I make him fly away? What has he taken of mine?'

So the sparrow went to a carpenter. 'O carpenter, carpenter, cut down the neem tree.' 'Why should I cut it down? What has it taken of mine?'

So she went to the king. 'O king, king, fine the carpenter.' 'Why should I fine him? What has he taken of mine?'

So she went to the queens. 'O queens, queens, be angry with the king.' 'Why should we be angry with him? What has he taken of ours?'

So she went to the mice. 'O mice, mice, gnaw the clothes of the queens.' 'Why should we gnaw? What have they taken of ours?'

So she went to the cats. 'O cats, cats, kill the mice.' 'Why should we kill them? What have they taken of ours?'

So she went to the dogs. 'O dogs, dogs, kill the cats.' 'Why should we kill the cats? What have they taken of ours?'

So she went to the sticks. 'O sticks, sticks, beat the dogs.' 'Why should we beat? What have they taken of ours?'

So she went to the fire. 'Fire, fire, burn the sticks.' 'Why should we burn them? What have they taken of ours?'

So she went to the pond. 'Pond, pond, quench the fire.' 'Why should I quench it? What has it taken of mine?'

So she went to the elephants. 'Elephants, elephants, suck the pond dry.' 'Why should we suck it dry? What has it taken of ours?'

So she went to the ants. 'Ants, ants, crawl up the elephants' trunks.' 'Why should we crawl up the trunks? What have they taken of ours?' 'If you don't crawl up the elephants' trunks, I will kill you.'

Then said the ant, 'why kill me, I will crawl up the elephants' trunks.'

Then said the elephants, 'why crawl up our trunks? We will suck the pond dry.'

Then said the pond, 'why suck me dry? I will quench the fire.'

Then said the fire, 'why quench me? I will burn the sticks.'

Then said the sticks, 'why burn us? We will beat the dogs.'

Then said the dogs, 'why beat us? We will kill the cats.'

Then said the cats, 'why kill us? We will kill the mice.'

Then said the mice, 'why kill us? We will gnaw the queens' clothes.'

Then said the queens, 'why gnaw our clothes? We will be angry with the king.'

Then said the king, 'why be angry with me? I will fine the carpenter.'

Then said the carpenter, 'why fine me? I will cut down the neem tree.'

Then said the neem tree, 'why cut me down? I will make the crow fly away.'

Then said the crow, 'why make me fly away? I will give the sparrow back her pearl.'



## BĀGRĪ.

The word *Bāgrī*, or more correctly *Bāgrī*, literally means the language of the Bāgar country. A range of rocky hills intersects nearly the whole of Shekhawati in the Jaipur State, in a north-eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Dhuṇḍhār (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, which includes nearly the whole of Shekhawati, and is generally applied to the sandy country where water is only procurable at a great depth.<sup>1</sup> This Bāgar tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bāgrī. The language of Shekhawati, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

The word Bāgar<sup>2</sup> also appears under the form Bāngar, and this, in its turn, gives its name to the dialect of Western Hindī called Bāngarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāngarū is a form of speech quite different from Bāgrī. The latter is a dialect of Rājasthānī.

Bāgrī has to its north Pañjābī, to its east Bāngarū, to its south-east Abīrwāṭī, and to its south and west the Bikānērī-Shēkhāwāṭī form of Mārwarī. It represents Mārwarī merging into Pañjābī and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwarī.

The home of Standard Bāgrī is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Panjab district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Tahsīl, in the south of which Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State.<sup>3</sup> Here it has to its north Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatahabad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Nizāmat of the Jind State. In Loharu the language is Bāgrī, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

<sup>1</sup> See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames, i. 9.

<sup>2</sup> Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *bagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjābī *bakar* or *hakkar*, a goat.

<sup>3</sup> Bāgrī is here spoken in Sardulgarh-Dhudal in Nizāmat Anahadgarh; i.e., in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Tahsīl.

South, again, of Loharu and Dadri lies the Narnaul Nizāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahīrwāṭī.

Bāgrī is also reported to be spoken in the south-west of the Fazilka Tahsil of the district of Ferozpur. An examination of the specimens received shows that it is not a true Bāgrī, but is rather a mixture of Bikānērī and Pañjābī. It has none of the peculiar characteristics of Bāgrī. Specimens of it will be found in the section devoted to Pañjābī (Vol. IX, Pt. I).

Shēkhāwāṭī, which is spoken immediately to the south of Bāgrī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwāṭī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwāṭī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwāṭī, although it is closely allied to it. Shēkhāwāṭī represents Bikānērī Mārwaṭī merging into Jaipurī, while Bāgrī represents it merging into Pañjābī and Bāngarū.

The number of speakers of Bāgrī is estimated to be as follows:—

Number of speakers.	
RAJPUTANA—	
Bikaner . . . . .	3,000
PANJAB—	
Hissar . . . . .	271,820
Anahadgarh of Patiala . . . . .	13,000
Loharu . . . . .	20,139
Dadri of Jind . . . . .	19,400
	<hr/> 324,359
TOTAL . . . . .	<hr/> 327,359

I know of no literary work written in Bāgrī. The only account of the dialect with which I am acquainted is in Mr. J. Wilson's *Final Report on the Revision of Settlement of the Sirsā District in the Punjab, 1879-83*. In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bāgrī which I received were written in the Persian character, others in the Dēva-nāgarī, and others again in that form of the Dēva-nāgarī character which is used in Marwar, and which has separate signs for *ḷ* and *ṛ* (see p. 20).

The **pronunciation**<sup>1</sup> of Bāgrī mainly differs from that of the neighbouring Pañjābī and Bāngarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all.' Thus *kākā*, an uncle, is pronounced *cawcaw*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, *e. g.*, Bāgrī *tābar*, a child, Pañjābī *tabbar*, a family; Bāgrī *tībā*, Pañjābī *tibbā*, a sandhill; Bāgrī *kūṭ*, Pañjābī *kut*, a bruise. The Mārwaṭī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ṛ ē* is quite commonly written *a*. Thus the suffix *ṛ gē* (sign of the conjunctive participle) is as often as not written *ṛ ga*.

<sup>1</sup> Much of this is taken from pages 121 and ff. of Mr. J. Wilson's Sirsā Settlement Report.

In the pronunciation of consonants *k* is often pronounced as *g*. This is most noticeable in the suffix of the genitive गी *gō*, which is often written को *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwārī, a medial *h* is commonly dropped, as in *kasū*, for *kah'sū*, I will say; *kayō*, for *kahyō*, said; *chāyō*, for *chāhyō*, he wished.

In Bikaner, the Bāgrī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgrī area which are more under the influence of Pañjābī, Bāngarū, or Ahīrwātī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgrī having Pañjābī to its north, and Bāngarū and Ahīrwātī to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bāgrī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāngarū. I do not propose to give a complete grammar. Bāgrī closely resembles Mārwarī, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bāgrī of Bikaner as the standard.

The **declension** of nouns closely follows Mārwarī. Strong tadbhava nouns of the *a* base, have their nominative singular in *ō*, as in Mārwarī.  
Declension. Thus :—

	Sing.	Plur.
Nom.	<i>ghōrō</i> , a horse	<i>ghōrā</i>
Obl.	<i>ghōrā</i>	<i>ghōrā̃</i>
Voc.	<i>ghōrā</i>	<i>ghōrō</i>

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāngarū, but its sound is that of *ō*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā̃* in the plural. Thus, *ghōrē*, *ghōrā̃*. The suffix *nai* or *nē* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *ā̃*. Thus *bāp mār̄yō*, the father struck; *bāpā̃ mār̄yō*, the fathers struck. The oblique plural of all nouns ends in *ā̃*.

The Rājasthānī locative in *ē* or *ā̃* is also common. Thus *gharē* or *gharā̃*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *nai*, *nū̃*. The last is borrowed from Pañjābī. गी *gē* is often written ग *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sū̃* and *tā̃*.

The *Locative* has a variety of suffixes, of which the commonest are *mā̃* and *mē̃*.

The *Genitive* suffix is peculiar to Bāgrī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent masc. *gē*, fem. *gī̃*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā-gē man-mē̃*, in the king's mind; *rājā-gē āgē*, before the king; *rājā-gē bāp dēkhyō*, the king's father saw; *rājā-gā hāt-sū̃*, from the king's hand; *rājā-gā rupaiyā*, the king's rupees. As the influence of Panjābī and Bāngarū is stronger, the use of *gē* increases.

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī.

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *k* is sometimes written for *g*, thus *kō*, *kā*, *kē*, *kī*. This again does not affect the pronunciation, which is that of *g*. If *k* is heard in such cases, it is an instance of borrowing from Bāngarū.

Instead of *gō*, *gā*, *gē*, *gī*, the true Mārwarī forms *rō*, *rā*, *rē*, *rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rē* is sometimes written *ra*.

**Adjectives** require few remarks. Strong tadbhava adjectives of *a*-bases, end in *ō*, and are treated exactly like the genitive terminations.

**Pronouns.**—The pronouns of the first and second persons are as follows :—

	I.	You.
Sing. Nom.	<i>hũ</i>	<i>tũ</i>
Agent	<i>maĩ</i>	<i>taĩ</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur. Nom. & Agent	<i>mhē</i>	<i>thē</i>
Genitive	<i>mhārō</i> , <i>mhā-gō</i>	<i>thārō</i> , <i>thā-gō</i>
Oblique	<i>mhā</i> , <i>mhā</i> , <i>mhē</i>	<i>thā</i> , <i>thā</i> , <i>thē</i>

*Maĩ* and *taĩ* are only used in the Agent case, not in the nominative. Thus *hũ karũ*, I do ; *maĩ karyō*, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are *yō* or *ō*, this, and *bō*, that. They have feminine forms in the nominative singular only, *viz.*, *yā* or *ā*, this ; *bā*, that. The Hissar forms differ slightly from the Standard Bāgrī ones. The latter are as follows :—

	This.	That.
Sing. Nom.	<i>yō</i> , <i>ō</i> ; fem. <i>yā</i> , <i>ā</i>	<i>bō</i> ; fem. <i>bā</i>
Agent	<i>ī</i> , <i>a</i> , <i>iya</i>	<i>bī</i> , <i>ta</i> , <i>uwa</i>
Oblique	<i>ĩ</i> , <i>iya</i>	<i>bĩ</i> , <i>uwa</i>
Plur. Nom.	<i>ai</i>	<i>bai</i>
Obl.	<i>ā</i> , <i>in</i>	<i>bā</i> , <i>bin</i> , <i>un</i>

The Hissar forms are :—

Sing. Nom.	<i>yeh</i> ; fem. <i>yā</i> , <i>ā</i>	<i>voh</i> ; fem. <i>wā</i> .
Agent	<i>ī</i>	<i>vī</i> , fem. <i>wā</i>
Obl.	<i>ĩ</i>	<i>vĩ</i>
Plur.	<i>ai</i>	<i>wai</i>
	<i>ā</i> , <i>in</i>	<i>wā</i> , <i>vin</i> , <i>un</i>

The Relative pronoun is *jakō* (gen. *ji-gō*), fem. *jakā*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are *kun* (genitive *ki-gō*) who? and *kē*, what? In Hissar, we have *kihyā* and *kāĩ* for 'what?' *Kūhĩ* is 'anything' and *kōĩ* (oblique forms the same) is 'anyone.'

## CONJUGATION—Auxiliary Verb and Verb Substantive.

*Present*—I am.

	Sing.	Plur.
1.	<i>hũ</i>	<i>hã</i>
2.	<i>hai</i>	<i>hō</i>
3.	<i>hai</i>	<i>hai</i>

It will be seen that it follows Mārwarī. Note that the third person plural is not nasalized.

In Sirsa, and other parts affected by Bāngarū or Ahirwātī, we have,—

	Sing.	Plur.
1.	<i>sũ</i>	<i>sã</i>
2.	<i>sai, sē</i>	<i>sō</i>
3.	<i>sai, sē</i>	<i>san</i>

The past is—

	Sing.	Plur.
Masc.	<i>hō</i>	<i>hā</i>
Fem.	<i>hī</i>	<i>hī</i>

In Hissar and other parts affected by Bāngarū and Ahirwātī, we have *thō, thā, thī*.

**Finite Verb.**—As usual in Rājasthānī the tense which in Hindōstānī is the present subjunctive is used in its original sense of a present indicative. Thus :—

*Present*.—I strike, etc.—

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārã</i>
2.	<i>mārē</i>	<i>mārō</i>
3.	<i>mārē</i>	<i>mārē</i>

In Hissar, the third person plural is *mārē*.

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus :—

*Definite Present*.—I am striking, etc.—

	Sing.	Plur.
1.	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2.	<i>mārē-hai</i>	<i>mārō-hō</i>
3.	<i>mārē-hai</i>	<i>mārē-hai</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus :—

*Imperfect*.—I was striking, etc.—

	Sing.	Plur.
Masc.	<i>mārē-hō</i>	<i>mārē-hā</i>
Fem.	<i>mārē-hī</i>	<i>mārē-hī</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, *hũ mār̃tō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows :—

*Future*.—I shall strike, etc.—

	Sing.	Plur.
1.	<i>mār<sup>a</sup>syũ</i>	<i>mār<sup>a</sup>sã</i>
2.	<i>mār<sup>a</sup>sĩ</i>	<i>mār<sup>a</sup>sō</i>
3.	<i>mār<sup>a</sup>sĩ</i>	<i>mār<sup>a</sup>sĩ</i>

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation :—

	Sing.	Plur.
1.	<i>mār<sup>a</sup>śũ</i>	<i>mār<sup>a</sup>śã</i>
2.	<i>mār<sup>a</sup>śĩ</i>	<i>mār<sup>a</sup>śō</i>
3.	<i>mār<sup>a</sup>śĩ</i>	<i>mār<sup>a</sup>śan</i>

The following are the Verbal Nouns and Participles :—

Infinitive, *mār<sup>a</sup>bō*, *mār<sup>a</sup>nō*, *māraṇ*, to strike.

Present Participle, *mār<sup>a</sup>tō*, striking.

Past Participle, *māryō* (often written *māriō*), struck.

Conjunctive Participle, *mār-gē*, *mārar*, *mār-kar*, having struck.

Noun of Agency, *māraṇ-ālō*, *mār<sup>a</sup>nē-ālō*, a striker.

From these elements the remaining tenses can be formed as in Hindōstānī. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *mār-gē* is the true Bāgrī form. *Mārar* is Mār-wārī and *mār-kar* is Bāngarū. We may note the form *bulā-ar* in the second specimen, meaning 'having summoned.'

As regards irregular verbs, they are as usual, except that the past participle of *karaṇ*, to do, is *karyō*.

The Mār-wārī compound verbs with *parō* and *warō* occur in Bāgrī. Thus *parō-gayō*, he went away. Cf. pp. 30 and ff.

The Mār-wārī termination *rō* is common with adjectives and participles. Thus *mōṭō-rō*, the elder son; *bādhō-rō*, fem. *bādhō-rĩ*, tied up; equivalent in meaning to the Hindōstānī *bādhī-huĩ*.

A common form of the negative is *kō-nĩ*, which is also frequently met elsewhere in Rajputana. Thus *kō gayō nĩ*, he did not go at all.

**VOCABULARY.**—In Vocabulary, we may note *sō* or *sō-kũĩ* (*sab-kōĩ*), all; *kanē*, near, from near, from; *dhōrōĩ*, from; *gail*, with; *aṭhē*, *iṭhē*, here; *baṭhē*, there; *kaṭhē*, where? *ēsō*, such; *hambē*, yes. In the second specimen, the phrase *ghaṭē na badhē*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dēhalī-dīpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[ No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

कोई माँणस-गा दीय बेटा हा । बाँ-माँय-सूँ ल्होड़किये बाप-नेँ कयो क ओ बाबा घर-गे धन-माल-में-ता जतो म्हारे बँट आवे जको म-नेँ दे-दी । जकता बाप घर-गा धन-माल-गा बाँटा कर-गे बाँ-नेँ बाँट-दियो । थोड़ा-सा दिन पछे ल्होड़कियो बेटो आप-गो सो धन भेळो कर-गे अलग मुलक-में परो-गयो ओर बठे कुमारग-में सो-कई खोय-दियो । सगळो बिगाड़ा पछे बीँ मुलक-में जबरो भारी कूसमो हुवो ओर वो कंगाळ हुय-गयो । ओर वो बीँ मुलक-रे रहण-आळे एक माँणस कने जाय-गे बीँ-गे भेळे रहण लागो । ओर बी उव-नेँ आप-गा खेता-में सूर चरावण-वेई हेड़ो । ओर वो सूर-गा खावण-गा छोड़ा-सूँ घणी दोरी पेट भराई करतो-हो । ओर बी-नेँ कोई कूँहीं नहीँ देतो । जणाँ बी-नेँ चेतो हुयो ओर आप-गे मन-में कयो क म्हारे बाप-गे तो घणाई माँणस है ओर बाँ माँणसाँ-गे रोटो अगाँण-पगाँण पड़ी रहै-है ओर हँ मरतो मरूँ-हँ । सूँ अठियाँ चाल-गे म्हारे बाप कने जासूँ ओर बी-नेँ कसूँ क ओ बाबा मैं भगवान-गे आगे ओर थारे मूँढा-गे पाप कखा-है । जकता अब थारो बेटो कवावण जोगो नहीँ रह्यो । पण म-नेँ थारे माँणसाँ-में एक माँणस बणाय-ले । ओर वो उठ-गे आप-गे बाप कने आयो । बी-नेँ घणी-सारी दूर-सूँ बी-रे बाप देख्यो । जराँ दया कर-गे भाग-कर साँमें जायर बी-नेँ गळा-गे लगायो ओर बाळा लिया । ओर बेटे कयो क ओ बाबा भगवान-गे साँमने ओर थारी आँख्याँ आगे मैं पाप कखा-है ओर थारो बेटो बजण जोगो नहीँ हँ । पण बाबे आप-गे माँणसाँ-नेँ कयो सगळाँ-सूँ चोखा गाभा ल्याय-गे ई-नेँ पैरावो । ओर ई-गे हात-में मूँदड़ी पैरावो । ओर पगाँ-में पगरखी पैरावो । ओर आपाँ जीमण जीमाँ ओर मजा कराँ ई-वेई क म्हारे ओ बेटो मर गयो फेरूँ जीयो-है । गूम-गयो-हो फेरूँ लाधो-है । ओर बै कोड करण लागा ॥

अबार-ताँई उव-रो मोटोड़ी बेटो खेत-में हो । जराँ वो घर-नेँ आयो ओर घर-गे नेड़ो पूगो ती बी गीत गावणो ओर नाचणो सुणो । जराँ बी आप-गे माँणसाँ-मंडयाँ एक जणे-नेँ बुलाय-गे बूझो क ओ के है । जराँ बी बी-नेँ कयो क तेरो भाई आयो-है अर तेरे बाप जीमण कखो-है ई-वेई बी-नेँ वो राजी-खूसी मिळ्यो-है । जराँ वो घणी रीसाँणो हुयो ओर घर-में बड़णो नहीँ चायो । जकता ई-गो बाप मँनावण-नेँ बार आयो ओर मँनायो । जराँ इय बाप-नेँ कयो क देखो अता बरस-ताँई मैं तेरो हीड़ो कखो-है । ओर कदेई थारो अण-कयो नहीँ कखो । पण तोही थे म-नेँ कदे-ही बकरियो-ही नहीँ दियो क हँ म्हारे मीतराँ-गे साँगे खूसी करतो । पण थारो ओ बेटो जके थारो धन-माल रांडाँ-गे साँगे कुमारग-में खोय-दियो जक-रे आवताँ पाण-बी-गे वेई जीमण कखो । जराँ बी बी-नेँ कयो क अरे बेटा तूँ तो सदाई म्हारे भेळो है । ओर सो-कुँई म्हारे कने है जको तेरो-ई है । ओ तेरो भाई मर-गयो-हो जको फेरूँ जीयो-है । ओर गूम-भयो-हो जको फेरूँ लाभो है । जकता राजी हुणो ओर कोड करण चाहीजे-हो ॥

[ No. 21.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

## TRANSLITERATION AND TRANSLATION.

Kōi māṇas-gā dōy bēṭā hā. Bā-māy-sū lhōṛ<sup>a</sup>kiyē bāp-nē  
*A-certain man-of two sons were. Them-in-from by-the-younger the-father-to*  
 kayō ka, 'ō bābā, ghar-gē dhan-māl-mē-tā jatō mhārē  
*it-was-said that, 'O father, the-house-of property-in-from what-much to-me*  
 bāṭ āvē, jakō ma-nē dē-dō.' Jak<sup>a</sup>tā bāp ghar-gā dhan-māl-gā  
*share may-come, that me-to give-away.' Then by-the-father the-house-of property-of*  
 bāṭā kar-gē bā-nē bāṭ-diyō. Thōṛā-sā din pachhē  
*shares having-made them-to it-was-divided-and-given. A-few-very days afterwards*  
 lhōṛ<sup>a</sup>kiyō bēṭō āp-gō sō dhan bhēḷō kar-gē alag mulak-mē  
*the-younger son himself-of all wealth together made-having a-distant country-in*  
 parō-gayō, ōr bathē kumārag-mē sō-kūi khōy-diyō. Sag<sup>a</sup>lō  
*went-away, and there evil-conduct-in everything was-squandered. All*  
 bigāṛā pachhē bī mulak-mē jab<sup>a</sup>rō bhārī kūśmō huwō, ōr bō kaṅgāl  
*on-being-destroyed after that country-in very heavy famine became, and he poor*  
 huy-gayō. Ōr bō bī mulak-rē rah<sup>a</sup>nē-ālē ēk māṇas kanē jāy-gē  
*became. And he that country-of an-inhabitant a man near gone-having*  
 bī-gē bhēḷē rahan lāgō. Ōr bī uwa-nē āp-gā khētā-mē  
*him-of with to-remain began. And by-him him-to himself-of fields-in*  
 sūr charāwan-bēi hēryō. Ōr bō sūrā-gā khāwan-gā chhōḍā-sū  
*swine grazing-for it-was-sent. And he the-swine-of eating-of husks-with*  
 ghaṇī dōrī pēt bharāi kar<sup>a</sup>tō-hō. Ōr bī-nē kōi kūhī nah  
*(with-)great difficulty belly filling doing-was. And him-to any-one anything not*  
 dētō. Janā bī-nē chētō huyō, ōr āp-gē man-mē kayō  
*used-to-give. Then him-to thought became, and himself-of mind-in it-was-said*  
 ka, 'mhārē bāp-gē tō ghaṇā-i māṇas hai, ōr bā māṇ<sup>a</sup>sā-gē  
*that, 'my father-to indeed many-indeed men are, and those men-to*  
 rōṭī agāṇ-pagāṇ paṛī rabai-hai, ōr hū mar<sup>a</sup>tō marū-hū. Sū  
*bread abundantly fallen remains, and I dying dying-am. Therefore*  
 aṭhiyā chāl-gē mhārē bāp kanē jāṣū, ōr bī-nē kasū ka, "ō  
*from-here gone-having my father near I-will-go, and him-to I-will-say that, "O*  
 bābā, māi Bhag<sup>a</sup>wān-gē āgē ōr thārē mūḍhā-gē pāp karyā-hai.  
*father, by-me God-of before and your face-to sins done-are.*



Jak'tā ab thārō bēto kawāwan jōgō nahī rahyō. Paṇ ma-nē  
*Therefore now your son to-be-called fit not (I-) remained. But me*  
 thārē māṇ'sā-mē ēk māṇas baṇāy-lē. " ' Ōr bō uṭh-gē āp-gē  
*your men-among one man make-for-yourself. " ' And he arisen-having himself-of*  
 bāp kanē āyō. Bī-nē ghaṇī-sārī dūr-sū bī-rē bāp dēkhyō.  
*father near came. Him-to very-great distance-from him-of by-father it-was-seen.*  
 Jarā dayā kar-gē bhāg-kar sāmē jāyar bī-nē gaḷā-gē  
*Then compassion made-having run-having near having-gone him-to neck-to*  
 lagāyō, ōr bālā liyā. Ōr bēte kayō ka, 'ō  
*it-was-applied, and kisses were-taken. And by-the-son it-was-said that, 'O*  
 bābā, Bhag'wān-gē sām'nē ōr thārī ākhyā āgē māi pāp karyā-hai,  
*father, God-of before and your eyes before by-me sins done-are,*  
 ōr thārō bēto bājan jōgō nahī hū.' Paṇ bābē āp-gē  
*and your son to-be-called fit not I-am.' But by-the-father himself-of*  
 māṇ'sā-nē kayō, 'sag'ā-sū chōkhā gābhā lyāy-gē ī-nē  
*men-to it-was-said, 'all-than excellent garments brought-having this-one-to*  
 pairāwō; ōr ī-gē hāt-mē mūd'rī pairāwō, ōr pagā-mē pagar'khi  
*put-on; and this-one-of hand-on a-ring put-on, and feet-on shoe*  
 pairāwō; ōr āpā jīman jīmā, ōr majā karā; ī-bēi ka, mhārē  
*put-on; and we a-feast may-eat, and rejoicing may-do; this-for that, to-me*  
 ō bēto mar-gayō, phērū jīyō-hai; gūm-gayō-hō, phērū lādhō-hai.  
*this son dead-went, again living-is; lost-gone-was, again got-is.'*  
 Ōr bai kōḷ karan lāgā.  
*And they merriment to-make began.*

Abār-tāi uwa-rō mōṭō-rō bēto khēt-mē hō. Jarā bō ghar-nē āyō,  
*Now-up-to him-of the-elder son field-in was. Then he house-in came,*  
 ōr ghar-gē nērō pūgō, tō bī gīt gāw'nō ōr nāch'nō suṇō.  
*and house-of near arrived, then by-him song singing and dancing was-heard.*  
 Jarā bī āp-gē māṇ'sā-māiyā ēk janē-nē bulāy-gē  
*Then by-him himself-of men-among a person-to summoned-having*  
 būjhō ka, 'ō kē hai?' Jarā ba bī-nē kayō ka,  
*it-was-enquired that, 'this what is?' Then by-him him-to it-was-said that,*  
 tērō bhāi āyō-hai, ar tērē bāp jīman karyō-hai, ī-bēi bī-nē  
*thy brother come-is, and thy by-father a-feast made-is, this-for him-to*  
 bō rāji-khūsī milyō-hai.' Jarā bō ghaṇō risānō huyō, ōr ghar-mē  
*he safe-sound got-is.' Then he very angry became, and the-house-in*  
 bar'nō nahī chāyō. Jak'tā ī-gō bāp māṇāwan-nē  
*to-enter not it-was-wished. Then him-of the-father remonstrating-for*  
 bār āyō, ōr māṇāyō. Jarā iya bāp-nē kayō  
*outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said*  
 ka, 'dēkhō, atā baras-tāi māi tērō hīrō karyō-hai; ōr kadē-i  
*that, 'see, so-many years-during by-me thy service one-is; and ever-even*

thārō aṇ-kayō nahī̃ karyō. Paṇ tō-hī thē ma-nē̃ kadē-hī̃  
*your disobeying not was-done. But nevertheless by-you me-to ever-even*  
 bak<sup>a</sup>riyō-hī nahī̃ diyō ka hū̃ mhārē mīṭ<sup>a</sup>rā-gē sāgē khūsī  
*a-kid-even not was-given that I my friends-of with rejoicing*  
 kar<sup>a</sup>tō. Paṇ thārō ō bētō, jakē thārō dhan-māl rāḍḍā-gē  
*might-have-made. But your this son, by-whom your possession harlots-of*  
 sāgē kumārāg-mē̃ khōy-diyō, jaka-rē āw<sup>a</sup>tā pāṇ bī-gē  
*with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of*  
 bēī jīmaṇ karyō.' Jarā bī bī-nē̃ kayō ka, 'arē bētā,  
*for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,*  
 tū̃ tō sadā-i mhārē bhēlō hai. Ōr sō-kūī mhārē kanē  
*thou indeed ever-indeed of-me with art. And everything of-me near*  
 hai, jakō tērō-i hai. Ō tērō bhāī mar-gayō-hō, jakō phērū̃  
*is, that thine-even is. This thy brother dead-gone-was, he again*  
 jīyō-hai; ōr gūm-gayō-hō, jakō phērū̃ lābhō-hai; jak<sup>a</sup>tā rājī huṇō  
*living-is; and lost-gone-was, he again got-is; therefore happy to-become*  
 ōr kōḍ karan chāhījē-hō.'  
*and merriment to-make fitting-was.'*

[No. 22.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

एक राजा थो । वीं एक साहुकार कने दस पांच क्रोड़ रुपैयो देखिओ और सुण्यो । वीं राजा-गे मन-में एसी-क आई कि ई-रा रुपैया खोसणा चाहीजे । एसी तजवीज-सँ लेणा चाहीजे कि ई-हँ बुरो बी मालूम न देवे । वीं राजा वीं साहुकार-नै बुलायो । बुलाओर साहुकार-नै एसी फरमाई कि चार चीज म्हे-नूँ पैदा कर-दे । एक तो घटे-ही घटे । एक बधे-ही बधे । एक घटे न बधे । एक घटे और बधे । साहुकार इकरार कखो कि छे महीने-में चारां चीज हाजिर करशूँ । वीं-सँ राजा इकरार-नामा लिखवा-लीयो कि छे महीने-में हाजिर न करूँ तो मेरे घर-माँही जो धन है सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घरां जा गुमाश्तां-नै कानी-कानी कागज दीया कि किछ्वाँ भाउ मिऊँ ऐ चारां चीज खरीद-कर भेज देओ गुमाश्तां बुतेरी टूँड करी लाधी नहीं । गुमाश्तां उलटो जवाब सेठ-नै लिख-दीयो कि इठे किछ्वाँ भाउ ऐ चीजाँ लाधी नहीं और न कोई इठे इन्हां चीजाँ-नूँ जानै-है । साहुकार-नै बड़ो भारी फिकर होयो अब काँई जाबता करीजे । धन तो राजा ले-लेशी । भंडो ढाँको होशी ॥

तो साहुकार-गो लुगाई बोली था-नूँ काँई एसो फिकर है सेठ-जी सो म्हां-नै तो बताओ । सेठ कहण लाग्यो । लुगाई-गे किछ्वाँ बताऊँ । लुगाई हठ पकड़-लीयो । हँ तो पूछाँ-ही रहशूँ । सेठ-जी हार-कर बतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाश्तां कने लिखा-था । सो गुमाश्तां जवाब दे भेज्यो-है । चारां चीज न द्याँगा तो माल-धन सब राज ले-लेशी । साहुकारणी बोली कि आँ चीजाँ खातर राज काँई म्हारो धन ले-लेशी । ऐ चारां चीजाँ म्हे म्हारे बाप कने ल्याई-थी । म्हारा बुगचा-में बाँधोड़ी पड़ी है । राज माँगशी दे-देशाँ । साहुकार एसी कही म्हा-नै आँख्याँ दिखाओ । साहुकारणी एसी कही कि जाओ थे राज-में अरजी कर-देओ कि आप म्हारा-सँ काँई चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावें ॥

राजा आप-रे मन-में एसी बिचारी कि थे तो सोच-समझ बात कही-थी । पण एसी चीज लुगायाँ कने लाध-जावें तो लुगाई बुलाओ । राजा साहुकार-गी लुगाई-नै हरकारो बुलावण भेज्यो । साहुकारणी कछ्वाँ कि राजा-जी आप-री कोई मुतबर बाँदी भेज-देवे तो हँ बाँदी-नूँ दे-देशूँ । बाँदी रानी-नै दे-देशी । रानी राजा-नै दे-देशी । राजा न मानी । ईं ढाले चार बेर हरकारो गयो अर चार हेऊँ आयो । पछे साहुकार-बची आई । हात-में एक थाऊ ल्याई । एक दूध-गो कटोरो थाऊ-माँही राख्यो आर एक दाना चना-गो एक दाना मोठ-गो एक दूब घास-गी । एक एक दाना अहल-काराँ-गे आगे और घास बी अहल-काराँ-गे आगे । दूध-गो बाटको राजा-जी-गे आगे धर-दीयो । राजा एसी फरमाई कि साहुकार-बची तूँ म्हारी धरम-गी पुत्री है । वोह चीज पछे देओ । येह काँई कियो येह बता म्हा-नै । वाँ कछ्वाँ अन्न-दाता पहलाँ आप-री चीज ले-लेओ । पछे बताऊँगी । आप पूछो-थो कि एक घटे-ही घटे । वोह तो उमर है । और आप कछ्वाँ बधे-ही बधे सो वोह तुणा है । बधी-ही चकी-जाए । और

एक घटे न बधे सो कर्म-गी रेखा है। और घटे और बधे सो वोह सृष्टि है। राजा पूछी येह तैं काँई कखो। बोली आप-री कचहरी-में बैठ्यो कोई गधो है कोई घोड़ो है कोई डाँगर है कि कोई ओ न कह्यो कि क्रोड़-पती-गे घर-सँ बीरवानी कचहरी-में किछाँ आ सके। और आप बच्चो हो सो दूध पीओ। दूसराँ मालिक हो। हँ आप-ने कह नहीं सकती। म्हारे पीहर-गे राजवाड़-में पधारो। तो आप-नै बी डाँगर बतावे।

[ No. 22.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

BĀGRĪ.

DISTRICT HISSAR.

## TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Vĩ ēk sāhukār kanē das pāch krōṛ rupaiyō  
*A king was. By-him a merchant near ten five crores rupee*  
 dēkhiō aur sunyō. Vĩ rājā-gē man-mē ēsi-k āi ki,  
*was-seen and was-heard. That king-of mind-in such (-a-thought) came that,*  
 'ĩ-rā rupaiyā khōs<sup>a</sup>nā chāhijē. Ēsi taj<sup>a</sup>wij-sũ  
*'this-one-of rupees to-be-taken-away it-is-proper. Such device-by*  
 lēnā chāhijē ki ĩ-hũ burō bī mālūm na  
*they-are-to-be-taken it-is-proper that to-him-also evil also apparent not*  
 dēvē.' Vĩ rājā vĩ sāhukār-nai bulāyō. Bulāar  
*it-may-give.' By-that king that merchant-to it-was-called. Having-summoned*  
 sāhukār-nai ēsi phar<sup>a</sup>māi ki, 'chār chij mhē-nũ paidā kar-dē.  
*the-merchant-to such was-ordered that, 'four things me-for produced make.*  
 Ēk tō ghaṭē-hī ghaṭē. Ēk badhē-hī badhē. Ēk  
*One verily decreases-verily decreases. One increases-verily increases. One*  
 ghaṭē na badhē. Ēk ghaṭē aur badhē.' Sāhukār ik<sup>a</sup>rār  
*decreases not increases. One decreases and increases.' By-the-merchant promise*  
 karyō ki, 'chhē mahinē-mē chārā chij hājir kar<sup>a</sup>sũ.  
*was-made that, 'six months-in the-four things present I-will-make '*  
 Vĩ-sũ rājā ik<sup>a</sup>rār-nāmā likh<sup>a</sup>wā-liyō ki, 'chhē mahinē-mē  
*him-from by-the-king a-bond was-caused-to-be-written that, 'six months-in*  
 hājir na karũ, tō mērē ghar-māhī jō dhan hai sō rāj-rō  
*present not I-make, then my house-in what wealth is that the-Government-of*  
 hōyō.' Ik<sup>a</sup>rār likh sāhukār ghar-mē gayō.  
*became.' Bond having-written the-merchant house-in went.*  
 Gharā jā, gumāstā-nai kānī-kānī kāgaj diyā ki,  
*In-the-house having-gone, agents-to one-by-one letters were-sent that,*  
 'kihyā bhāu milai, ai chārā chij kharid-kar bhēj-dēō.  
*'at-whatever rate they-may-be-got, these four things purchased-having send.'*  
 Gumāstā butērī dhūḍ karī, lādhi nahī. Gumāstā  
*By-the-agents much search was-made, (the-things-)were-got not. By-the-agents*  
 ul<sup>a</sup>tō jawāb sēṭh-nai likh<sup>a</sup>diyō ki, 'ithē kiyā bhāu ai  
*in-return answer the-banker-to was-written that, 'here at-any rate these*

chijā lādhī nahī, aur na kōi ithe inhā chijā-nū jānai-hai.  
*things are-got not, and not any-one here these things knows.'*

Sāhukār-nai barō bhārī phikar hōyō, 'ab kāñ jāb'ta karijē?  
*The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?*

Dhan tō rājā lē-lēśī. Bhūḍō dhālō hōśī.  
*Wealth indeed the-king will-take-for-himself. Bad state will-be.'*

Tō sāhukār-gī lugāī bōlī, 'thā-nū kāñ ēsō phikar  
*Then the-merchant-of wife spoke, 'you-to why such anxiety*  
 hai, sēth-jī? Sō mhā-nai tō batāō. Sēth kahan lāgyō,  
*is, banker-sir? That me-to indeed explain. The-banker to-say began,*  
 'lugāī-gē kihyā batāñ?' Lugāī haṭh pakar-liyō.  
*'a-woman-to what may-I-show?' By-the-woman obstinacy was-taken-up.*

'Hū tō pūchhā-hī rah'sū.' Sēth-jī hār-kar batāwan  
*'I indeed in-asking-verity will-remain.' The-banker given-up-having to-explain*  
 lāgyō. 'Chār chij Bād'sāh māgi-hai. Sō gumāstā kanē  
*began. 'Four things by-the-Emperor asked-for-are. So the-agents near*  
 likhā-thā. Sō gumāstā jāwāb dē-bhējyō-hai.  
*(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is.*

Chārā chij na dyāgā, tō māl-dhan sab rāj  
*The-four things not I-shall-give, then property-wealth all the-Government*  
 lē-lēśī. Sāhukār'ni bōlī ki, 'ā chijā khatar  
*will-take-for-itself. The-merchant's-wife spoke that, 'these things for*

rāj kāñ mhārō dhan lē-lēśī? Ai chārā chijā  
*the-Government why my wealth will-take-for-itself? These four things*  
 mhē mhārē bāp kanē lyāi-thī. Mhārā lug'chā-mē bādhō-ṛī  
*I my father from-near brought-had. My bundle-in tied*  
 parī hai. Rāj māg'sī, dē-dēsā. Sāhukār  
*lying they-are. The-Government will-ask-for, I-will-give-up. By-the-merchant*

ēsī kahī, 'mhā-nai ākhyā dikhāō. Sāhukār'ni ēsī  
*such was-said, 'me-to in-eyes show. By-the-merchant's-wife such*

kahī ki, 'jāō thē rāj-mē ar'ji kar-dēō ki, "āp  
*was-said that, 'go you court-in representation make that, "by-Your-Honour*  
 mhārā-sū kāñ chijā māgi. Ēsī ēsī chij tō lugāyā-rē  
*me-from why the-things were-asked-for. Such such things indeed women-of*  
 kanē lādh-jāwē."'  
*near are-obtained.'"*

Rājā āp-rē man-mē ēsī bichārī ki, 'thē tō  
*By-the-king his-own mind-in such was-considered that, 'by-you indeed*  
 sōch-samajh bāt kahī-thī. Paṇ ēsī chij lugāyā-kanē  
*having-thought (-and)-understood word said-was. But such things women-near*  
 lādh-jāwē, tō lugāī bulāō. Rājā sāhukār-gī lugāī-nai  
*are-got, then (your-)wife summon. By-the-king the-merchant-of wife-for*

har<sup>a</sup>kārō bulāwan bhējyō. Sāhukār<sup>a</sup>nī kahyō ki,  
*a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,*  
 'rājā-jī āp-rī kōi mut<sup>a</sup>bar bādi bhēj-dēwē, tō hū  
*'His-Majesty his-own some trustworthy female-slave may-send, then I*  
 bādi-nū dē-dēsū. Bādī rānī-nai dē-dēsī.  
*the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.*  
 Rānī rājā-nai dē-dēsī.' Rājā na mānī. Ī  
*The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this*  
 dhālē chār bēr har<sup>a</sup>kārō gayō, ar chār hēlā āyō.  
*manner four times the-messenger went, and four times came(-back).*  
 Pachhē sāhukār-bachchī āi. Hāt-mē ēk thāl lyāi. Ēk  
*Afterwards the-merchant-girl came. Hand-in a tray she-brought. A*  
 dūdh-gō kaṭōrō thāl-māhī rākhyō, aur ēk dānā chanā-gō, ēk  
*milk-of cup tray-on was-placed, and a grain gram-of, a*  
 dānā mōṭh-gō, ēk dūb ghās-gī. Ēk ēk dānā ahal-kārā-gē  
*grain vetch-of, a blade grass-of. One one grain the-officials-of*  
 āgē, aur ghās bī ahal-kārā-gē āgē, dūdh-gō bāt<sup>a</sup>kō rājā-jī-gē  
*before, and grass also the-officials-of before, milk-of dish His-Majesty-of*  
 āgē dhar-diyō. Rājā ēsī phar<sup>a</sup>māi ki, 'sāhukār-bachchī,  
*before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,*  
 tū mhārī dharam-gī puttrī hai. Woh chīj pachhē dēō.  
*thou my religion-of daughter art. Those things afterwards give.*  
 Yeh kāi kiyō, yeh batā mhā-nai.' Wā kahyō,  
*This what is-done, this explain me-to.' By-her it-was-said,*  
 'ann-dātā, pah<sup>a</sup>lā āp-rī chīj lē-lēō. Pachhē batāūgi.  
*'food-giver, first Your-Honour's things take. Afterwards I-will-explain.*  
 Āp pūchhō-thō ki, "ēk ghaṭē-hī ghaṭē." Woh  
*By-Your-Honour asked-it-was that, "one decreases-veryly decreases." That*  
 tō umar hai. Aur āp kahyō, "badhē-hī  
*indeed life is. And by-Your-Honour it-was-said, "increases-veryly*  
 badhē," sō woh trishṇā hai. Badhī-hī chalī-jāē. Aur "ēk  
*increases," so that ambition is. Increasing-veryly it-goes-on. And "one*  
 ghaṭē na badhē," sō karm-gī rēkh hai. Aur "ghaṭē aur  
*decreases not increases," so fate-of line is. And "decreases and*  
 badhē," sō woh sṛishṭi hai.' Rājā pūchhī, 'yeh taī  
*increases," so that creation is.' By-the-king it-was-asked, 'this by-thee*  
 kāi karyō?' Bōli, 'āp-rī kachah<sup>a</sup>rī-mē baiṭhyō kōi  
*why was-done?' She-spoke, 'Your-Honour's court-in seated some-one*  
 gadhō hai, kōi ghōrō hai, kōi dāgar hai, ki kōi  
*ass is, some-one horse is, some-one beast is, because by-any-one*  
 'ō na kahyō ki, "krōṛ-patī-gē ghar-sū bīr<sup>a</sup>bānī kachah<sup>a</sup>rī-mē  
*this not was-said that, "millionaire-of house-from a-woman court-in*

kihyā ā sakē." Aur āp bachchō hō, sō dūdh pīō. Dūs'rā  
*how come can." And Your-Honour baby is, so milk drink. Besides*  
 mālik hō, hū āp-nai kah nahī sak'tī. Mhārē pīhar-gē  
*lord you-are, I Your-Honour-to say not can. In-my father-of*  
 rāj'wār-mē padhārō. Tō āp-nai bī dāgar batāwē.  
*kingdom-in go. Then Your-Honour also beast they-will-point-out.'*

### FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (a) a thing which is ever decreasing; (b) a thing which is ever increasing; (c) a thing which neither decreases nor increases; and (d) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask me for these things? These are the kind of things that are got from a woman."'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She



replied, ' Cherisher of the poor, first accept the four things. You ask for a thing that is ever decreasing. That is life. You ask for a thing that is ever increasing. That is ambition, which is never satisfied. The thing which never increases or diminishes is one's fated lot; and the thing which both increases and diminishes is the created universe.'<sup>1</sup> Then the king asked her the meaning of her actions. She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court. (Hence I offered them their appropriate food). And you, sire, are a baby, therefore please drink this milk which I have brought. But you are also my Lord and King, and hence I cannot say more to you. But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute.

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<sup>1</sup> Here there is a pun. The Hindi *ghat\*ñā barh\*ñā* means 'to change.' Creation is always changing.

## CENTRAL-EASTERN RĀJASTHĀNĪ.

## JAIPURĪ.

The following two specimens of Jaipurī come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp. 33 and ff. They have been prepared for this survey by the Rev. G. Macalister. On pages 34—74 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[ No. 23.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (STANDARD),

JAIPUR STATE.

## SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दो बेटा छ। वां-मै-सूँ छोटक्यो आप-का बाप-नै खई दादा-जी धन-मै-सूँ जो बांटो म्हारै बाँटे आवे सो मूँ-नै द्यो । वो आप-को धन वाँ-नै बाँट दीनू । थोड़ा-ई दिना पाछे छोटक्यो बेटो सब सोर-समेटर दूर परदेस-मै चळ्यो-गयो अर ऊँडे कुम्हिलाँ चालर आप-को । धन उड़ा-दीनू । ऊँ-नै सब-क्यूँ उड़ा-दीयाँ पाछे ऊँ देस-मै एक बड़ो काळ पड़ो अर वो ज्हे-गो कंगारू । वो गयो अर ऊँ देस-का रैबाहाळाँ-मै-सूँ एक जणा-कै रैबा लग्यो । वो ऊँ-नै सूर चराबा-नै आप-का खेताँ-मै खिनातो । सूर जो पातड़ा खाय-छा वाँ-सूँ वो आप-को पेट भरवा-नै राजी छो । ऊँ-नै कोई-ई आदमी को-देतो-नै । अब ऊँ-की अक्कल ठिकाणै आई । जेद वो बोळ्यो अक म्हारा बाप-का नरा मँजूरान् कनै अतरो छे-क वै आप खा-ले अर और पाछो पटक-ले अर मै भूकाँ मरूँ । मै ऊठस्यूँ अर म्हारा बाप कनै जास्यूँ अर ऊँ-नै खैस्यूँ अक दादा-जी मै पणमसर-को पाप कखो-छे अर थाँकै आगे पाप कखो-छे अर अब ई लायक कोनै अक थाँ-को बेटो बाजू । मूँ-नै भी थाँ-का मँजूरान्-मै एक मँजूर राख-ल्यो । वो ऊळ्यो अर आप-का बाप कनै आयो । ऊँ-नै दूर-सूँ आतो देख्यो-र बाप-नै दया आ-गई । वो भागर ऊँ-नै गलै लगायो अर ऊँ-सूँ हित कखो । बेटो बाप-नै खई दादा-जी मै पणमसर-को पाप कखो-छे अर थाँ-कै आगे पाप कखो-छे अर अब मै ई लायक कोनै अक थाँ-को बेटो बाजू । पण बाप आप-का आदम्याँ-नै खई-क चोखा-सूँ चोखा लत्ता ल्यावो अर ऊँ-नै पैरावो । ऊँ-का हाताँ-मै बीटी पैरावो अर पगाँ-मै जूत्याँ पैरावो । अर आपाँ खाँवाँ पीवाँ अर कुसी कराँ । क्योँक यो म्हारो बेटो मर-गयो-छो जो फेर जीयायो अर गुम-गयो-छो जो लाद्यायो । अर वै कुसी करवा लाग्या ॥

जँ-को बड़ो बेटो खेत-में हो । वो आयो अर घर-के कनैसीक पौँछो जिद नाचबो गाबो अर बजाबो सुण्य । वो आदम्याँ-में-सँ एक-ने बुलायो अर जँ-ने पूछी अक ये काँई बाताँ न्हे-हे । वो जँ-ने खई-क थारो भाई आयो हे । जी-सँ थारो बाप जीमण कखो-हे क्योँक जँ-कने वो नीकाँ भळाँ आ-गयो । वो रोस न्हे-गयो अर माँई-ने को-गयो-ने । ई-सँ जँ-को बाप बाराँ-ने आयो अर जँ-ने मनायो । वो जुवाब देर आप-का बाप-ने खई-क देख याँ अतरा बरसाँ-सँ में थारी ठैऊ कहुँ-कुँ अर थारो खैबो कदेई को-नाख्यो-ने । तौ-बी तू मूँ-ने तो एक बकरा-को बच्च्यो भी कदे को-दीनू-नै-क में म्हारा साती भायळाँ-ने लेर कुसी करतो । पण थारा ई बेटा-ने आताँ-ई जो थारो धन राँडाँ-में उड़ा-दीनू तू जँ-के-ताँई जीमण कखो । वो जँ-ने खई बेटा तू सदा म्हारी साथ हे । ज्यो-क्यूँ म्हारै कने हे सो थारो-ई हे । कुसी करबो अर राजी न्हेबो न्हेती बात-ई ही क्योँक यो थारो भाई मर-गयो हो सो फेर जीयायो अर गुम गयो हो सो लादायो-हे ॥

[ No. 23.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

## SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kai dō bēṭā chhā. Wā-māi-sū chhōṭ\*kyō āp-kā  
*A man-to two sons were. Them-among-from by-the-younger his-own*  
 bāp-nai khai, 'dādā-jī, dhan-māi-sū jō bāṭō mhārai  
*father-to it-was-said, 'O-father, wealth-among-from what share my*  
 bāṭai āwai, sō mū-nai dyō.' Wō āp-kō dhan wā-nai bāṭ-dinū.  
*in-share comes, that me-to give.' He his-own wealth them-to divided.*  
 Thōrā-ī dinā pāchhai chhōṭ\*kyō bēṭō sab sōr-samētar dūr  
*A-few-indeed days after younger son all gathering far*  
 par-dēs-māi chalyō-gayō, ar ūḍai kuggailā chālar āp-kō  
*foreign-country-into went-away, and there in-evil-ways walking his-own*  
 dhan urā-dinū. Ū-nai sah-kyū urā-diyā pāchhai ū  
*wealth was-wasted-away. Him-to all-whatever-was being-wasted after that*  
 dēs-māi ēk baṛō kāl paṛyō, ar wō whai-gō kāgāl. Wō gayō ar  
*country-in a great famine fell, and he became poor. He went and*  
 ū dēs-kā raibāhālā-māi-sū ēk jaṇā-kai raibā laggō. Wō  
*that country-of dwellers-among-from one man-with to-live began. By-him*  
 ū-nai sūr charābā-nai āp-kā khētā-māi khinātō. Sūr jō pāt'rā  
*him-to swine feeding-for his-own fields-into it-was-sent. Swine what husks*  
 khāy-chhā wā-sū wō āp-kō pēt bhar'bā-nai rājī chhō.  
*eating-were them-from he his-own belly filling-for pleased was.*  
 Ū-nai kōi-ī ād'mī kō-dētō-nai. Ab ū-kī akkal thikānai  
*Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place*  
 āi. Jid wō bōlyō ak, 'mhārā bāp-kā narā mājūrā-kanai  
*came. Then he said that, 'my father-of many labourers-with*  
 at'rō chhai-'k wai āp khā-lē ar aur pāchhō-patak-lē, ar  
*so-much is-that they themselves may-eat and also may-spare, and*  
 māi bhūkā marū. Māi ūṭ'syū ar mhārā bāp-kanai jāsyū.  
*I in-hunger die. I will-arise and my father-near I-will-go,*

ar ũ-nai khaisyũ ak, “dādā-jī, maĩ Paṇ<sup>a</sup>mēsar-kō pāp  
*and him-to I-will-say that, “O-father, by-me God-of sin*  
 karyō-chhai, ar thā-kai āgai pāp karyō-chhai, ar ab ĩ  
*done-has-been, and you-of before sin done-has-been, and now this*  
 lāyak kōnai ak thā-kō bēṭō bājũ. Mũ-nai bhī thā-kā  
*worthy (am-)not that your son I-may-be-called. Me-to also your*  
 mājūrā-maĩ ēk mājūr rākh-lyō.” Wō ũthyō ar āp-kā  
*labourers-among one labourer keep.” He arose and his-own*  
 bāp-kanai āyō. ũ-nai dūr-sũ ātō dēkhyō-’r bāp-nai  
*father-near came. Him-to far-from coming it-was-seen-and father-to*  
 dayā ā-gaĩ. Wō bhāgar ũ-nai galai lagāyō ar  
*compassion came. By-him running him-to on-neck it-was-applied and*  
 ũ-sũ hēt karyō. Bēṭō bāp-nai khaĩ, ‘dādā-jī,  
*him-with love was-made. By-the-son father-to it-was-said, “O-father,*  
 maĩ Paṇ<sup>a</sup>mēsar-kō pāp karyō-chhai, ar thā-kai āgai pāp  
*by-me God-of sin done-has-been, and you-of before sin*  
 karyō-chhai, ar ab maĩ ĩ lāyak kōnai ak thā-kō bēṭō  
*done-has-been, and now I this worthy (am-)not that your son*  
 bājũ.’ Paṇ bāp āp-kā ād<sup>a</sup>myā-nai khaĩ-’k,  
*I-may-be-called.’ But by-the-father his-own men-to it-was-said-that,*  
 ‘chhōkhā-sũ chhōkhā lattā lyāwō ar ũ-nai pairāwō; ũ-kā hātā-maĩ  
*‘good-than good clothes bring and him-to clothe; his hands-on*  
 bīṭi pairāwō, ar pagā-maĩ jūtyā pairāwō. Ar āpā  
*a-ring place, and feet-on shoes put. And let-us-all*  
 khāwā pīwā ar kusī karā; kyōk yō mhārō bēṭō mar-gayō-  
*eat drink and merriment make; because this my son dead-*  
 chhō, jō phēr jīy-āyō; ar gum-gayō-chhō, jō lādy-āyō. Ar  
*was, that-one again is-alive; and lost-was, that-one is-found. And*  
 wai kusī kar<sup>a</sup>bā laggyā.  
*they merriment to-make began.*

Ū-kō barō bēṭō khēt-maĩ chhō. Wō āyō ar ghar-kai kanaisik  
*His elder son field-in was. He came and house-of near*  
 paũchhyō, jid nāch<sup>a</sup>bō gābō ar bajābō sunyũ. Wō ād<sup>a</sup>myā-  
*reached, then dancing singing and playing he-heard. He men-*  
 maĩ-sũ ēk-nai bulāyō ar ũ-nai pūchhī ak, ‘yē kāĩ bātā  
*among-from one-to called and him-to asked that, ‘these what things*  
 whai-chhai?’ Wō ũ-nai khaĩ-’k, ‘thārō bhāĩ āyō-chhai,  
*are-being-done?’ He him-to said-that, ‘thy brother come-is,*  
 jī-sũ thārō bāp jīmaṇ karyō-chhai; kyōk ũ-kanai wō nīkā-  
*which-for thy father a-feast has-made; because him-to he safe-and-*  
 bhaĩ ā-gayō.’ Wō rōs whai-gayō, ar māĩ-nai kō-gayō-nai. ĩ-sũ  
*sound came.’ He angry became, and within went-not. This-for*

ũ-kō bāp bārā~nai āyō, ar ũ-nai manāyō. Wō  
*his father outside came, and him-to persuaded. He*  
 juwāb dēr āp-kā bāp-nai khai-'k, 'dēkh, yā at<sup>a</sup>rā bar'sā~  
*answer giving his-own father-to said-that, 'behold, these so-many years-*  
 sū maĩ thārī thail karũ-chhũ, ar thārō khaibō kadē-i kō-nākhyō-  
*from I thy service am-doing, and thy order ever broke-*  
 nai; tau-bī tū mũ-nai tō ēk bak<sup>a</sup>rā-kō bachchyō bhī kadē  
*not; yet thou me-to indeed a goat-of young-one even ever*  
 kō-dinū-nai-'k maĩ mhārā sātī-bhāy<sup>a</sup>lā~nai lēr kusī  
*gavest-not-that I my companions-and-friends having-taken merriment*  
 kar<sup>a</sup>tō; paṇ thārā ī bētā-nai ātā~ī, jō thārō dhan  
*might-make; but thy this son-to on-coming-immediately, who thy wealth*  
 rāḍā~maĩ urā-dinū tū ũ-kai-tāĩ jīmaṇ karyō.' Wō ũ-nai  
*harlots-among wasted thou him-for a-feast made.' He him-to*  
 khai, 'bētā, tū sadā mhārī sāth chhai; jyō-kyũ mhārai-kanai  
*said, 'son, thou always me with art; whatever me-near*  
 chhai sō thārō-i chhai. Kusī kar<sup>a</sup>bō ar rājī whaibō  
*is that thine-alone is. Merriment to-make and pleased to-be*  
 whaiti bāt-i chhī; kyōk yō thārō bhāi mar-gayō-  
*becoming (proper-)thing-veryly was; because this thy brother dead-*  
 chhō, sō phēr jīy-āyō; ar gum-gayō chhō, sō lādy-āyō chhai.'  
*was, he again is-alive; and lost was, he found is.'*

[ No. 24.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

## SPECIMEN II.

*(Rev. G. Macalister, M.A., 1899.)*

एक राजा छो । अर जँ-कै दो बेटा छः । भगवान-की असी मरजी हुईस वो राजा बेटा बाळक छः जिदी मर-गयो । मरती भगत आप-का छोटा भाई-नै बुलार आप-का दोन्यूँ बाळकाँ-की अर आप-की राँणी-की सरम ज-नै घाल गयो अर या खै-गयो अक ये दोन्यूँ काम-काज-मै नै समजै जित्तै काम-काज राज-को तू करबो करजे । अर ये स्याँण समजणा ज्हे-जाय जिद याँ-को राज-पाट याँ-नै समझा-दीजे । सो राजा-नै मखाँ पाछै यो-ई काम-काज करै अर सारा राजपाट-को कुलाँकुल यो-ई मालिक ज्हे-गो । थोड़ा-सा दिनाँ पाछै यो आप-का मन-मैँ बिचारी-अस ये दोन्यूँ भतीजा बड़ा ज्हे-जायला तो राज-पाट आपणा हात-सँ खुस-जायलो । जै ज्हे तो याँ-नै पैली-ई मरा-नँखावा-को उपाय कराँ । सो वो या बात बिचारर घर-का नाई-नै बुलायो अर जँ-नै लालच देर या खई-अस, तू याँ दोन्यूँ छोराँ-नै मार-नाँख । नाई हाँमळ तो भर-लीनी पण मन-मैँ घणू-ई पिस्तावै । अर जँ काका-का कैबा-सँ भैर-का राख करार वाँ दोन्याँ-की सँवार करबा-नै रणवास-मैँ गयो । वै दोन्यूँ भाई सँवार करावा-नै आया । जिद नाई राख पेटी-मैँ-सँ काड़र मेळ्या अर रोबा लाग गयो जिद राँणी खई अरे भाई खवास तू क्यों रोवै-छै । राजा-जी मर-गया तो पड़ा मर-जावो । नाराँण करी तो थोड़ा-सा दिनाँ-मैँ ये बी राजा ज्हे-जायला । नेवगी बोल्थो म्हराज मैँ ई बात-सँ कोनै रोजँ । मैँ औरी बात-सँ रोजँ-छूँ । राँणी पूछी-स वा काँई बात छै जी-सँ तू रोवै-छै । नेवगी खई अक म्हराज याँ कँवराँ-का काका-जी मूँ-नै याँ दोन्याँ-नै मारबा-कै-ताँई भैर-का राख दीना-छै । अर या खई छै-क तू याँ दोन्याँ-नै मार-नाँख । सो म्हराज मूँ-सँ तो माखा को-जाय-नै । म्हरै तो ये-ई राजा छै । सो मैँ ई बात-सँ रोजँ-छूँ । राँणी खवास-नै तो पाँच म्हीर देर बिदा-कर-दीयो अर आप बिचारी-अस अब ऐँडे रैबा-को धरम कोनै । जै ज्हे तो याँ दोन्याँ-नै लेर कौड़ी-नै चळी चालूँ ॥

[ No. 24.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

## SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Ēk rājā chhō. Ar ũ-kai dō bētā chhā. Bhag<sup>a</sup>wān-kī asī  
*One king was. And him-to two sons were. God-of such*  
 mar<sup>a</sup>jī huī-'s wō rājā bētā bālak chhā jidi mar-gayō. Mar<sup>a</sup>tī  
*will became-to-him that king sons children were then he-died. Dying*  
 bhagat āp-kā chhōtā bhāi-nai bulār āp-kā dōnyū bāl<sup>a</sup>kā-kī  
*time his-own younger brother-to having-called his-own both children-of*  
 ar āp-kī rāñī-kī saram ũ-nai ghāl-gayō, ar yā khai-gayō  
*and his-own queen-of protection him-to he-entrusted, and this said*  
 ak, 'yē dōnyū kām-kāj-māī nai sam<sup>a</sup>jai jittai kām-kāj  
*that, 'these both works-duties-in not understand till-then works-duties*  
 rāj-kō tū kar<sup>a</sup>bō-kar<sup>a</sup>jē. Ar yē syāñā samāj<sup>a</sup>ñā whai-jāy,  
*kingdom-of thou continue-to-do. And these of-age understanding may-become,*  
 jid yā-kō rāj-pāt yā-nai sam<sup>a</sup>lā-dījē.' Sō rājā-nai maryā pāchhai  
*then them-of throne them-to make-over.' So the-king-to dying after*  
 yō-i kām-kāj karai, ar sārā rāj-pāt-kō kulākul yō-i mālik  
*he-alone works-duties does, and entire throne-of complete he-alone master*  
 whai-gō. Thōrā-sā dinā pāchhai yō āp-kā man-māī bichārī-as,  
*became. Very-few days after by-him his-own mind-in it-was-thought-by-him,*  
 'yē dōnyū bhatijā barā whai-jāy-lā, tō rāj-pāt āp<sup>a</sup>ñā hāt-sū  
*'these two nephews big will-become, then the-throne our hand-from*  
 khus-jāy-lō. Jai whai, tō yā-nai pailī-i marā-nākhābā-kō  
*will-be-taken-away. If it-may-be, then them-to first-even killing-causing-to-be-thrown-for*  
 upāy karā.' Sō wō yā bāt bichārar ghar-kā nāi-nai  
*device let-us-make.' So by-him this thing having-considered house-of barber-to*  
 bulāyō, ar ũ-nai lālach dēr yā khai-as,  
*it-was-called, and him-to temptation having-given this (-word) was-said-by-him,*  
 'tū yā dōnyū chhōrā-nai mār-nākh.' Nāi hāmaḷ tō bhar-līnī,  
*'thou these two boys-to kill-cast.' By-the-barber assent indeed was-given,*  
 paṇ man-māī ghañū-ī, pistāwai. Ar ũ kākā-kā kaibā-sū jhair-kā  
*but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of*



rāchh karār wā dōnyā-kī sāwār karābā-nai raṇwās-māi  
*implements having-got-made them both-of hair-cutting doing-for female-apartments-in*  
 gayō Wai dōnyū bhāi sāwār karābā-nai āyā. Jid  
*went. Those two brothers hair-cutting getting-done-for came. When*  
 nāi rāchh pēṭi-māi-sū kārār mēlyā ar  
*by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and*  
 rōbā lāg-gayō, jid rāṇī khāi, 'arai bhāi Khawās,<sup>1</sup> tū  
*to-weep he-began, then the-queen-by it-was-said, 'O brother Barber, thou*  
 kyō rōwai-chhai? Rājā-jī mar-gayā, tō paryā-mar-jāwō. Nārāṇ karī,  
*why dost-weep? The-King is-dead, then let-him-be-dead. (If)-by-God it-is-done,*  
 tō thōrā-sā dinā-māi yē bī rājā whai-jāy-lā.' Nēw<sup>a</sup>gī bōlyō,  
*then a-very-few days-in these also king will-become.' The-servant spoke,*  
 'Mhārāj, māi ī bāt-sū kō-nai rōū. Māi aur-ī bāt-sū  
*'Your-Majesty, I this thing-from not weep. I another-indeed thing-from*  
 rōū-chhū.' Rāṇī pūchhī's, 'wā kāi bāt chhai jī-sū  
*am-weeping.' By-the-Queen it-was-asked-by-her, 'that what thing is which-from*  
 tū rōwai-chhai?' Nēw<sup>a</sup>gī khāi ak, 'Mhārāj, yā  
*thou dost-weep?' By-the-servant it-was-said that, 'Your-Majesty, these*  
 kāwarā-kā kākā-jī mū-nai yā dōnyā-nai mārābā-kai-tāi jhair-kā rāchh  
*princes-of by-the-uncle me-to these two-for killing-for poison-of implements*  
 dinā-chhai, ar yā khāi-chhai-'k, 'tū yā dōnyā-nai mār-nākh.'  
*have-been-given, and this has-been-said-that, "thou these two-to kill-cast."*  
 Sō, Mhārāj, mū-sū tō mārāyā kō-jāy-nai. Mhārāj tō yē-ī  
*So, Your-Majesty, me-by indeed killed (they-)do-not-go. To-me indeed these-verily*  
 rājā chhai. Sō māi ī bāt-sū rōū-chhū.' Rāṇī khawās-nai tō  
*king are. So I this thing-from am-weeping.' By-the-queen the-barber-to then*  
 pāch mhaur dēr bidā-kar-diyō, ar āp bichārī-  
*five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-*  
 as, 'ab aṭṭai raibā-kō dharam kō-nai. Jai whai, tō yā  
*by-her, 'now here living-of propriety (is-)not. If it-may-be, then these*  
 dōnyā-nai lēr kauṛī-nai chālī-chālū.'  
*two having-taken somewhere-to let-me-depart.'*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so ordained that he died while they were yet children. On his deathbed he called to him his younger brother and entrusted to him the care of his two children and of his queen. He said to him, 'as long as these children are too young to understand the business of the state, you must rule the kingdom, but as soon as they have reached years of discretion, you must make over the throne to them.' So after the king's death the brother performed all the duties of the state and became complete master of the throne. After a short while he thought to himself that in course of time his nephews would grow up and take the

<sup>1</sup> The word *khawās* or *khawās* (خواجه), a confidential servant, is employed in Jaipuri to mean 'barber.'

kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I *can't* do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

*(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)*

## JAIPURĪ (TĪRĀWĀṬĪ).

The hilly district in the north of Jaipur state is known as Tōrāwāṭī, the ancient home of the Tōmar or Tuar Rājputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwāṭī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwāṭī. To its west and north-west lies the Shēkhāwāṭī district of the state of Jaipur, the language of which is Shēkhāwāṭī. The number of its speakers is estimated at 342,554.

As might be expected, Tōrāwāṭī differs from Standard Jaipurī in being mixed with Shēkhāwāṭī and Mēwāṭī. It represents Jaipurī shading off into these two dialects. We note the typical Jaipurī disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *k* and *g* are interchangeable as in the root *thāk* or *thāg*, to be weary. This is a very old peculiarity, dating from at least the 12th century.

The genitives singular of the first and second personal pronouns are *mērō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thārō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *au*, or *yō*, this, plural *ai*. Its singular oblique base is *aī* or *aū*. Its plural oblique base is *ā*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā*, or *baī*. The obl. sing. is *bai*, *baī*, or *bī*, and the oblique plural is *bā*.

The relative pronoun is *jakō*, who, obl. sg., *jakā*, *jaī*, or *jī*; nom. pl. and obl. pl. *jakā*.

The interrogative pronoun *kuṇ*, who? has an obl. sg. *kaī*. *Kē*, obl. sg. *kyā*, is 'what'? *Kōi* or *kayō* is 'any,' with an obl. sg. *kaī*.

*Janā* is 'then.'

In the conjugation of the verb, the noun of agency ends in *tū*, as in *mār<sup>a</sup>tū*, one who strikes. The future takes *gō*, as in *mār<sup>u</sup>-gō*, I will strike. We may note the irregular causal verb, *pāy<sup>a</sup>bō*, to cause to drink.

The negative is *kōnyai*.

In other respects the grammar follows that of Standard Jaipurī, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*.

The following specimen of Tōrāwāṭī is a portion of a folktale, and has been provided by Mr. Macalister.

[ No. 25.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (TŌRĀWĀṬĪ).

JAIPUR STATE.

*Rev. G. Macalister, M.A., 1899.)*

फूलजी भाटी छो सिंदी-को राजा । सो सिंदी-का राज-में मेड़ता-का पिंडतां मे बाँदियो । जद सात बरस तांणी मे कोन्यै बरस्यो जको देस हुतळ फुतळ है-गयो । काळ पड़ गयो । जद कौबाळा कही-अस थाँ-कै तो सिंदी-का राज-में मेड़ता-का पिंडतां मे बाँदियो-अस । हिरणाँ-की डार है जीँ-में किसतूखो हिरण है । बीँ-कै सीगड़ी-कै मे बाँदियो । जको बीँ हिरण-ने मारो जद थारा राज-में मे बरसै । सो राजा हज्जारूँ घोड़ो लेर हिरणाँ-की गैल दिया-है । सो घोड़ा थागता-गया । जे घोड़ा रैता-गया अर हिरण बी रैता-गया । सो ओर तो रै-गया अर वो किसतूखो हिरण अर राजा कोई सैकड़ी कोस चळ्या-गया । सो हिरण थाकर ऊवो रै-गयो । जणाँ राजा हिरण-ने मार-गयो । सो सात बरस-को आसूदो छो सो मूसळ धार मे आर पड़ो । सो राजा मे-को माखो घोड़ा-का हाँना-कै चिप-गयो । थाक्योड़ो तो छो-ई राजा । सो राजा नै सुरत नई अर घोड़ा-नै सुरत । जो कोई उजाड़ बगान-कै माँई एक हीर-की टाँणी छो । सो मिनखाँ-की बोली सुणर घोड़ो बीँ हीर-की टाँणी कनै आर खड़ो रह्यो अर हीँस्यो । जणाँ हीर कही रै घोड़ो सो काँई हीँस्यो । बारों-नै देखौ । कँवाड़ खोळर देखो । सो दो चार जणाँ आर देखै तो घोड़ा-का हाँना-कै एक मानबी चिप-रह्यो-है । सो बीँ-नै उतार माँई-नै ले-गया । घोड़ा-नै घास दाणू दे-दियो । बीँ-नै सुवाण दियो । रूई में डपटर सुवाण दियो । सो आदेक रात-को बीँ-कै निवाँच बापखो । सो बीँ खाबा-नै माँग्यो । सो जाट-की बेटी आप-की मा-कनै-सूँ दूद ल्यार पायो अर पार सुवाण दियो । फेर सुँवार हुयोर वो ऊव्यो-ई । जणाँ तम्मा हम्मा सबी पूछ्यो । तू कुण है । खटे को है । खटे आयो है । जणाँ बीँ खयो सिंदी-को तो मैं राजा हूँ । फूलजी भाटी मेरो नाँव है ॥

[ No. 25.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (TŌRĀWĀTĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Phul-jī Bhāṭī chhō Sindī-kō rājā. Sō Sindī-kā rāj-māi Mēr<sup>a</sup>tā-kā  
*Phul-jī Bhati was Sindh-of king. So Sindh-of kingdom-in Merta-of*  
 piṇḍatā mē bāḍiyō. Jad sāt baras tāñī mē kōnyai bar<sup>a</sup>syō,  
*by-pandits rain was-tied-up. Then seven years during rain not rained,*  
 jakō dēs hutal-phutal whai-gayō, kāl par-gayō. Tad  
*so-that the-land ruined became, a-famine fell. Then*  
 kaibālā kahī-as, 'thā-kai tō Sindī-kā rāj-māi  
*by-those-who-say it-was-said-by-them, 'you-of verily Sindh-of kingdom-in*  
 Mēr<sup>a</sup>tā-kā piṇḍatā mē bāḍiyō-as. Hir<sup>a</sup>ñā-kī dār chhai,  
*Merta-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,*  
 jī-māi kis<sup>a</sup>tūryō hiraṇ chhai. Bī-kai sīg<sup>a</sup>ṛī-kai mē bāḍiyō. Jakō bī  
*which-in musk deer is. It-of horn-to rain was-tied. So that*  
 hiraṇ-nai mārō. Jad thārā rāj-māi mē bar<sup>a</sup>sai. Sō rājā  
*deer kill. Then your kingdom-in rain may-rain.' So by-the-king*  
 hajjārū ghōṛō lēr hir<sup>a</sup>ñā-kī gail diyā-chhai. Sō ghōṛā  
*thousands horse having-taken the-deers-of pursuit was-given. So the-horses*  
 thāg<sup>a</sup>tā-gayā, jē ghōṛā raitā-gayā ar hiraṇ bī  
*became-tired, so-that the-horses remained(-behind) and the-deers also*  
 raitā-gayā. Sō ōr tō rai-gayā, ar bō kis<sup>a</sup>tūryō hiraṇ  
*remained(-behind). So others verily remained(-behind), and that musk deer*  
 ar rājā kōi saik<sup>a</sup>ṛī kōs chalyā-gayā. Sō hiraṇ thākar ūbō  
*and the-king some hundreds kos went-away. So the-deer being-weary standing-still*  
 rai-gayō. Janā rājā hiraṇ-nai mār-gēryō. Sō  
*remained. Then by-the-king the-deer-to having-killed-it-was-caused-to-fall. So*  
 sāt baras-kō āsūdō chhō, sō mūsāl dhār mē ār paryō.  
*seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.*  
 Sō rājā mē-kō māryō ghōṛā-kā hānā-kai chip-gayō. Thākyō-rō tō  
*So the-king rain-of was-struck horse-of pommel-to clung. Wearied indeed*

chhō-i rājā. Sō rājā-nai surat naĩ, ar ghōrā-nai  
*was-verity the-king. So the-king-to consciousness was-not, and the-horse-to*  
 surat. Jō-kōi ujār-bēgān-kai māĩ ēk hīr-kī dhāñi chhī. Sō  
*consciousness. A-certain wild-jungle-of within an Ahir-of hamlet was. So*  
 min<sup>a</sup>khā-kī bōli suṇar ghōrō bĩ hīr-kī dhāñi kanai ār  
*men-of voice having-heard the-horse that Ahir-of hamlet near having-come*  
 kharō rahyō ar hīsyō. Jaṇā hīr kahī, ‘rai, ghōrō  
*standing remained and neighed. Then by-the-Ahir it-was-said, ‘O, horse*  
 sō kāĩ hīsyō? bārā-nai dēkhā. Kāwār khōlar dēkhō.’  
*that what neighed? outside-to let-us-see. The-door having-opened see.’*  
 Sō dō chyār jaṇā ār dēkhai, tō ghōrā-kā hānā-kai ēk  
*So two four persons having-come see, verily a-horse-of pommel-to a*  
 mān<sup>a</sup>bī chip-rahyo-chhai. Sō bĩ-nai utār māĩ-nai lē-gayā.  
*man clinging-is. So him having-taken-down within-to they-brought.*  
 Ghōrā-nai ghās dāñū dē-diyō. Bĩ-nai suwāñ-diyō. Rūi-māĩ  
*The-horse-to grass grain was-given. Him-to it-was-put-to-sleep. Cotton-in*  
 ḍap<sup>a</sup>tar suwāñ-diyō. Sō ādek rāt-kō bĩ-kai niwāch bāp<sup>a</sup>ryō.  
*having-rolled he-was-put-to-sleep. So about-half night-of him-to warmth arrived.*  
 Sō bĩ khābā-nai māgyō. Sō jāṭ-kī bēṭi āp-kī  
*So by-him food-for it-was-asked. So a-Jat-of by-daughter her-on*  
 mā-kanai-sū dūd ly-ār pāyō, ar pār  
*mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink*  
 suwāñ-diyō. Phēr sūwār huyō-r bō uṭhyō-i. Jaṇā  
*he-was-put-to-sleep. Again morning came-and he arose-immediately. Then*  
 tammā-hammā sab-i pūchhyō, ‘tū kuṇ chhai? Khaṭē-kō chhai?  
*‘you-we’ by-all-even it-was-asked, ‘thou who art? Where-of art-thou?*  
 Khaṭē āyō-chhai?’ Jaṇā bĩ khayō, ‘Sindī-kō tō māĩ  
*Whence come-art-thou?’ Then by-him it-was-said, ‘Sindh-of indeed I*  
 rājā chhū. Phul-ji Bhāṭi mērō nāw chhai.’  
*king am. Phul-ji Bhati my name is.’*

### FREE TRANSLATION OF THE FOREGOING.

Phul-ji Bhati was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellers said, ‘In your kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.’ So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them. 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhati.

(The rest of this interesting folktale will be found in Mr. Macalister's *Specimens*, pp. 17 and ff.)

## JAIPURĪ (KĀṬHAIRĀ).

The dialect of that portion of the Jaipur state which lies to the south of the Sambhar lake and to the north-east of the Kishangarh state, is known as Kāṭhairā, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipurī, with a few very minor variations. I give as an example a folktale contributed by Mr. Macalister. In Kāṭhairā *kũ* may be used as the sign of the accusative-dative and *syũ* as that of the ablative. The agent case of the second personal pronoun is *taĩ*, the nominative being *tũ*. The oblique form is also *taĩ*. The proximate demonstrative pronoun is *aĩ* or *ō* (fem. *ā*), this; obl. sg. *ĩ*; nom. pl. *ai*, obl. pl. *yā*. The remote demonstrative pronoun is *waĩ* or *bō* (fem. *bā*), obl. sg. *waĩ* or *bĩ*; nom. pl. *bai* or *wai*, obl. pl. *wā*.

All pronouns, except those of the first and second persons, form the agent by adding the postposition *nai*. This is not used with substantives. Thus, *bānyũ* (not *bānyā-nai*, which would mean 'to the shopkeeper'), by the shopkeeper; *maĩ*, by me; *taĩ*, by thee; *ĩ-nai*, by this; *waĩ-nai*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become; *haitā-ĩ*, immediately on becoming; *haibālō*, one who becomes; *kaĩ* (not *khaĩ*) is 'he said'; *kiyō* is 'a thing said.' *Jājyō* or *jājē* is 'be good enough to go.' *Jāṇũ* is translated 'you know.' 'Gone' is *giyō*, *gayō* and *gyō*.

In other respects Kāṭhairā is the same as Standard Jaipurī. We may note the change of *i* to *a* in forms like *bakai-lĩ*, it will be sold; *bachārĩ*, considered; *paṇḍ* for *piṇḍ* in *paṇḍ chhūtabō*, to be rid off; and *jad* for *jid*, then. There is the usual disaspiration in *ādĩ*, half, *baṛ* for *baṛh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *āp-kai ghar-kai bārai*, lit., in the outside of the house of herself, i.e., outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipurī, though it probably occurs in that dialect, as I have met it in the Ḍāṅg dialects still further to the east. I allude to the Gujarātī way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in *gender* with the object. Thus, *bānyũ āp-kĩ lugāĩ-nai jagāĩ* (not *jagāyō*), by-the-shop-keeper his-own wife-as-to she-was-wakened. Strictly speaking the impersonal construction requires the verb to be in the neuter or (when that gender does not occur) in the masculine. Here, however, *jagāĩ* is put in the feminine to agree with *lugāĩ*. This is the regular idiom of Gujarātī.

Further examples of Kāṭhairā will be found in Mr. Macalister's *Specimens*.



[ No. 26.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIRĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक बाँखूँ छी । रात-की भगत दोन्यूँ लोग लुगाई घर-में सूता छ। आदी रात गियाँ एक चोर आर घर-में बड़-गयो । ऊँ भगत-में बाँखूँ-ने नींद-सँ चेत हो-गयो । बाँखूँ-ने चोर-को ठीक पड़-गयो । जद बाँखूँ आप-की लुगाई-ने जगाई । जद लुगाई-ने कई आज सेठाँ-के दसावराँ-सँ चीखीं लागी छै । सो राई भोत मैंगी हो-ली । तड़के रिप्याँ बराबर बकै-ली । राई-का पाताँ-ने नीकाँ जाबता-सँ मेऊ-दे । जद लुगाई कई राई-का पाता बारकी तवारी-का खूणाँ-में पड़ा-छै । तड़के-ई नीकाँ मेऊ-देख्य । चोर आ बात सुणर मन-में वचारी राई पाताँ-में-सँ बाँदर ले-चालो । ओर चीज-सँ काँई काम छै । जद वो चोर राई-का पाताँ-की पोठ बाँदर ले-गियो । बाँखूँ देखी ओर माल-सँ बचो । राई ले-गयो । माल-सँ पंड-कूथो । जद दन ऊग्याँ-ई वो चोर राई-की भोकी भरर बेचवा-ने बजार-में ल्यायो । तो बजार-का पीसा-की ठाई सेर-का भाव-सँ मांगी । जद चोर मन-में समझी बाँखूँ चालाकी करर आप-का घर-को धन बचा-लियो । पण बीं बाँखूँ-के तो फेर बीं चालर चोरी करणी । मीनू बीस दन बीच-में देर फेरूँ बीं-ई बाँखूँ-के चोरी करवा चक्यो-गियो । रात-की बगत फेर बाँखूँ जाग्यो । चोर बाँखूँ-को धन माल सारी एक गाँठड़ी-में बाँदर हाँ-ने कर लियो । जद बाँखूँ देखी अक हेको करस्य तो न जाणाँ चोर म-ने मार नाखसी । अर हेको नै कखो तो धन ले-जासी । जद बाँखूँ आप-की लुगाई-ने जगाई । चोर एक बखारी-पर जार चड-गयो । बखारी-में जा बैयो । जद बाँखूँ दीवो जोयो अर लुगाई-ने कई मै तो गंगा-जी जास्य । एक छोटी-सी गाँठ-में कपड़ा लत्ता बाँदर ल्यार हुयो । जद लुगाई बोली ओ बगत गंगा-जी जावा-को काँई । दनूग्याँ-ई चक्या-जाज्यो । ऐ समाँचार चोर बैयो सुणे । जद बा लुगाई आप-के घर-के बारे आर आड़ोसी पाड़ोस्याँ-ने जगाया । म्हारो घर-को धनी गंगा-जी जाय-छै बार ई भगत सो थे चालर समझा-दो के दनूग्याँ-ई चक्यो-जाजे । जद दस बीस आदमी बाँखूँ-का घर-में मेऊा हो-ग्या अर सारा जणाँ बीं बाँखूँ-ने समझायो बार तो रात छै । दनूग्याँ-ई थारी खुसी छै तो चक्यो-जाजे । जद वो बाँखूँ कई थे जाणूँ मै तो थाँ-को कियो मान जास्य । पण ओ चोर गाँठ बाँद्याँ बैयो । म्हारा सगका घर-की ओ कियो रै-लो । असी चालाकी बाँखूँ करर चोर-ने पकड़ा-दियो ॥

[ No. 26.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIṚĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Ēk bānyũ chhō. Rāt-kī bhagat dōnyũ lōg lugāi ghar-maĩ  
*A shopkeeper was. Night-of time both husband wife house-in*  
 sūtā-chhā. Ādī rāt giyā ēk chōr ār ghar-maĩ  
*asleep-were. Half night on-having-gone a thief having-come house-in*  
 bar-gayō. Ū bhagat-maĩ bānyā-nai nīd-sũ chēt hō-gyō.  
*entered. That time-in the-shopkeeper-to sleep-from awakening became.*  
 Bānyā-nai chōr-kō thīk paṛ-gyō. Jad bānyũ  
*The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper*  
 āp-kī lugāi-nai agāi. Jad lugāi-nai kaĩ, 'āj  
*his-own wife(-to) was-awakened. Then the-wife-to it-was-said, 'to-day*  
 sēthā-kai dasāwarā-sũ chīthyā lāgi-chhai, sō rāi bhōt  
*merchants-to foreign-countries-from letters have-arrived, that mustard very*  
 maĩgi hō-lī, tarʼkai ripyā barābar bakai-lī. Rāi-kā  
*dear will-be, to-morrow to-rupees equal it-will-be-sold. Mustard-of*  
 pātā-nai nīkā jābʼtā-sũ mēl-dē. Jad lugāi kaĩ, 'rāi-kā  
*vessels well safety-with keep.' Then by-the-wife it-was-said, 'mustard-of*  
 pātā bārʼlī tabārī-kā khūṇā-maĩ paṛyā-chhai. Tarʼkai-ī nīkā  
*vessels outer verandah-of corners-in lying-are. To-morrow-even well*  
 mēl-dēsyũ. Chōr ā bāt sunar man-maĩ bachārī,  
*I-will-arrange.' By-the-thief this thing having-heard mind-in it-was-thought,*  
 'rāi pātā-maĩ-sũ bādar lē-chālō; ōr chīj-sũ kāĩ  
*'mustard vessels-in-from having-packed-up take-away; other thing-from what*  
 kām chhai? Jad bō chōr rāi-kā pātā-kī pōt  
*business is?' Then that thief mustard-of vessels-of package*  
 bādar lē-giyō. Bānyũ dēkhī, 'ōr māl-sũ  
*having-tied-up took-away. By-the-shopkeeper it-was-seen, 'other goods-from*  
 bachyō; rāi lē-gyō, māl-sũ paṇd-chhūtyō.  
*he-escaped; mustard he-took-away, goods-from he-was-rid.'*  
 Jad dan ūgyā-ī bō chōr rāi-kī jhōlī bharar  
*Then day on-being-risen that thief mustard-of bag having-filled*  
 bēchʼbā-nai bajār-maĩ ly-āyō. Tō bajār-kā pīsā-kī dhāi  
*selling-for bazaar-in brought. Then bazaar-of pice-of two-and-a-half*

sēr-kā bhāw-sũ māgī. Jad chōr man-maĩ sam<sup>a</sup>jhī,  
*seers-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,*  
 ‘bānyũ chālākī karar āp-kā ghar-kō dhan bachā-liyō.  
*‘by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.*  
 Paṇ bĩ bānyā-kai tō phēr bī chālar chōrī kar<sup>a</sup>nī.  
*But that shopkeeper-in-of verily again also having-gone theft I-will-do.’*  
 Mīnũ bis dan bīch-maĩ dēr phēr-ũ bĩ-ĩ  
*A-month twenty days interval-in having-given again-also that-very*  
 bānyā-kai chōrī kar<sup>a</sup>bā chalyō-giyō. Rāt-kī bagat phēr  
*shopkeeper-in-of theft to-do he-went-away. Night-of time again*  
 bānyũ jāgyō. Chōr bānyā-kō dhan māl sārō ěk  
*the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a*  
 gāth<sup>a</sup>ri-maĩ bādar hā-nai kar-liyō. Jad bānyũ  
*bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper*  
 dēkhī ak, ‘hēlō kar<sup>a</sup>syũ, tō na jāṇā chōr ma-nai  
*was-seen that, ‘noise I-will-make, then not we-know the-thief me*  
 mār-nākh<sup>a</sup>sī, ar hēlō nai karyō, tō dhan lē-jāsī.  
*will-murder, and noise not was-made, then wealth he-will-take-away.’*  
 Jad bānyũ āp-kī lugāi-nai jagāi. Chōr ěk  
*Then by-the-shopkeeper his-own wife(-to) was-wakened. The-thief a*  
 bakhārī-par jār chaḍ-gyō, bakhārī-maĩ jā-baiṭhyō. Jad  
*storehouse-on having-gone ascended, the-store-house-in went-sat. Then*  
 bānyũ dīwō jōyō. ar lugāi-nai kaī, ‘maĩ  
*by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, ‘I*  
 tō Gaṅgā-jī jāsyũ.’ Ēk chhōṭī-sī gāth-maĩ kap<sup>a</sup>rā-lattā bādar  
*verily Ganges will-go.’ A very-little bundle-in clothes having-tied-up*  
 tyār huyō. Jad lugāi bōlī, ‘ō bagat Gaṅgā-jī jābā-kō  
*ready he-became. Then the-wife said, ‘this time Ganges going-of*  
 kāĩ? Dannūgyāĩ chalyā-jājyō.’ Ai samāchār chōr baiṭhyō-baiṭhyō  
*what? At-daybreak please-depart.’ These words the-thief seated-seated*  
 sunai. Jad bā lugāi āp-kai ghar-kai bārai ār  
*hears. Then by-that wife her-own house-of in-outside having-come*  
 ārōsī-pārōsyā-nai jagāyā. ‘Mhārō ghar-kō dhan Gaṅgā-jī jāy-chhai,  
*the-neighbours were-awakened. ‘My house-of lord Ganges is-going,*  
 bār ĩ bhagat. Sō thē chālar sam<sup>a</sup>jhā-dyō kai, “dannūgyāĩ  
*now at-this time. So you having-come remonstrate that, “at-daybreak*  
 chalyō-jājē.”’ Jad das bis ād<sup>a</sup>mī bānyā-kā ghar-maĩ bhēlā  
*please-depart.”’ Then ten twenty men the-shopkeeper-of house-in assembled*  
 hō-gyā, ar sārā jāṇā bĩ bānyā-nai sam<sup>a</sup>jhāyō, ‘bār,  
*became, and by-all people that shopkeeper-to it-was-remonstrated, ‘now,*  
 tō, rāt chhai, dannūgyāĩ thārī khusī chhai tō chalyō-jājē.  
*indeed, night is, at-daybreak thy wish is then please-depart.’*

Jad bō bāṇyũ kai, 'thē jāṇũ maĩ tō thā-kō kiyō  
*Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said*  
mān-jāsyũ; paṇ ō chōr gāṭh bādyā baithyō, mhārā sag'lā  
*will-heed; but this thief bundle on-being-tied is-seated, my entire*  
ghar-kī ō kīyā rai-lō? ' Asī chālākī bāṇyũ karar  
*house-of he how will-remain? ' Such trick by-the-shopkeeper having-done*  
chōr-nai pak'rā-diyō.  
*the-thief(-to) was-caused-to-be-caught.*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.' So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house? So by this trick the shopkeeper got the thief captured.

## JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāṭhairā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people :—

In Jaipur Territory . . . . .	98,773
In Lawa Territory . . . . .	3,360
In Tonk Territory . . . . .	80,000
TOTAL . . . . .	182,133

Chaurāsī differs hardly at all from Standard Jaipurī.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tū̃*, not *tū*, and that the interrogative pronoun *kuṇ*, who? has an oblique form *kuṇī*. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 27.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

दल्ली देखबा गियो जाट घोड़ी पर चडर । कोई दनाँ-मैँ कोस तीनक उडै पँछो । रात पड़-गी । उडै-ई रै-ग्यो । भाग-फाटीर ऊँयो दल्ली-कै गैले लाग-ग्यो । कोसेक री दल्ली अर उडो-सँ दल्ली केनी-सँ बाँखूँ मऊ-ग्यो ! सो बाँखूँ-कै या पणवरत सो कोई बोल-ले दन्नूग्याँ पैली तो ऊँ-कै बेम पड़-जाय । सो कोई-सँ बोले कोनै । ऊँ बगत-का सो यो जाट चालतो-ई माजन-नै कियो कै राम राम । जद ईँ गाऊ काडी । जद जाट जूता-की दीनी । जद कोस ताँईँ जाट तो घोड़ी-सँ उतरर जूताँ-सँ कूटतो गियो अर यो गाऊ काड्याँ गियो । जद दल्ली-कै दरूजे जातौँ जातौँ दन आँथ ग्यो । उडै सपाईँ बोल्या क्यो लड़ो-छो रै । जद बाँखूँ बोल्थो मा-लै जूत्याँ-की पड़ी । जत्ती खाँ-जी थाँ-कै पड़े तो का-जाणाँ काँईँ व्हे । जद मीयाँ बोल्थो म्हारै क्यो पड़े । थारै-ई पड़े । जद मीयाँ बोल्थो थे लड़ता लड़ता अब कडे जास्यो । जद बाँखूँ बोल्थो मारा कोटवाकी-मैँ ले-जास्यँ । जद मीयाँ बोल्थो कोटवाकी-मैँ तो मत जावो । अर वा भव्यारी छै जी-कै तो जाट-नै कै-दे तूँ जा अर तूँ थारै घराँ चक्खो-जा अर दन्नूग्याँईँ भव्यारी-का-सँ जाट-नै पकड़ ल्याजे । अर ऊँ बगत-का-ईँ कोटवाकी-मैँ ले-जाजे सो न्याव हो-जासी । अर अबार थे कोटवाकी-मैँ जास्यो तो दोन्याँ-नै-ईँ बैठा-देसी अर न्याव दन्नूग्याँ होसी । जद जाट तो भव्यारी-कै चक्खो-गियो अर बाँखूँ बाँखूँ-कै घराँ चक्खो-गियो । भव्यारी रात-की बगत जाट-नै रोव्याँ चोखी खुवाई । रात-की रात तो रोव्याँ खार सो-गियो । दन ऊँयो अर बाँखूँ आयो घराँ-सँ । चाल ऊँ कोटवाकी-मैँ चालाँ

जद की रोटी खार चालस्या । बेठ-ग्यो बाँण्यूँ । ई रोटी खा-ली दारू पी-लियो । नसो घमू  
 हो गियो । भय्यारी-नै बुलाई । थारा दो बगत रोटी-का काँई दाम हुया । भय्यारी बोली कै असी  
 चीज दरावो जँमर ताँई याद राखूँ । जद जाट देखी जँमर याद रैवा जसी काँई द्यां । जद जाट  
 पचास रुपया काडर दीना । पक्का पटक-दिया भय्यारी । भूँ-नै तो असी चीज द्यो जँमर-ई याद  
 राखूँ । जद रीस आई जाट-नै पकड़ा ई-नै भय्यारी-नै नाक काट लियो ॥

[ No. 27.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

## TRANSLITERATION AND TRANSLATION.

(Rev. G. Macalister, M.A., 1899.)

Dalli dēkh<sup>a</sup>bā giyō Jāt ghōri-par chaḍar. Kōi danā-  
*Delhi for-seeing went a-Jāt mare-on having-mounted. Some days-*  
 maĩ kōs tinēk uḍai pūchhyō. Rāt paṛ-gī uḍai-ī rai-gyō.  
*in kōs about-three there arrived. Night fell there-veryly he-stopped.*  
 Bhāg-phātir ūthyō Dalli-kai gailai lāg-gyō. Kōsēk rī  
*At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained*  
 Dalli ar uḍ-ī-sū Dalli kēni-sū bānyū maḷ-gyō.  
*Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).*  
 Sō bānyā-kai yā paṛ-barat sō kōi bōl-lē  
*Then the-shopkeeper-to this voc-(was) (that-)if any-one should-speak(-to-him)*  
 dannūgyā paili tō ū-kai baim paṛ-jāy. Sō kōi-sū  
*daybreak before then him-to doubt would-befall. Therefore any-one-with*  
 bōlai kōnai. Ū bagat-kā sō yō Jāt chāl<sup>a</sup>tō-ī mājan-nai  
*he-speaks not. (At-)that time then by-this Jāt going-even the-merchant-to*  
 kiyo kai, 'Rām Rām.' Jad ī gāl kāḍi. Jad Jāt  
*it-was-said that, 'Rām Rām.' Then by-him abuse was-made. Then by-the-Jāt*  
 jūtā-kī dinī. Jad kōs tāi Jāt tō ghōri-sū  
*shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from*  
 utarar jūtā-sū kū<sup>a</sup>tō giyō. ar yō gāl kāḍyā  
*having-descended shoes-with beating went, and he(-the-other) abuse giving*  
 giyō. Jad Dalli-kai darūjai jātā jātā dan āth-gyō. Uḍai sapāi  
*went. Then Delhi-of at-gate going going the-day closed. There the-sepoys*  
 bōlyā, 'kyō laṛō-chhō rai?' Jad bānyū bōlyō, 'mā-lai jūtyā-  
*said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-*  
 kī paṛi; jatti, Khā-jī, thā-kai paṛai, tō  
*of(-beating) have-fallen; if-so-many(shoes), O-Khan-jī, to-you were-to-fall, then*  
 kā-jānā kāi whai.' Jad mīyā bōlyō, 'mhārai kyō  
*who-knows what would-happen.' Then the-Musalmān said, 'to-me why*  
 paṛai; thārai-ī paṛai.' Jad mīyā bōlyō, 'thē  
*should-they-fall; to-you-only they-fall.' Then the-Musalmān said, 'you*

lar<sup>a</sup>tā lar<sup>a</sup>tā ab kaḍai jāsyō ? ' Jad bānyũ bōlyō, 'mārā,  
*quarrelling quarrelling now where will-go ?* ' Then the-shopkeeper said, 'maharāj,  
 kōṭ<sup>a</sup>wāli-māi lē-jāsyũ.' Jad mīyā bōlyō, 'kōṭ<sup>a</sup>wāli-māi  
*police-court-into I-shall-take-(him).* ' Then the-Musalmān said, 'police-court-into  
 tō mat jāwō, ar wā bhatyārī chhai. Jī-kai tō Jāt-nai  
*indeed do-not go, and that innkeeper is. Her-on-of verily the-Jāt-to*  
 kai-dē, "tũ jā," ar tũ thārai gharā chalyō-jā; ar dannūgyā-ĩ  
*tell, "thou go," and thou thy to-house go; and at-day-break-even*  
 bhatyārī-kā-sũ Jāt-nai pakar-lyājē. Ar ũ-bagat-kā-i  
*the-innkeeper's(-house)-from the-Jāt do-you-seize-and-bring. And at-that-time-even*  
 kōṭ<sup>a</sup>wāli-māi lē-jājē, sō nyāw ho-jāsi. Ar abār thē  
*police-court-into take-away, then justice will-be-done. And now you*  
 kōṭ<sup>a</sup>wāli-māi jāsyō tō dōnyā-nai-ĩ baiṭhā-dēsī, ar nyāw  
*police-court-into will-go then you-both-even will-be-imprisoned, and justice*  
 dannūgyā hōsī.' Jad Jāt tō bhatyārī-kai chalyō-giyō;  
*at-day-break will-be-done.* ' Then the-Jāt on-his-part the-innkeeper-to went;  
 ar bānyũ bānyā-kai gharā chalyō-giyō. Bhatyārī  
*and the-shopkeeper the-shopkeeper's in-house went. The-innkeeper*  
 rāt-kī bagat Jāt-nai rōṭyā chōkhī khuwāi. Rāt-kī-rāt tō  
*night-of at-time the-Jāt-to bread good caused-to-eat. At-night then*  
 rōṭyā khār sō-giyō. Dan ũgyō ar bānyũ  
*bread having-eaten he-slept. The-day broke and the-shopkeeper*  
 āyō gharā-sũ, 'chāl ũṭh kōṭ<sup>a</sup>wāli-māi chālā.' Jad kī,  
*came house-from, 'come get-up police-court-into let-us-go.'* Then it-was-said,  
 'rōṭi khār chāl<sup>a</sup>syā.' Baiṭh-gyō bānyũ. Ī rōṭi  
*'bread having-eaten we-will-go.'* Sat-down the-shopkeeper. By-him bread  
 khā-li, dārū pī-liyō; nasō ghaṇū hō-giyō. Bhatyārī-nai  
*was-eaten, liquor was-drunk; intoxication great became. The-innkeeper-to*  
 bulāi, 'thārā dō bagat rōṭi-kā kãĩ dām huṃā ?' Bhatyārī  
*it-was-called, 'thy two times bread-of what cost is ?'* The-innkeeper  
 bōli kai, 'asī chīj darāwō ũmar-tāĩ yād rākhũ.'  
*said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep.'*  
 Jad Jāt dēkhī, 'ũmar yād raibā jasī  
*Then by-the-Jāt it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing*  
 kãĩ dyā ?' Jad Jāt pachās rapyā kāḍar  
*what shall-we-give ?' Then by-the-Jāt fifty rupees having-taken-out*  
 dīnā. Pāchhā paṭak-diyā bhatyārī. 'Mũ-nai tō  
*were-given. Afterwards they-were-flung-down by-the-innkeeper. 'Me-to indeed*  
 asī chīj dyō ũmar-i yād rākhũ.' Jad ris āi  
*such a-thing give for-lifetime-verily memory I-may-keep.'* Then anger came  
 Jāt-nai, pakar ĩ-nai bhatyārī-nai nāk kāt-liyō.  
*the-Jāt-to, laying-hold her-to to-the-innkeeper nose was-cut-off.*



## FREE TRANSLATION OF THE FOREGOING.

A Jāt got on his mare and started off to see Delhi. After going on for some days, he came to within three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one. As the Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had eaten as many blows as I have, who knows what would have happened.' The Musalmān soldier said to him, 'why should they fall on me? It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalmān, 'don't do that. Here is this innkeeper here. Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jāt went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jāt ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jāt considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jāt got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp. 142 and ff. of Mr. Macalister's *Specimens*.)

It is estimated to be spoken by the following number of people :—

Kishangarh	.	.	.	.	.	.	.	.	.	.	.	.	. . .
Ajmere	.	.	.	.	.	.	.	.	.	.	.	.	. . .
TOTAL	.	.	.	.	.	.	.	.	.	.	.	.	93,000 23,700 <u>116,700</u>

The following are the only peculiarities of Kishangarhī which I have noticed. The nominative singular of the pronoun of the first person is *hũ*, and its genitive is *mārō*. 'Thou' is *tũ*. 'These' is *a*. The demonstrative pronoun *bō* has its oblique form *ũ* or *ũn*, and *jō*, that or which, has its oblique form *jĩn*. Both these forms are singular.

## INDO-ARYAN FAMILY.

**CENTRAL GROUP.**

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

एक राजा-की बेटी-में भूत आतो-को । ओर एक आदमी राज खातो-को । राजा बारी बाँध-दी-की । बारी-सँ लोग जाता-का । एक दिन एक खुमार-का बेटा-की बारी की । अर ऊँ-का घर-में ऊँ दिन एक पावणो आयो । अ सारा रोवा लाग्या । जद ओ पूछी थे क्यूँ रोवी-की । खुमारी बोली मारै एक-ही बेटो कै । ओर ई राजा-की बाई-में भूत आवै-कै । सो रोजीना एक आदमी खावै-कै । सो आज मारा बेटा-की बारी कै । सो ओ ऊठै जासी । जद ओ खई तूँ रोवे मत । थारा बेटा-की बदली हूँ जाऊँ-लो । रात होताँ-ई बो गयो । ओर आग-पर एक दवाई रखता-ई भूत भागो । तडकै-ई जद भंगण भुआरबा-नै गई तो बाई-नै चोखी तरह-सँ देखी । भंगण जार राजा-नै खई । राजा हरकारो भेज खुमार-नै पकड़ा बुलायो । राजा खई रात-नै थारा बेटा-की बारी की । सो काँई करो । खुमार खई माराज मारै एक पावणो आयो-कै । जीण-नै खनायो-को । राजा ऊण-नै बुलायो और सारी हगीगत पूछी । ओर बाई-नै ऊँ-नै परणा-दी ओर आधो राज दे-दियो ॥

[ No. 28.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

## TRANSLITERATION AND TRANSLATION.

Ēk rājā-kī bēṭi-maĩ bhūt ātō-chhō. Ōr ēk ād<sup>a</sup>mī  
*A-certain king-of daughter-in evil-spirit used-to-come. And one man*  
 rōj khātō-chhō. Rājā bārī bādh-di-chhī. Bārī-sū  
*daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to*  
 lōg jātā-chhā. Ēk din ēk khumār-kā bēṭā-kī bārī chhī. Ar ũ-kā  
*people used-to-go. One day one potter-of son-of turn was. And his*  
 ghar-maĩ ũ din ek pāw<sup>a</sup>nō āyō. A sārā rōbā lāgyā. Jad  
*house-in that day one guest had-come. These all to-cry began. When*  
 ō pūchhī, 'thē kyū rōwō-chhō?' Khumārī bōlī, 'mārai  
*by-him it-was-asked, 'you why crying-are?' The-potteress said, 'to-me*  
 ēk-hī bēṭō chhai; ōr ī rājā-kī bāi-maĩ bhūt āwai-chhai,  
*one-only son is; and this king-of daughter-in evil-spirit has-entered,*  
 sō rōjinā ēk ād<sup>a</sup>mī khāwai-chhai. Sō āj mārā bēṭā-kī bārī  
*and every-day one man he-eats. And to-day my son-of turn*  
 chhai, sō ō ūṭhai jāsī.' Jad ō khāi, 'tū rōwē  
*is, therefore he there will-go.' Then by-him it-was-said, 'thou cry*  
 mat. Thārā bēṭā-kī bad<sup>a</sup>li hū jāū-lō.' Rāt hōṭā-ī bō  
*do-not. Thy son-of instead I will-go.' Night as-soon-as-became he*  
 gayō. Ōr āg-par ēk dawāi rakh<sup>a</sup>tā-ī bhūt bhāgō.  
*went. And fire-on a-certain medicine on-putting-just the-devil ran-away.*  
 Taḍ<sup>a</sup>kai-ī jad bhaṅgaṇ bhuār<sup>a</sup>bā-nai gāi tō bāi-nai  
*Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to*  
 chōkhī tarah-sū dēkhī. Bhaṅgaṇ jār rājā-nai  
*good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to*  
 khāi. Rājā har<sup>a</sup>kārō bhēj khumār-nai pak<sup>a</sup>rā  
*it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught*  
 bulāyō. Rājā khāi, 'rāt-nai thārā bēṭā-kī bārī chhī.  
*he-was-sent-for. By-the-king it-was-said, 'last-night thy son-of turn was.*  
 Sō kāi karō?' Khumār khāi, 'mārāj, mārai ēk pāw<sup>a</sup>nō  
*By-him what was-done?' By-the-potter it-was-said, 'sire, to-me one guest*  
 āyō-chhai, jīṇ-nai khanāyō-chhō.' Rājā ūṇ-nai bulāyō ōr sārī  
*come-has, whom-as-to sent-he-was.' By-the-king him-as-to he-was-sent-for and all*

hagīgat pūchhī. Ōr bāī-nai ũ-nai par'nā dī, ōr ādhō  
*history was-asked. And daughter-as-to him-to in-marriage she-was-given. and half*  
 rāj dē-diyō.  
*kingdom was-given.*

### FREE TRANSLATION OF THE FOREGOING.

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry, as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

## JAIPURĪ (NĀGARCHĀL).

The Nāgarchāl variety of Jaipurī is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur . . . . .	53,575
Tonk . . . . .	18,000
TOTAL . . . . .	71,575

It differs very slightly from Standard Jaipurī. The pronoun of the first person is *mhũ*, as well as *mai* and the pronoun of the second person is *tuĩ*, as well as *tũ*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jẽ*, not *jõ*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr. Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[ No. 29.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक कागको छो अर एक हरण छो । याँ दोन्याँ-कै भायैकाचारो छो । दन-में तो आप-कै चावै जठै चेजो कखावो करै अर रात-नै दोन्युँ साँमल हो-जावै । कागको तो ऊपर रोखड़ा-पर बैठ जावै अर हरण रोखड़ा-कै नीचे बैठ जावै । याँ दोन्याँ-कै ज्यास अस्यो घणू जो केई दन बदीत हो-गीया । एक दन स्याऊ-कै अर हरण-कै मऊाप कठै-ई हुयो । जद स्याऊ या बच्चार बोल्यो-अस यो हरण मोटो छै । ई-सूँ भायैकाचारो करर कठै-न-कठै ई-नै फंद-में फसार मरा-नखाँवाँ । जद ई-नै बोल्यो-अस आ-रै हरण आपाँ भी भायैका मंड-जावाँ । जद हरण बोल्यो कै कागको अर मैँ भायैको मंड-रयो-छूँ । अर तू कैऐ-छै आपाँ मंड-जावाँ । तो मूँ तो म्हारा भायैका कागका-नै पूछाँ बना तै-सूँ भायैको नै मंडूँ । जद स्याऊ बोल्यो-अस तू थारा भायैका-नै काल बूजजे ! मैँ थारै गोडै आऊँ-छूँ । आपाँ भायैका मंडाँ-ला । जद हरण आँथण-का ऊ-ई रोखड़ा नीचे कागका-नै बूजी की रै भायैका म्हाँ-ने आज स्याऊ मऊयो छो । जो ऊँ या की-स आपाँ भायैका मंड-जावाँ । जो तू कै तो मंडाँ अर तू कै तो नै मंडाँ । जद कागको बोल्यो-अस म्हारी कैवो माँनै-छै तो तू स्याऊ-सूँ भायैको मत मंडै । कोई दन स्याऊ त-नै कठै-न-कठै दगो करर फंद-में फस्या दे-गो । जद फेर दूसरै दन ऊ स्याऊर हरण मऊयो । तो कै आज तो तू थारा भायैका-नै बूज्यायो । अब आपाँ दोन्युँ भायैका मंडाँ । जद हरण बोल्यो अरै भाई स्याऊ म्हारी भायैको तो नट-ग्यो-अस तू भायैको मत मंडै । जद स्याऊ बोल्यो-अस आपाँ तो मंडस्याँ । जद स्याऊ बी आँथण-का ऊँ-की लार-लार ऊँ-ई रोखड़ा नीचे गीयो जठै कागको-र हरण बैठै-छा । जद हरण कागका-नै फेर बूजी कै यो तो माँनै कोनै । भायैको मंडवा बै-ई आ-ग्यो । जद कागको बोल्यो तू म्हारी माँनै-छै तो ई-सूँ भायैको मत मंडै । स्याऊ-की जात दगाबाज छै । दगो करर त-नै कोई दन मरा घलासी ॥

[ No. 29.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Ēk kag<sup>a</sup>lō chhō, ar ēk haraṇ chhō. Yā dōnyā-kai  
*A crow there-was, and a deer there-was. These two-in-of*  
 bhāyailāchārō chhō. Dan-maĩ tō āp-kai chāwai  
*friendship there-was. The-day-during verily themselves-of in-the-wish*  
 jaṭhai chējō kary-ābō-karai, ar rāt-nai dōnyū sāmā  
*there picking-up-of-food doing-they-do, and night-at the-both together*  
 hō-jāwai. Kāg<sup>a</sup>lō tō ūpar rōkh<sup>a</sup>rā-par baiṭh-jāwai, ar  
*used-to-become. The-crow then above tree-on would-sit, and*  
 haraṇ rōkh<sup>a</sup>rā-kai nichai baiṭh-jāwai. Yā dōnyā-kai jyās āsyō  
*the-deer tree-of beneath would-sit. These two-to love so*  
 ghaṇū jō kēi dan badit-hō-giyā Ēk dan syāl-kai ar  
*much(-was) that several days passed. One day a-jackal-to and*  
 haraṇ-kai malāp kaṭhai-ī huyō; jad syāl yā  
*the-deer-to meeting in-some-place-even took-place; then the-jackal this*  
 bachyārar bōlyō-as, ‘yō haraṇ mōtō chhai; ĩ-sū bhāyailāchārō karar  
*thinking said-about-him, ‘this deer fat is; him-with friendship making*  
 kaṭhai-n-kaṭhai ĩ-nai phāḍ-maĩ phasār marā-nakhāwā.’  
*in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed.’*  
 Jad ĩ-nai bōlyō-as, ‘ā-rai haraṇ, āpā bhī bhāyailā  
*Then him-to he-said-to-him, ‘come-O deer, (let-)us also friends*  
 māḍ-jāwā.’ Jad haraṇ bōlyō kai, ‘kag<sup>a</sup>lō ar maĩ  
*begin (i.e. become’). Then the-deer said that, ‘a-crow and I*  
 bhāyailō māḍ-rayō-chhū, ar tū kaiai-chhai, “āpā māḍ-jāwā.”  
*friends are-already-become, and thou sayest, “(let-)us become(-friends.)”*  
 Tō mhū tō mhārā bhāyailā kag<sup>a</sup>lā-nai pūchhyā banā taĩ-sū  
*Then I indeed my friend the-crow-to asking without thee-with*  
 bhāyailō nai māḍū.’ Jad syāl bōlyō-as, ‘tū thārā  
*friend not may-become.’ Then the-jackal said-to-him, ‘thou thy*  
 bhāyailā-nai kāl būj<sup>a</sup>jē; maĩ thārāi gōḍai āū-chhū, āpā bhāyailā  
*friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends*

māḍā-lā.' Jad haraṇ āthaṇ-kā ū-i rōkhārā nīchai  
*shall-become.' Then by-the-deer sunset-at the-same tree under*  
 kāḡlā-nai būjī kī, 'rai bhāyailā, mhā-nai āj syāl  
*the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal*  
 malyō-chhō; jō ũ yā kī-'s, "āpā bhāyailā māḍ-jāwā."  
*met-was; so by-him this was-said-by-him, "let-us friends become."*  
 Jō tū kai, tō māḍā; ar tū kai, tō nai  
*If thou would-say, then we-will-become; and (if)-thou say, then not*  
 māḍā.' Jad kāḡlō bōlyō-as, 'mhārō kaibō mānai-chhai,  
*we-will-become.' Then the-crow said-to-him, 'my saying (if)-thou-obey,*  
 tō tū syāl-sū bhāyailō mat māḍai. Kōi dan syāl  
*then thou the-jackal-with friend do-not become. Some day the-jackal*  
 ta-nai kathai-n-kathai dagō karar phād-māi phasy-ā-dē-gō.'  
*thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.'*  
 Jad phēr dūsrai dan ū syāl-ar haraṇ malyō. Tō kai,  
*Then again on-next day that jackal-and the-deer met. Then he-says,*  
 'āj tō tū thārā bhāyailā-nai būjy-āyō? Ab āpā  
*'to-day then thou thy friend-to must-have-asked? Now let-us*  
 dōnyū bhāyailā māḍā.' Jad haraṇ bōlyō, 'a-rai bhāi syāl,  
*both friends become.' Then the-deer said, 'O brother jackal,*  
 mhārō bhāyailō tō naṭ-gyō-as, "tū bhāyailō mat māḍai."  
*my friend indeed refused-to-it, "thou friend do-not become."*  
 Jad syāl bōlyō-as, 'āpā tō māḍ-syā.' Jad  
*Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then*  
 syāl bī āthaṇ-kā ũ-kī lār-lār ũ-ī rōkhārā nīchai  
*the-jackal also the-evening-in him-of with the-same tree underneath*  
 giyō jaṭhai kāḡlō-r haraṇ baiṭhai-chhā. Jad haraṇ kāḡlā-nai  
*went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to*  
 phēr būjī kai, 'yō-tō mānai kōnai; bhāyailō māḍ-bā bai-ī  
*again asked that, 'this-indeed yields not; friend becoming for*  
 ā-gyō.' Jad kāḡlō bōlyō, 'tū mhārī mānai-chhai tō ī-sū  
*has-come.' Then the-crow said, '(if)-thou me obey-dost then him-with*  
 bhāyailō mat māḍai. Syāl-kī jāt dagābāj chhai. Dagō  
*friend do-not become. Jackal-of kind deceitful is. Deception*  
 karar ta-nai kōi dan marā-ghalāsī.'  
*practising thee-to some day he-will-cause-to-be-killed.'*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even-tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. These jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff. of Mr. Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)



## JAIPURĪ (RĀJĀWĀṬĪ).

To the north-east of the area in which Nāgarchāl Jaipurī is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Chaurāsī area, in the heart of the Jaipur territory, we find Rājāwāṭī Jaipurī spoken. Towards the north it is more mixed with Standard Jaipurī. The number of its speakers is estimated to be—

Pure Rājāwāṭī	.	.	.	.	.	.	.	.	.	.	.	.	133,939
Mixed dialect	.	.	.	.	.	.	.	.	.	.	.	.	39,510
TOTAL												.	<u>173,449</u>

Rājāwāṭī has immediately to its east the Ḍāṅg dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haibō* (Jaipurī *whaibō*), to become. Its principal parts are as follows:—

Infinitive, *haibō* or *haññū*, to become. Present participle, *haitō*. Past participle, *hīyō*, obl. masc. *hīyā*, fem. *hī*. Conjunctive participle, *hair*. Adverbial participle, *haitāññ*. Noun of agency, *haibālō*.

Present tense:—

<i>Sing.</i>	<i>Plural.</i>
1. <i>hññ</i>	<i>hññ</i>
2. <i>hai</i>	<i>hō</i>
3. <i>hai</i>	<i>hai</i>

The future is *hññ-lō*, etc., or *haisyññ*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarātī form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *charī bachchāññ-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *charī charāññ-nai kīyō*, the hen-sparrow said to the cock; but *rājā kī*, the king said, in which *kī* agrees with the feminine *bāt* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and ff. of whose grammar reference may be made for further information regarding the dialect.

[ No. 30.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक तो चड़ो छो अर एक चड़ी छी। वाँ दोन्याँ-को घुसाळो राजा-का मैल-के मै-ने छो । तो चड़ी-के तरळोकी-नाथ-का परताब-सँ बच्चा हीया । तो वाँ बच्चाँ-की वाँ चड़ा-की अर चड़ी-की परीत देखर राँणी भीत खुसी ही । वा राँणी चड़ा-चड़ी-की बोली समजै-छी । चड़ी चड़ा-नै कीयो अक मै मर-जाऊँ तो म्हारा बच्चा दुख नै पावे । चड़ो बोल्हो काँई वासतै तो तू मरै-छे । अर काँई वासतै थारा बच्चा दुख पावे । तै जसी चड़ी फेर म-ने मऊँ बी तो कोने अर जो कदात तू मर-जावै तो यो-ई म्हारो धरम छे अक मै नै परणू अर बच्चाँ-नै परबसता कर लिखूँ । ये बाताँ वाँ दोन्याँ-के करार हीया जो राँणी सुण-री । दस पाँच दन तो नकळ्या अर चड़ी मर गई । अब चड़ो खुराब अर अब राँणी छै सो देख-री चड़ा-नै अर बच्चाँ-नै । चार दन-के पाछे-ई चड़ो छै सो दूसरी चड़ी लीयायो । वा चड़ी ऊँ चड़ा-का बच्चाँ-नै देख्या । देखताँ-ई चड़ी-के तो तन-बदन-मै आग लाग-गी अक ये तो सौक-का छोरा छे । सो चड़ो तो वाँ-के वासतै चुगो ल्यावे सो आळ्यो ल्यावे । अर वा चड़ी छै सो बाड़-के मै-ने-सँ गल्या काँटा चूँच-मै ल्यावे । सो वाँ-नै वै काँटा ल्यार दे वाँ बच्चाँ-नै । दन दो एक-के मै-ने वै बच्चा मर गीया । अब ऊँ राँणी-के ख्याल आयो अक अस्याँ ज्यो तू मर-जावै तो राजा बी दूसरो बीयाव कर-ले अर थारा बच्चाँ-नै वा अस्याँ-ई मार-नाखे । जनावराँ-ई-के मै-ने यो ईरखो छे तो राँण्याँ-मै तो पूरो ईरखो हैतो-ई आयो-छे । वाँ चड़ी-का बच्चाँ-को अर चड़ी-को राँणी-के बड़ो एक सोच छा-रयो । जद एक दन राजा पूछी राँणी-ने अक राँणी थारै अत्तो सोच काँई-को छे । नै न्होबो नै बैठबो नै डीऊ-के ऊपराँ-नै खुसी । अस्यो काँई सोच छे थारै । सो म-ने खे । राँणी कीयो-क म्हाराज म-ने तो काँई-ई बात-को सोच कोने । राजा की तो अत्ती उदामी काँई-की छे थारै । जद राँणी की म्हाराज म्हारै एक कँवर छे । बरस पाँचक-की जमर छे । ऊँ-को म्हारै पूरो सोच छे ॥

[ No. 30.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Ēk	tō	chaṛō	chhō,	ar	ēk	chaṛī	chhī.	Wā
<i>A</i>	<i>verily</i>	<i>cock-sparrow</i>	<i>was,</i>	<i>and</i>	<i>a</i>	<i>hen-sparrow</i>	<i>was.</i>	<i>Those</i>
dōnyā-kō	ghusālō	rājā-kā	mail-kai	maĩ-nai	chhō.	Tō		
<i>both-of</i>	<i>a-nest</i>	<i>a-king-of</i>	<i>palace-in-of</i>	<i>within</i>	<i>was.</i>	<i>Then</i>		
chaṛī-kai	Tar'lōkī-nāth-kā	par'tāb-sū	bachchā	hiyā.	Tō			
<i>the-hen-sparrow-to</i>	<i>Tarlokinath-of</i>	<i>favour-by</i>	<i>young-ones</i>	<i>became.</i>	<i>Then</i>			
wā	bachchā-kī	wā	chaṛā-kī	ar	chaṛī-kī	parit		
<i>those</i>	<i>young-ones-of</i>	<i>that</i>	<i>cock-sparrow-of</i>	<i>and</i>	<i>hen-sparrow-of</i>	<i>love</i>		
dēkhar	rāṇī	bhōt	khusī	hī.	Wā	rāṇī		
<i>having-seen</i>	<i>the-queen</i>	<i>very-much</i>	<i>pleased</i>	<i>became.</i>	<i>That</i>	<i>queen</i>		
	chaṛā-chaṛī-kī		bōlī		sam <sup>a</sup> jai-chhī.			
<i>the-cock-sparrow (and-) the-hen-sparrow-of</i>			<i>language</i>		<i>understands.</i>			
Chaṛī	chaṛā-nai	kīyō	ak,	'maĩ	mar-jāū,			
<i>By-the-hen-sparrow</i>	<i>the-cock-sparrow-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'(if) I</i>	<i>die,</i>			
tō	mharā	bachchā	dukh	nai	pāwai.'	Chaṛō	bēlyō,	
<i>then</i>	<i>(let-)my</i>	<i>young-ones</i>	<i>pain</i>	<i>not</i>	<i>suffer.'</i>	<i>The-cock-sparrow</i>	<i>said,</i>	
'kāĩ	wās <sup>a</sup> tai	tō	tū	marai-chhai,	ar	kāĩ	wās <sup>a</sup> tai	thārā
<i>'(for-)what</i>	<i>reason</i>	<i>then</i>	<i>thou</i>	<i>shouldst-die,</i>	<i>and</i>	<i>(for-)what</i>	<i>reason</i>	<i>thy</i>
bachchā	dukh	pāwai?	Taĩ	jasi	chaṛī	phēr	ma-nai	
<i>young-ones</i>	<i>pain</i>	<i>should-suffer?</i>	<i>Thee</i>	<i>like</i>	<i>hen-sparrow</i>	<i>again</i>	<i>me-to</i>	
maḷai	bi	tō	kōnai;	ar	jō	kadāt	tū	mar-jāwai
<i>will-be-obtained</i>	<i>also</i>	<i>indeed</i>	<i>not;</i>	<i>and</i>	<i>if</i>	<i>peradventure</i>	<i>thou</i>	<i>die</i>
tō	yō-i	mharō	dharam	chhai	ak	maĩ	nai	par <sup>a</sup> nū,
<i>then</i>	<i>this-alone</i>	<i>my</i>	<i>vow</i>	<i>is</i>	<i>that</i>	<i>I</i>	<i>not (am-)to-be-married,</i>	<i>and</i>
bachchā-nai	par'bas <sup>a</sup> tā	kar-lēs <sup>yū</sup> .	Yē	bātā	wā	dōnyā-kai		
<i>the-young-ones-to</i>	<i>support</i>	<i>will-make.'</i>	<i>These</i>	<i>things</i>	<i>these</i>	<i>both-to</i>		
karār	hiyā,	jō	rāṇī	sun-rī.	Das	pāch	dan	tō
<i>agreements</i>	<i>became,</i>	<i>that</i>	<i>the-queen</i>	<i>hearing-remained.</i>	<i>Ten</i>	<i>five</i>	<i>days</i>	<i>thus</i>
nak <sup>a</sup> lyā,	ar	chaṛī	mar-gai.	Ab	chaṛō			
<i>passed-away,</i>	<i>and</i>	<i>the-hen-sparrow</i>	<i>died.</i>	<i>Now</i>	<i>the-cock-sparrow</i>			
khurāb,	ar	ab	rāṇī	chhai,	sō	dēkh-rī		
<i>in-a-bad-way (was),</i>	<i>and</i>	<i>now</i>	<i>the-queen</i>	<i>(that-)is,</i>	<i>she</i>	<i>watching-remained</i>		

charā-nai ar bachchā-nai. Chyār dan-kai pāchhai-ī  
*the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even*  
 charō chhai, sō dūs<sup>ri</sup> charī līy-āyō. Wā charī  
*the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow*  
 ũ charā-kā bachchā-nai dēkhyā; dēkh<sup>tā</sup>-ī  
*that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them*  
 charī-kai tō tan-badan-māi āg lāg-gī, ak yē tō  
*the-hen-sparrow-of indeed body-in fire burned, that these surely*  
 sauk-kā chhōrā chhai. Sō charō tō wā-kai  
*co-wife-of children are. Therefore the-cock-sparrow on-the-one-hand them-of*  
 wās<sup>tai</sup> chugō ly-āwai sō āchhyō ly-āwai, ar wā charī  
*for picked-up(-food) brings that good brings, and that hen-sparrow*  
 chhai sō bār-kai māi-nai-sū galyā kātā chūch-māi ly-āwai, sō  
*is that fence-in-of within-from rotten thorns beak-in brings, and*  
 wā-nai wai kātā ly-ār dē wā bachchā-nai. Dan dō ēk-kai  
*them-to these thorns bringing gives these young-ones-to. Days two one-of*  
 māi-nai wai bachchā mar-giyā. Ab ũ rāñī-kai khyāl āyō ak,  
*within those young-ones died. Now that queen-to (this)-thought came that,*  
 ‘asyā jyō tū mar-jāwai, tō rājā bī dūs<sup>rō</sup> biyāw kar-lē,  
*‘in-this-way if thou die, then the-king also another marriage will-make,*  
 ar thārā bachchā-nai wā asyā-ī mār-nākhai. Janāwarā-ī-kai  
*and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of*  
 māi-nai yō ir<sup>khō</sup> chhai, tō rāñyā-māi tō pūrō ir<sup>khō</sup>  
*among this ill-will is, then queens-among indeed complete ill-will*  
 haitō-ī āyō-chhai.’ Wā charī-kā bachchā-kō ar charī-kō  
*becoming-verity come-is.’ That hen-sparrow-of young-ones-of and hen-sparrow-of*  
 rāñī-kai barō ēk sōch chhā-rayō. Jad ēk dan rājā  
*the-queen-to great an anxiety overshadowed. Then one day by-the-king*  
 pūchhī rāñī-nai ak, ‘Rāñī, thārai attō sōch kāi-kō  
*it-was-asked the-queen-to that, ‘O-queen, to-thee so-much anxiety what-of*  
 chhai? Nai nhābō, nai baith<sup>bō</sup>, nai dīl-kai ūp<sup>rā</sup>-nai khusī.  
*is? No bathing, no sitting, nor body-in-of on happiness-(is).*  
 Asyō kāi sōch chhai thārai? Sō ma-nai khai.’ Rāñī  
*Such what anxiety is to-thee? That me-to tell.’ By-the-queen*  
 kiyo-’k, ‘Mhārāj, ma-nai tō kāi-ī bāt-kō sōch kōnai.  
*it-was-said-that, ‘Oh-mahārāj, me-to indeed any thing-of anxiety is-not.’*  
 Rājā kī, ‘tō attī udāsī kāi-kī chhai thārai?’  
*By-the-king it-was-said, ‘then so-much sadness what-of is to-thee?’*  
 Jad rāñī kī, ‘Mhārāj, mhārai ēk kāwar chhai; baras  
*Then by-the-queen it-was-said, ‘Oh-mahārāj, to-me one son is; years*  
 pāchēk-kī ūmar chhai; ũ-kō mhārai pūrō sōch chhai.’  
*about-five-of age is; him-of to-me complete anxiety is.’*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new mate. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. 'For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. 'You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp. 112 and ff. of Mr. Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral!) the king and his new queen lived happy ever after.)

## AJMERĪ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhī variety of Jaipurī already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Mārwarī, and to its south Mewar, of which the language is Mēwarī. All three dialects are spoken in Ajmere. In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhī, and is locally known as *Ḍhunḍārī*, one of the names of Jaipurī. In the west of the district the language is a form of Mārwarī. In the south it is Mēwarī. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipurī. It is known as Ajmērī. In the city of Ajmere the Musalmāns speak ordinary Hindōstānī. We thus get the following figures for the languages spoken in Ajmere :—

Ajmērī . . . . .	111,500
Jaipurī (Kishangarhī) . . . . .	23,700
Mārwarī . . . . .	208,700
Mēwarī . . . . .	24,100
Hindōstānī . . . . .	41,000
Other languages . . . . .	13,359
TOTAL . . . . .	<u>422,359</u>

It will suffice to give as a specimen of Ajmērī the first half of a version of the Parable of the Prodigal Son. The following are the only points in which the language differs from Standard Jaipurī. *Mha-nai* is 'to me.' Besides the standard forms the pronoun of the third person takes the forms *wai* and *wa* both in the nominative and in the oblique cases. The negative is *kōna*, instead of *kōnai*.

[ No. 31. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

## AJMERĪ.

## DISTRICT AJMERE.

कस्या आदमी-कै दो बेटा छ। वाँ दोयाँ-माँ छोटी छी वो बाप-नै कियो बाप म्हारै पाँती आवै जो धन म्ह-नै दे-दे । ओर आप-को धन वाँ-ने बाँट-दियो । अर घणा दन कोन हुया कै छोटी बेटो सब धन भेको कर दूर देस चक्यो-गयो । ओर उँडे दाम-दाम लुच्चापणा-मै खो-दियो । अर जद वै सगको खरच कर-चुक्यो व मुक्क-मै जंगी काक पड़ो अर वै मुंगतो होबा लाग्यो । पर वठै-का रहबाका-सँ मक्यो अर जँ जँ-को खेत-मै शूर चरावा भेज्यो । अर जँ शूर खाता-छा जी छोडा-सँ पेट भरवा-को त्यार छी । पण कोई जँ-ने दीना नहीं । अर जद जँ-ने चेत हुयो व कछ्यो म्हारा बाप-कै कत्ताक चाकराँ-कै रोटी धनी छ अर मै तो भूकाँ मरूँ-छूँ । मै ऊँठर म्हारा बाप कने जाऊँ-लो अर जँ-नै कहस्युँ बाप मै राम-जी-को अर थारो दोन्या-कै आगै पाप कछ्यो-कै अर थारो बेटो कहवा जिस्यो नहीं रह्यो । म्ह-नै थारा नोकरा

ज्यान एक नोकर राख-लै । अर वै जँव्यो आर बाप कोड़े आयो । वो दूर-ही छो कै जँ-को बाप जँ-ने देख-लियो अर जँ-पर दिया आ-गई । अर दीड़र जँ-की गळा-सँ मळ्यो अर वाच्यो लियो । अर बेटो बाप-ने कछ्छो मै परमेसर अर थारी आँख्याँ-मै गुणो काख्यो-कै अर थारो बेटो कहवा जिख्यो नहीँ रह्यो । पण बाप आप-का नोकराँ-ने हुकम कियो कै आछाहुँ आछा कपड़ा ल्याओ आर ई-ने पैरा-द्यो अर हाथ-मै छलो पैरा-द्यो अर ई-का पग-मै पगरखी । आपणो खाओ अर मजा करो । क्यँकै वै म्हारो बेटो मर-गयो-छो अर पाछो जी-गयो-कै । जँ गम-गयो-छो अर पाछो लाद्यायो । अर वै खुशी करबा लाग्यो ॥

[ No. 31.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

AJMERĪ DIALECT.

DISTRICT AJMERE.

## TRANSLITERATION AND TRANSLATION.

Kasyā ād<sup>a</sup>mī-kai dō bēṭā chhā. Wā dōyā-mā chhōṭō  
*A-certain man-to two sons were. Those two-among the-younger*  
 chhō wō bāp-nai kiyō, 'bāp, mhārai pāti āwai jō dhan  
*was by-him father-to it-was-said, 'father, to-me share comes that wealth*  
 mha-nai dē-dē.' Ōr āp-kō dhan wā-nai bāt-diyō. Ar ghaṇā dan  
*me-to give.' And his-own wealth them-to was-divided. And many days*  
 kōna huyā kai chhōṭō bēṭō sab dhan bhēṭō kar dūr  
*not became that the-younger son all wealth together having-made a-far*  
 dēs chaḷyō-gayō. Ōr ūḍai dām-dām luchchāpaṇā-māi khō-diyō.  
*country went-away. And there every-farthing debauchery-in was-squandered.*  
 Ar jad wai sag<sup>a</sup>lō kharach kar-chukyō wa mulk-māi jaṅgī kāl  
*And when he all expense had-done that country-in a-great famine*  
 paryō, ar wai mūg<sup>a</sup>tō hōbā lāgyō; par wathai-kā rah<sup>a</sup>bālā-sū  
*fell, and he a-beggar to-be began; but that-place-of an-inhabitant-with*  
 maḷyō. Ar ū ū-kō khēt-māi sūr charābā bhējyō. Ar ū  
*he-joined. And by-him his field-in swine to-feed he-was-sent. And he*  
 sūr khātā-chhā jī chhōḍā-sū pēt bhar<sup>a</sup>bā-kō tyār chhō. Paṇ  
*swine eating-were those husks-with belly filling-of ready was. But*  
 kōi ū-nai dīnā nahī. Ar jad ū-nai chēt huyō  
*by-anybody him-to was-given not. And when him-to consciousness became*  
 wa kahyō, 'mhārā bāp-kai kattā-'k chāk<sup>a</sup>rā-kai  
*by-him it-was-said, 'my father-out-of-the-house how-many servants-to*

rōṭī ghaṇī chhai; ar maĩ tō bhukā marũ-chhũ. Maĩ ũthar  
*bread much is; and I indeed of-hunger die. I having-arisen*  
 mhārā bāp-kanē jāũ-lō ar ũ-nai kahasyũ, “bāp, maĩ Rām-jī-kō  
*my father-to will-go and him-to will-say “father, by-me God-of*  
 ar thārō dōnyā-kai āgai pāp karyō-chhai; ar thārō bēṭō kah<sup>a</sup>bā  
*and thy both-of before sin done-is; and thy son to-be-called*  
 jisyo nahĩ rahyō; mha-nai thārā nōk<sup>a</sup>rā jyān ēk nōkar  
*worthy-of not (I-)remained; me-to thy servant like one servant*  
 rākh-lai.” Ar wai ũthyō ar bāp kōrē āyō. Wō dūr-hī  
*keep.” And he arose and father near came. He at-a-distance-even*  
 chhō kai ũ-kō bāp ũ-nai dēkh-liyō, ar ũ-par diyā ā-gai.  
*was that his by-father him-as-to he-was-seen, and him-upon pity came.*  
 Ar dauṛar ũ-kī gaḷā-sũ malyō ar bāchyō liyō. Ar  
*And having-run his on-the-neck was-joined and kiss was-taken. And*  
 bēṭō bāp-nai kahyō, ‘maĩ Par<sup>a</sup>mēsar ar thārī ākhyā-maĩ  
*by-the-son father-to it-was-said, ‘by-me God and thy sight-in*  
 guṇō karyō-chhai. Ar thārō bēṭō kah<sup>a</sup>bā jisyo nahĩ rahyō.’  
*sin done-is. And thy son to-be-called worthy-of not (I-)remained.’*  
 Paṇ bāp āp-kā nōk<sup>a</sup>rā-nai hukam kiyō kai, ‘āchhā-hũ  
*But by-the-father his-own servants-to order was-made that, ‘good-than*  
 āchhā kap<sup>a</sup>rā lyāō ar ĩ-nai pairā-dyō, ar hāth-maĩ chhallō  
*good clothes bring and this-to cause-to-wear, and hand-in a-ring*  
 pairā-dyō, ar ĩ-kā pag-maĩ pagar<sup>a</sup>khī. Āp<sup>a</sup>ṇō khāō ar majā  
*put, and this-of feet-in shoes-put. Let-us eat and merriment*  
 karō. Kyā-kai wai mhārō bēṭō mar-gayō-chhō, ar pāchhō jī-gayō-chhai;  
*make. Because he my son dead-was, and again alive-is;*  
 ũ gam-gayō-chhō, ar pāchhō lādy-āyō.’ Ar wai khuṣī kar<sup>a</sup>bā  
*he lost-was, and again is-found.’ And they pleasure to-do*  
 lāgyā.  
*began.*



## HĀRAUṬĪ.

Hārauṭī is the language spoken in the states of Bundī and Kota, which are mainly inhabited by Hārā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundī in 1891 was 359,321. Of these 330,000 were estimated to speak Hārauṭī. Of the remainder, 24,000 speak the Khairārī form of Mēwarī employed by the Minās of the Khairār or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows :—

Hārauṭī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	553,395
Mālvi	.	.	.	.	.	.	.	.	.	.	.	.	.	.	80,978
Others	.	.	.	.	.	.	.	.	.	.	.	.	.	.	84,688

Mālvi is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar State were transferred to Kota, and the above figures allow for the change.

In Gwalior, Hārauṭī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shiopurī or Siparī) in the Shiopur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Mālvi, but along the Kota frontier we meet Hārauṭī.

In the Jhallawar State, as now constituted, Hārauṭī is spoken in the Patan Pargana in the north of the state, which has Hārauṭī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hārauṭī :—

Bundī (including the Chiefship of Shahpura)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	330,000
Kota	.	.	.	.	.	.	.	.	.	.	.	.	.	.	553,395
Gwalior	.	.	.	.	.	.	.	.	.	.	.	.	.	.	17,000
Gwalior (Shiopur)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	48,000
Tonk (Chabra)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	17,000
Jhallawar	.	.	.	.	.	.	.	.	.	.	.	.	.	.	25,706
TOTAL														.	991,101

As a dialect, Hārauṭī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipurī as the standard. It has to its east and south the Bundēlī dialect of Western Hindī and the Mālvi dialect of Rājasthānī, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundī and Kota and of the north of Jhallawar as being the standard form of Hārauṭī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *ē* is often preferred to *ai*. Thus, where Jaipurī has *kai*, to, Hārauṭī has *kē*. The letter *w* is preferred in infinitives like *hōwō*, to become, and in other words, such as *as'wāb* for *asbāb*, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition *nē*, while in Jaipurī the agent never takes this suffix. Thus we

have *chhōṭ<sup>a</sup>kyā-nē kahī*, the younger son said. *Nē* is, however, also used as a sign of the dative-accusative, like the *nai* of Jaipurī, as in *kōi ã-nē kãñ nhai dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'k mhan<sup>a</sup>tyã-hē rōṭi mīlē-chhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvi of Bhopal (pp. 258 and 263). Sometimes *kū* is the sign of the dative-accusative, as in *ēk-kū gōḍē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *nai* of the person addressed, as in Jaipurī, but take the ablative with *sũ*, as in Western Hindī. Thus, *bāp-sũ kahī*, he said to the father.

The pronouns show greater divergence from Jaipurī. All the Jaipurī forms occur, but we have also *mhũ* or *mũ*, I; *mhã*, we; *mũñ*, *mhãñ*, or *mēñ*, to me; *ma-nē*, by me (agent); *mhã-kō*, of me; *tēñ*, to thee; *wãñ* or *ũñ*, to him; *wãñ*, to them. For 'this' (besides *yō*, feminine *yā*) we have *ĩ* used in the nominative as well as in the oblique form; similarly, *ũ* is both nominative and oblique for 'he,' 'that.'

The genitive of the reflexive pronoun is both *āp<sup>a</sup>nō* and *āp-kō*, but *āp<sup>a</sup>nō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hārautī does not otherwise differ (if we allow for the frequent preference of *ē* to *ai*) from Standard Jaipurī.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kōtā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwarī alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājanī script, which is really the vernacular character of Mārwarī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōḍhē* for *gōḍē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

STATE KOTA.

SPECIMEN I.

રેકુઆઆમા કુ દો પેવા દાગુમકિ હોવુ  
 નપાપકુકિ-દાઆ મુદાર પાતી કોમન  
 જોમકિ પુગદ મન દેખાડોનો હિનઆપણો  
 ધન ગાદીપાદ દીખ્ખો મળાદીન નહો પાપાર  
 છ કે હોવુ પેવા નાગોમાલમનપાપ-  
 કારક દુવ દેખા નલોગર) અરકુલકુકા  
 લવક-આપકોનારી મન- પાગાડુના  
 બા-જાગીલ કારી પીનુદી-અરકુલ  
 કાષીપણે નોમળી નાદાર દીગર) રે  
 ગાહાં-કુદેન કા અકુઆ વામીગીડ  
 રપાઠાગો-કુનકુદી આપણા બેનામકુન નવપા  
 પેકીમેલ) અરકુન ગાહાંનોઠા કીસુ પેટનરપે

પન્નારો કેજીરીનુવખાપોઉવછાઅરડોરો  
 ઉન ડાઉનુ દેનો-નારુ ઉન રુ) દપંડો-નો  
 પન્નારો કેમાસોપાપ કા કે નાઉમ્નનગ્રહ-કોન  
 રીનોદીમાઠછી કે જાકુખાપાપાછમીપન્નર  
 હેઠ અવમુખામુવુઅપમાના પાપગોડોહી  
 જાઉગો અવઉમુ ઉરુગો કે હેદાજામન  
 પવમેમુર ઉલંનમુખ અવઆપ કેમુડાઆગ  
 પાપકરીછ-રીકારાગઆપકો પેલો પાગજો  
 ગન્હુ-પવંનઅપમેહીઆપકોરેઉમ્નનગ્ર  
 મુગાપાકો-જાઉ ઉવ્વઆપકાપાપગોડો  
 ગાખ્યો અવ દુરહીછો કે ઉકાપીનાન ઉહ  
 દેખવ દીરુકરી-અવમાગર ઉકાગચેજા  
 ઠાગો અવનુપો-ઠાંકાન ઉલેકહી કે  
 હેદાજા-પવમેમુર કેલનમુખ અવઆપ કેમુ

૭૦ આગમન મળો પાપ કરો અર મુઆપ કરો પે  
 સો પાપાનું નુકસાન નો રો; પાતાન આપણા  
 ના ઉપાસુ કરી કે - આગામાની પદ કરી પો  
 વ્યાહન ઉ રો રો ગુ એવ ઉ કરી હાનગ મુદ્દો  
 અર પગામ જુ ગા કરા પો - મ્હા ના માગા અન  
 આગ દ કરા ગા - કુ કર વ્યુ) મારો પેલો મરગી  
 રો છો રો ના રો) છ આગમગી રો) છો રો  
 પા કરો છ - જ દ પુ કરી કર પા ઠાગા - ઉ કરી  
 પડો પેલો માલમ છો અવ જ દ ઉ આ ના પગા  
 જાગગોડ પો નો નો પા જો અવ ના નિજુ ગો  
 અર ઉ ન આપ કરી ના કરી નુ - રો કરી ગા છ પુભ  
 પુછો ઉ કરી કરી હો રો છ - ઉ ન ઉ કરી કરી વ્યુ) કરી  
 આ કરી મારી આ રો) છ ના કરી આ કરી પાપન  
 ગોદ કરા છ - કરી ઉ પુ ન આપ કરી પેલો ની પુ

નો જાગનો પારીછ - યુન ઉનવો મહનો મરમ  
 ઠા ઈન જાપો છારી) નદુ ઉઝો - પાપ ઉઝા  
 રમના પાઠગો નો ઉન પાપ છારી કે દેખો મુમ  
 નરાપવના મુના ડીને પાડરારી છુ અરથા ડી  
 ડાખ્યો મન ડી નહાલો રેમી થાન માડી રેડ  
 ઉરગો મીન્ટી દીખ્યો કેમુ મુના માડી ઠા  
 ગોલો દેનો - પડન વ્યુ થા ડી પોલો જો નગર  
 ગોડવ હુક - આપ ડી લારો મન પગાડના પો  
 ઉઝગારુ થાનવનો ડી ડી - જાશ પાપ પો ઠો કે  
 અવ પેલો નુનો મારગો ડોલ દીપુરી કે) છ અવ  
 જો કુચ મારગો ડોલ નો મારો દી જાગ - રં  
 કુચી ડીર પો અવના હો પો જોગ છ - ડાલ દીખ્યો  
 થારો મારી મવગી કે) છો નો રેડુ ન કે) છ -  
 અવગં મગી કે) છો નો રેડુ પા કે) છ -

[No. 32.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

HĀRAUṬĪ.

STATE KOTA.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk āsāmī-kē dō bēṭā chhā. Wā-mē-sū chhōṭ<sup>a</sup>kyā-nē bāp-sū  
*A person-to two sons were. Them-in-from the-younger-by the-father-to*  
 kahī, ‘dājī, mḥārī pātī-kō dhān jō mūī pugai-chhai mā-nai  
*it-was-said, ‘father, my share-of wealth which to-me falls me-to*  
 dē-khādō.’ Sō ũ-nē āp<sup>a</sup>nō dhān wāī bāṭ-diyō. Ghaṇā din nē  
*give-away.’ So him-by his-own wealth to-them was-divided. Many days not*  
 hōwā pāyā-chhā, kē chhōṭ<sup>a</sup>kyō bēṭō sārō māi-as<sup>a</sup>wāb s’hōrar<sup>1</sup>  
*to-become got-were, that the-younger son all property having-collected*  
 dūr-dēsā chālō-giyō, ar uṭhē kuchalan rahar āp-kō sārō  
*in-a-far-country went-away, and there evil-conduct having-lived his-own all*  
 dhān bigār-nākhyō. Jab gōḍē kāī bī na rhiyō, ar uṭhē  
*wealth was-wasted-away. When nearly anything even not remained, and there*  
 kāī bī padyō; tō ghaṇō nādār hō-giyō. Phēr wāhā ũ  
*a-famine also fell: then very destitute he-became. Again there that*  
 dēs-kā ēk āsāmī gōḍē rhaiwā lāgyō. Ū-nē ũhi āp<sup>a</sup>nā  
*country-of a person near to-remain he-began. Him-by him his-own*  
 khētā-mē sūr charāwā-wēī mēlyō. Ar ũ-nē wāhā nōlāī-sū pēṭ  
*fields-in swine feeding-for he-was-appointed. And him-by there husks-with belly*  
 bhar<sup>a</sup>wō bachāryō kē jāī sūr khāwā-karē-chhā; ar  
*to-fill it-was-thought that which the-swine eating-continually-were; and*  
 kōī ũ-nē kāī nhai dētō. Jad ũ-nē yād paī tō  
*anyone him-to anything not used-to-give. When him-to memory fell then*  
 bachārī kē, ‘m(h)ārā bāp-kā kētā-’k mhan<sup>a</sup>tyā-hē it<sup>a</sup>rī  
*it-was-considered that, ‘my father-of how-many servants-to so-much*  
 rōṭī mīlē-chhē kē wā-kū khāwā pāchhē bhī bach rahai-chhai;  
*bread is-got that them-to eating after even over-and-above remains;*  
 ar mū bhūkā marū-chhū. Ab m(h)ārā bāp gōḍē-hī jāūgō,  
*and I in-hunger am-dying. Now my father near-even I-will-go,*  
 ar ũ-sū kahū-gō kē, “hē dājī, ma-nē Par<sup>a</sup>mēsūr-kē san<sup>a</sup>mukh ar  
*and him-to I-will-say that, “O father, me-by God-of before and*

<sup>1</sup> Ṣ<sup>h</sup> represents an aspirated ṣ ( ष ), and is written with an apostrophe to distinguish it from the ordinary ṣh. This sound is also found in the Gujarātī of Kathiawar, vide post, pp. 426 and ff.

āp-kē mūḍā āgē pāp karyō-chhai. Ī karan āp-kō bēṭō bāg<sup>a</sup>wā  
*you-of face before sin done-is. For-this reason you-of son to-be-called*  
 jōg nhai chhū. Parantu ab mēi āp-kō ēk mhan<sup>a</sup>tyā jū rākh-lō. ”’  
*worthy not I-am. But now me you-of a servant like keep.”’*

Jab ũ ūthar āp-kā bāp gōḍē giyō. Ar dūr-hi chhō  
*Then he having-arisen his-own father near went. And distant-even he-was*  
 kē ũkā pitā-nē ũi dēkhar diyā kari, ar bhāgar  
*that him-of father-by to-him having-seen compassion was-made, and having-run*  
 ũkā galē jā lāgyō, ar chūmō. Laḍ<sup>a</sup>kā-nē ũ-sē kahī  
*him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said*  
 kē, ‘hē dāji, Par<sup>a</sup>mēsur-kē san<sup>a</sup>mukh ar āp-kē mūḍā āgē ma-nē  
*that, ‘O father, God-of before and thee-of face before me-by*  
 ghaṇō pāp karyō, ar mū āp-kō bēṭō bāg<sup>a</sup>wā jōg nhai chhū.’  
*great sin was-done, and I you-of son to-be-called worthy not am.’*

Tō phēr pitā-nē āp<sup>a</sup>nā chāk<sup>a</sup>rā-sū kahī kē, ‘ghaṇā bhārī  
*Then again the-father-by his-own servants-to it-was-said that, ‘very heavy*  
 bad<sup>a</sup>kī pōsākh khādar ũi phērāwō; ar ũkā hāt-mē mūd<sup>a</sup>rī  
*costly robe having-taken-out him clothe; and him-of hand-in a-ring*  
 ar pagā-mē jūtyā phērāwō. Mhā jīmāgā ar āṇand karāgā;  
*and feet-on shoes put-on. We will-feast and rejoicing will-make;*  
 kyū<sup>a</sup>kē yō m(h)ārō bēṭō mar-giyō-chhō, phērū jiyō-chhai; ar gam-giyō-  
*because this my son dead-gone-was, again alive-is; and lost-gone-*  
 chhō, phērū pāyō-chhai.’ Jad wē khusī kar<sup>a</sup>wā lāgyā.  
*was, again found-is.’ Then they happiness to-make began.*

Ū-kō baḍō bēṭō māl-mē chhō. Ar jad ũ ātī bagat jāg  
*Him-of the-elder son field-in was. And when he coming time house*  
 gōḍē pōchyo, tō bājō ar nāch sunyō. Ar ũ-nē āp-kā  
*near arrived, then music and dancing was-heard. And him-by his-own*  
 chāk<sup>a</sup>rā-mē-sū ēk-kū gōḍē bulār pūchhyō kē, ‘yō kāi  
*servants-in-of one near having-called it-was-asked that, ‘this what*  
 hō-rhyō-chhai?’ Ū-nē ũ-sū kiyō kē, ‘thā-kō bhāi āyō-chhai,  
*happening-is?’ Him-by him-to it-was-said that, ‘thee-of brother come-is,*

jī-kī thā-kā bāp-nē gōth kari-chhai; kyū<sup>a</sup>kē wā-nē āp-kō bēṭō  
*wherefore thee-of the-father-by feast made-is; because him-by his-own son*  
 jiw<sup>a</sup>tō-jāg<sup>a</sup>tō pāyō-chhai.’ Parantu ũ-nē rōs karyō, ar mēh<sup>a</sup>lāḍī nai  
*living-waking found-is.’ But him-by anger was-made, and inside not*  
 jāwō chāyō. Jad ũ-kō bāp ũi ār manāwā lāgyō.  
*to-go wished. Then him-of the-father to-him having-come to-entreat began.*

Tō ũ-nē bāp-sū kahī kē, ‘dēkhō, mū at<sup>a</sup>rā bar<sup>a</sup>sā-sū  
*Then him-by the-father-to it-was-said that, ‘see, I so-many years-from*  
 thā-kī sēwā kar-rhiyō-chhū; ar thā-kō kiyō ma-nē kadī  
*thee-of service doing-am; and thee-of that-which-it-said me-by ever*



nai tālyō. Phēr bhī thā-nē m(h)āĩ ēk ur<sup>a</sup>nō bhī nhī  
*not was-disobeyed. Again also thee-by to-me one kid even not*  
 diyō kē mhũ mhārā bhāĩũ-nē gōṭh tō dētō.  
*was-given that I my friends-to feast indeed might-have-given.*  
 Parantu yō thā-kō bētō jō bhag<sup>a</sup>tañā gōḍē rahar  
*But this thee-of son by-whom harlots near having-remained*  
 āp-kō sārō dhan bagāḍ-nākhō ũ-kā ātā-hĩ thā-nē  
*you-of all wealth was-squandered him-of immediately-on-coming thee-by*  
 rasōi kari.' Jin-pē bāp bōlyō kē, ' arē bētā, tū-tō  
*dinner was-made.' This-on the-father said that, ' O son, thou-veryly*  
 m(h)ārē gōḍē sadiw rhiyō-chhai, ar jō-kuchh m(h)ārē gōḍē chhai  
*me near always remained, and whatever me near is*  
 sō thāro-i jāṇ. Parantu kusī kar<sup>a</sup>wō ar rājī hōwō  
*that thine-even know. But rejoicing to-make and happy to-become*  
 jōg chhai, kāraṇ yō thārō bhāi mar-giyō-chhō, sō phērũ  
*proper is, because this thy brother dead-gone-was, he again*  
 jiyō-chhai ; ar gam-giyō-chhō, sō phērũ pāyō-chhai.'  
*alive-is ; and lost-gone-was, he again found-is.'*

[ No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

## SPECIMEN II.

एक सहर-में दुरवळ बरामण छो । वो रोजीना कण भिग-श्या कर-के आप-का उदर-पुरण करे-छो । एक गाँव-में जावे तो-भी तीन सेर बेकरड़ी आवे । दो गाँव जावे जब-भी वो-ही आवे । ओर जँ बरामण-के एक लड़की कुंवारी छी । जब बरामण-की अखी-ने कही के म्हराज आपणो भाग तो ईँ मुजब छै ओर ईँ कन्या-का पेळा हात काँई-सँ कराँगा । जब बरामण बोल्थो अब मँ काँई करूँ । एक गाँव जाजँ तो-भी तीन सेर बेकरड़ी मिळे ओर दो गाँव जाजँ तो-भी वो-ही मिळे । म्हरा सारा-की काँई बात छै । बरामण-की अखी बोली म्हराज याँ-सँ काँई भी उइम न होवे । ओर उपाइ करणी चाहिये । म्हनत करो जब सब कुछ हो । रगर म्हनत कुछ नही हो । भोत भगड़ी मची । भोत दंगो कखो । जब बरामण-के-ताँई गुस्सी आयो । बरामण घर-सँ नीकळ-कर परदेस-में चाल्यो । बीस कोस-पर जार बचारी के कठी चालाँ । पाछे गेळा-में बरड आई । वाहाँ एक सुन्दर बगीचो ओर बावरी देखी । वाहाँ एक जोगी-राज तपस्या कर-न्हिया छ । अर वा-ने समाद चड़ा-रखी-छी । बरामण-ने बचारी के अब कठी चालाँ । अब तो संत-जन मिळ-गिया । याँ-की सेवा कराँगा । भगवान खावाई भी देगो । जब या बचारी बरामण असतान बुहार-कर सादू-की सेवा-में बैठ-गियो । जब सेवा करता भोत रोज हो-गिया जब सादु-जी-की पळक जगड़ी । जब बरामण-सँ कही के बरामण तू माँग । म्हा-की सेवा करता तेईँ घणा दन हो-गिया । जब बरामण-ने कही म्हराज काँई माँगूँ । म्हारे एक कुंवारी लड़की छै अठारा बीस बरस-की जी-का पेळा हात नही हुवा । सो म्हारी घरहाळी-के ओर म्हारे लड़ाई हो-गई । जब मूँ चक्खो आयो । काँकी म्हारे पास काँई भी सरतन ने छो । जब संत-जन-ने फरमाई के ये चुंथी कागद-की तू ले-जा ओर सहर-में जार बेच-दीजे । जादा लोभ तो करजे मती । अर कन्या-का पेळा हात हो-जावे उतना-सा रुप्या ले-काडजे । अर जँ चुंथी-में या बात लिखी छी के

होत-की वेण कु-होत-को भाई ।

पीर बंटी नार पराई ॥

जाग सो नर जीवे ।

सोवे सो नर मरे ॥

गम राखे सो आनंद करे ॥

जब यो चुंथी लेर बरामण सहर-में गियो । एक साहुकार-का लड़का-सँ जार कही के ये चुंथी आप ले-खाड़ी ओर मईँ दो सो रुप्या दे-खाड़ी । सो साहुकार-का कुंवर-ने ज चुंथी-में सीख-की वार्ता मंडी देखर दो सो रुप्या तुरत दे-खाड़ा । ओर चुंथी ले-खाड़ी । ओर बरामण रुप्या लेर कन्या-को ब्याव वाँ रुप्या-से कर-दीनो ॥

[ No. 33.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk sahar-mē dur<sup>a</sup>baḷ Barāmaṇ chhō. Wō rōjinā kaṇ bhig<sup>a</sup>śyā  
*A-certain city-in a-poor Brahman was. He daily grain begging*  
kar-kē āp<sup>a</sup>kā udar-pur<sup>a</sup>nā karē-chhō. Ēk gāw-mē jāwē tō-bhī  
*having-done his-own belly-filling used-to-do. One village-in he-may-go still*  
tin sēr bēkar<sup>a</sup>ṛī āwē; dō gāw jāwē jab-bhī wō-hī  
*three seers grain-doles may-come; two villages he-may-go then-even that-much*  
āwē. Ōr ũ Barāmaṇ-kē ēk laṛ<sup>a</sup>kī kūwārī chhī. Jab  
*may-come. And that Brahman-to one daughter unmarried was. Then*  
barāmaṇ-kī astri-nē kahī kē, 'Mhārāj, āp<sup>a</sup>nō bhāg tō ī  
*the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this*  
mujaḷ chhai, ōr ī kannyā-kā pēlā hāt<sup>1</sup> kāī-sū karāgā?' Jab  
*sort is, and this daughter-of yellow hands what-with we-shall-do?' Then*  
Barāmaṇ bōlyō, 'ab mū kāī karū. Ēk gāw jāū tō-bhī tin  
*the-Brahman said, 'now I what can-do. One village if-I-go still three*  
sēr bēkar<sup>a</sup>ṛī milē, ōr dō gāw jāū tō-bhī wō-hī  
*seers grain-doles is-obtained, and two villages if-I-go then-even that-much*  
milē. Mbārā sārā-kī kāī bāt chhai?' Barāmaṇ-kī astri  
*is-obtained. My power-of-(in) any thing is-there?' The-Brahman-of wife*  
bōlī, 'Mbārāj, thā-sū kāī-bhī uddam na hōwē. Ōr upāi kar<sup>a</sup>nō  
*said, 'Sir, you-by any-even profession not becomes. And remedy to-do*  
chāhiyē. Mhanat karō, jab sab-kuchh hō. Bagar mhanat  
*is-necessary. Exertion if-you-make, then everything becomes. Without exertion*  
kuchh nhī hō.' Bhōt jhag<sup>a</sup>ṛō machō; bhōt daṅgō karyō.  
*anything not becomes.' Much quarrelling took-place; much dispute was-made.*  
Jab Barāmaṇ-kē-tāī gussō āyō. Barāmaṇ ghar-sū nikaḷ-kar  
*Then the-Brahman-of-to anger came. The-Brahman house-from started-having*  
par-dēs-mē chālyō. Bīs kōs-par jār bachārī  
*another-country-into went. Twenty kōs-distance having-gone it-was-thought*  
kē, 'kaṭhī chālā?' Pāchhē gēlā-mē barad āī. Wāhā ēk  
*that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one*  
sundar bagīchī ōr bāw<sup>a</sup>ṛī dēkhī. Wāhā ēk jōgī-rāj tapasyā  
*beautiful garden and a-well was-seen. There one saint-king austerities*

<sup>1</sup> This is a colloquial phrase meaning to marry; from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage.

kar-rhiyā-chbā, ar wā-nē samād charā-rakhī-chhī. Barāmaṇ-nē  
*practising-was, and him-by absorption undergone-being-was. The-Brahman-by*  
 bachārī kē, 'ab kathī chālā? Ab tō sant-jan mīl-  
*it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-*  
 giyā. Yā-kī sēwā karāgā. Bhag<sup>a</sup>wān khābāi bhī dēgō.' Jab  
*found. These-of service I-will-do. God food even will-give.' Then*  
 yā bachārī, Barāmaṇ as<sup>a</sup>tān buhār-kar sādū-kī sēwā-mē  
*this was-thought, the-Brahman the-place swept-having the-saint-of service-in*  
 bēth-giyō. Jab sēwā kar<sup>a</sup>tā bhōt rōj hō-giyā.  
*sat-down (i.e. employed-himself). Then service in-doing many days passed.*  
 Jab sādū-jī-kī palak ūg<sup>a</sup>rī. Jab barāmaṇ-sū kahī kē,  
*Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,*  
 'Barāmaṇ, tū māg. Mhā-kī sēwā kar<sup>a</sup>tā tēi ghaṇā dan  
*'Brahman, thou ask-(for-a-boon). My service in-doing to-thee many days*  
 hō-giyā.' Jab Barāmaṇ-nē kahī, 'Mhārāj, kāi māgū.  
*have-passed.' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask.*  
 Mhārē ēk kūwārī laṛ<sup>a</sup>kī chhai aṭhārā bīs baras-kī, jī-kā pēlā  
*To-me one unmarried daughter is eighteen twenty years-of, whose yellow*  
 hāt nhī huwā; sō mhārī ghar<sup>a</sup>hālī-kē ōr mhārē laṛāi hō-gai.  
*hands not are-become; and my wife-to and to-me quarrel took-place.*  
 Jab mhū chalyō-āyō; kū-kī mhārē pās kāi-bhī sar<sup>a</sup>tan nē chhō.  
*Then I came-away; because me-of near any-even money not was.'*  
 Jab sant-jan-nē phar<sup>a</sup>māi kē, 'yē chunthī kāgad-kī tū  
*Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou*  
 lē-jā, ōr sahar-mē jār bēch-dijē. Jādā lōbh-tō kar<sup>a</sup>jē matī;  
*take, and a-city-in having-gone sell. Great avarice-veryly make not;*  
 ar kannyā-kā pēlā hāt hō-jāwē ut<sup>a</sup>nā-sā rupyā lē-kār<sup>a</sup>jē.' Ar  
*and the-daughter-of yellow hands may-become that-much money accept.'* And  
 ū chunthī-mē yā bāt likhī-chhī kē,  
*that piece-in this thing written-was that,*

'Hōt-kī bēn, ku-hōt-kō bhāi.  
*'(well)-being-of a-sister, evil-being-of a-brother.*

Pir bēṭī nār parāi.  
*Father's-house daughter woman not-one's-own.*

Jāgē sō nar jiwē.  
*Wakes that man lives.*

Sōwē sō nar marē.  
*Sleeps that man dies.*

Gam rākhē sō ānand karē.  
*Passions controls he happiness does.'*

Jab yō chunthī lēr Barāmaṇ sahar-mē giyō. Ēk sābukār-  
*Then this piece having-taken the-Brahman a-city-in went. One merchant-*  
 kā laṛ<sup>a</sup>kā-sū jār kahī kē, 'yē chunthī āp lē-khārō, ōr  
*of son-to having-gone it-was-said that, 'this piece you accept, and*

mēĩ dō sō rupyā dē-khārō.' Sō sāhukār-kā kūwar-nē ũ  
*to-me two hundred rupees give.' Then the-merchant-of son-by that*  
 chunthī-mē chōkhī sikh-kī bātā mañḍī dēkhar dō sō  
*piece-in good teaching-of principles arranged having-seen two hundred*  
 rupyā turat dē-khāryā, ōr chunthī lē-khārī. Ōr Barāman  
*rupees immediately were-given, and the-piece was-accepted. And the-Brahman*  
 rupyā lēr kannyā-kō byāw wā rupyā-sē kar-dīnō.  
*rupees having-taken daughter-of marriage those rupees-by was-performed.*

### FREE TRANSLATION OF THE FOREGOING.

In a certain city there was a poor Brahman who lived on daily grain doles; but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity.

As he had a daughter to be married his wife said to him 'Mahārāj; such is this fate of ours! How shall we be able to marry this daughter?' On this the Brahman said 'What can I do? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity. I can do nothing more.'

Then the wife of the Brahman said 'Cannot you follow some other calling? You must do something else. Work hard and everything will come all right. Nothing can be done without hard work.'

A long dispute and quarrel took place between them. The Brahman thereupon lost his temper, and he left his home on a journey to a distant country.

After having travelled a distance of some twenty *kōs*, he began to consider to what direction he should turn his steps.

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions.

The Brahman thought, I shall not go any further now that I have found a sage. I will serve him and God is sure to support me.

Having thus made up his mind he dusted the place and sat down to wait upon the holy man.

Many days he passed in the service of the saint. At length the saint opened his eyes and said to the Brahman, 'As thou hast served me for so many days ask a boon.'

Then the Brahman said, 'What boon can I ask? I have a grown up daughter of eighteen or twenty years. There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage.'

On this the saint spoke, 'Take this piece of paper and sell it in a city. Do not covet much, but accept only so much money as may suffice for thy daughter's marriage.'

On the paper was written, 'A sister only loves her brother in prosperity, but a brother loves him even in adversity. A wife away at her father's house is beyond the control of her husband. He is living who is wide-awake, and a man asleep is practically dead. Happy is he who controls his passions'

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs. 200. The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded.

The Brahman returned home with the money and performed the marriage of his daughter.

## HĀRAUṬĪ (SIPĀRĪ).

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Mālvi, mixed with the Hārauṭi and Bundēli spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Mālvi, mixed with the Hārauṭi of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hārauṭi itself.

The Shahabad country is mostly mountainous, and the mixed Mālvi there spoken is hence locally known as Dangihaī or Dhandērī.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārauṭi, but is mixed with the neighbouring Bundēli and Dāngī. The Gwalior people call this form of Hārauṭi Shiopurī, while the Kota people call it Sipārī, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipārī or Shiopurī dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hārauṭi. Instances of borrowing from Bundēli are the use of *hō*, as well as *chhō*, for 'was,' or *hū*, as well as *chhū*, for 'I am.' In *bachchān-kū*, to the children, we have an oblique plural and postposition borrowed from Dāngī.

[ No. 34. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

HĀRAUṬĪ (SIPĀRĪ).

STATE GWALIOR.

एक सुआड़ो और एक सुआड़ी एक ठोर रहवो करे-हा । एक दिन वाँ-कूँ प्यास लागी । जद सुआड़ी-ने सुआड़ा-सूँ कही पाणी पीवा चाला । तू कहाण्याँ भी जाणै-हे । वहाँ एक नाहर-की आँदर है । तू कोई कहाणी जाणतो-होवे तो आपण पाणी पिया । हूँ प्यासी मरूँ-छूँ । या कहर वे पाणी-की ठोर पै गया । वहाँ जार सुआड़ी-ने पूछी तू कोई कहाणी जाणै-हे । ज्यूँ-ही वे पास आया नाहर-ने वाँ-कूँ देखि-लिया । जद सुआड़ा-ने कही हूँ तो मारी बातें भूल-गयो । सुआड़ी-ने कही ए सुआक्या यहाँ ऊभो क्यूँ रह-गियो । पाणी पीर लायक काका-कूँ सलाम कर । सुआड़ो भट पाणी पीवा-लाग्यो अर जद पाणी पीर धाय-गियो ऊँ-ने नाहर-कूँ सलाम करी । फेर सुआड़ी-की आड़ी देखर ऊँ-ने ऊँ-सूँ कही कि तू कई भाँके-हे । तू-भी पाणी पीर आपण काका-कूँ सलाम कर । जद सुआड़ी पाणी पी-चुकी ऊँ-ने नाहर-सूँ कही के म्हाँ-की जाग-ने चालो । वहाँ म्हारि दो बच्चाँ है । या सुआड़ो तो कहै-हे ये म्हारा-हे । अर मैं कहँ-हूँ ये म्हारा है । जी-सूँ ये चाल-कर वाँ-की दो पाँती पाड़-दो । जद नाहर-ने आप-का मन-में बचारी के हूँ याँ चाराँ-ने खा-जाऊँगो । अब वे वहाँ-मँ उलटा बावड़ा अर घर-ने आया । तो

सुआड़ी-ने आप-का सुआड़ा-सँ कही कि तू भीतर जार दोनूँ बच्चान-कूँ बारे ले-आ । नाहर पाँती पाड़-देगो । सुआड़ो डर-की मारी बारे नहीं कड़ो । मैने-ही रियो । जद सुआड़ी बोली मैँ बच्चान-कूँ लाजँ-हूँ । या कहर वा-भी जा-घुसी । बारे अकेलो नाहर ही जभो रहवो कखो । पाके सुआड़ी-ने आप-की नाड़ आँदर-मेँ-सूँ बारे काडर नाहर-सँ बोली बाबा म्हाँ-को राजी-नामो हो-गियो । एक बच्ची तो सुआड़ा-ने ले-लीनो और एक म-ने । नाहर उलटो डाँग-मेँ चको-गयो । ईँ तरह वे बच-गिया । और नाहर-कूँ बातों-मेँ लगार वाँ-ने पाणी पी-लियो ॥

[ No. 34.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

HĀRAUṬĪ (SIPĀRĪ).

STATE GWALIOR.

## TRANSLITERATION AND TRANSLATION.

Ēk suāryō aur ēk suārī ēk ṭhōr rah\*bo karai-hā.  
*A jackal and a she-jackal one in-a-place living doing-were.*  
 Ēk din wā-kũ pyās lāgi. Jad suārī-nē suāryā-sũ  
*One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to*  
 kahī, 'pāṇī pibā chālā. Tū kahānyā bhī jānai-hai?  
*it-was-said, 'water to-drink let-us-go. Thou stories too knowest?*  
 Wahā ēk nāhar-kī ādar hai. Tū kōi kahāṇī jān\*tō-hōwē  
*There one tiger-of a-den is. Thou any story if-thou-know*  
 tō āpaṇ pāṇī piyā; hũ pyāsi marũ-chhũ. Yā kahar  
*then we water may-drink; I thirsty dying-am.' This having-said*  
 wē pāṇī-kī ṭhaur-pai gayā. Wahā jār suārī-nē  
*they water-of place-near went. There having-gone the-she-jackal-by*  
 pūchhī, 'tū kōi kahāṇī jānai-hai?' Jyũ-hī wē pās āyā  
*it-was-asked, 'thou any story knowest?' When-just they near came*  
 nāhar-nē wā-kũ dēkhi-liyā. Jad suāryā-nē kahī, 'hũ tō sārī  
*the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all*  
 bātā bhūl-gayō.' Suārī-nē kahī, 'ai suālyā, yahā ūbhō kyũ rah-giyō?  
*things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?*  
 Pāṇī pīr lāyak kākā-kũ salām kar.' Suāryō jhaṭ pāṇī  
*Water having-drunk the-worthy uncle-to obeisance do.' The-jackal at-once water*  
 pibā-lāgyō, ar jad pāṇī pīr dhāy-giyō ũ-nē nāhar-kũ  
*to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to*  
 salām karī. Phēr suārī-kī āri dēkhar ũ-nē ũ-sũ  
*obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to*  
 kahī ki, 'tũ kāi jhākai-hai? Tū-bhī pāṇī pīr āp\*ṇā  
*it-was-said that, 'thou what peeping-art? Thou-too water having-drunk our*  
 kākā-kũ salām kar.' Jad suārī pāṇī pī-chukī ũ-nē nāhar-sũ  
*uncle-to obeisance do.' When the-she-jackal water drank by-her the-tiger-to*  
 kahī kē, 'mhā-kī jāg-nē chālō; wahā mhārē dō bachchā hai; yō  
*it-was-said that, 'my to-house come; there my two young-ones are; this*  
 suāryō tō kahai-hai, "yē mhārā hai," ar maĩ kahũ-hũ, "yē  
*jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they*



mbārā hai." Jī-sū thē chāl-kar wā-kī dō pāti pār-dō.' Jad nāhar-nē  
*mine are.* So thou having-come them-of two shares make.' Then the-tiger-by  
 āp-kā man-mē bachārī kai, 'hū yā chārā-nē khā-jāūgō.'  
*his-own mind-in it-was-thought that, 'I these four-to will-eat-up.'*  
 Ab wē wahā-sū ul'tā bāw'ryā ar ghar-nē āyā. Tō  
*Now they there-from back returned and the-house-to came. Then*  
 suārī-nē āp-kā suāryā-sū kahī ki, 'tū bhitar jār  
*the-she-jackal-by her-own jackal-to it-was-said that, 'thou inside having-gone*  
 dōnū bachchān-kū bārē lē-ā. Nāhar pāti pār-dēgō.' Suāryō  
*both the-young-ones-to out bring. The-tiger shares will-make.' The-jackal*  
 dar-kī mārī bārē nahī karyō; mañnē-hī riyō. Jad suārī  
*fear-of through out not came-out; within he-remained. Then the-she-jackal*  
 bōlī, 'mañ bachchān-kū lāñ-hū.' Yā kahar wā bhī  
*said, 'I the-young-ones-to bringing-am.' This having-said she also*  
 jā-ghusī. Bārē akēlō nāhar hī ūbhō rah'bō-karyō.  
*entered. Outside alone the-tiger only standing remained.*  
 Pāchhai suārī-nē āp-kī nār ādar-mē-sū bārē kādar  
*Afterwards the-she-jackal her-own neck the-cave-in-from out projecting*  
 nāhar-sū bōlī, 'bābā, mhā-kō rājināmō hō-giyō. Ēk bachchō tō  
*the-tiger-to said, 'Sir, our reconciliation has-become. One offspring indeed*  
 suāryā-nē lē-linō, aur ēk ma-nē.' Nāhar ul'tō dāng-mē  
*the-jackal-by was-taken, and one by-me.' The-tiger back jungle-in*  
 chaḷō-gayō. Ī tarah wē bach-giyā, aur nāhar-kū bātā-mē  
*went-away. This in-manner they were-saved, and the-tiger-to stories-in*  
 lagār wā-nē pāñī pī-liyō.  
*having-engaged them-by water was-drunk.*

### FREE TRANSLATION OF THE FOREGOING.

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water-place, when the jackaless said, 'Jackal, do you know any story or not.' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, 'Uncle, good-morning.' Then turning to the jackaless he said, 'Jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling; there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are

two and there are two cubs. I will devour all four simultaneously.' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, 'Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, 'I myself will bring the cubs.' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, 'Worthy uncle, we are reconciled. He has taken one and given me the other.' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk.

## MĒWĀTĪ.

Two specimens of Mēwātī are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Both come from Kot Kásam of Jaipur, and have been provided by the Rev. G. Macalister.

[No. 35.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

## SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

कहीं आदमी-के दो बेटा हा । उन-में-तैं छोटा-ने अपना बाप-तैं कहो बाबा धन-में-तैं मेरा बट-को आवै सो मूँ-ने बाँट-दे । वैह-ने अपना धन उन-ने बाँट-दीयो । घणा दिन नाँह हुआ जब छोटी बेटो सब धन ले-कर पर-देस-में चळ्यो-गयो । अर उत जा-कर सब धन कुगैले चळ-कर बिगाड़-दीयो । जब वैह-ने सारी धन बिगाड़-दीयो जब वैह देस-में भीत भाखो काळ पड़ो अर वो कंगाळ हो-गयो । वो गयो अर वैह देस-का रहण-वाळा था उन-में-तैं एक-कै रह्यो । वो वैह-ने अपना खेताँ-में सूर चरावण-ने खँदायो । जो बरखा सूर खाय-हा उन-तैं वो अपना पेट भरण-ने राजी थो । कोई आदमी वैह-ने किमें बी नाँयँ देतो । जब वैह-ने सुरत आई उन कहीं मेरा बाप-का नौकराँ-ने रोटी घणी अर मैं भूको मरूँ-हँ । मैं उठूँगे अपना बाप-के कने जाऊँगे अर वैह-ने कहूँगे बाबा मैं ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँयँ । तेरा नौकराँ-में मूँ-ने बी राख-ले । वो ऊख्यो अर अपना बाप कने आयो । वैह-को बाप वैह-ने दूर-ही-तैं आवतो देख्यो । जब वैह-ने दया आई । जब दौड़-कर गळे लगायो अर वैह-ने चूमण चाटण लाग्यो । बेटे वैह-ने कहीं बाबा मैं ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँयँ । पर बाप नौकराँ-तैं कहीं आख्या-तैं आख्या कपड़ा ल्यावो अर वैह-ने पहरावो । वैह-का हाताँ-में गूँठी पहरावो अर पागाँ-में जोड़ो पहरावो । हम खाँ पोवाँ अर खुसी कराँ । क्यूँ यो मेरो बेटो मर-गयो थो जो फिर-के जीयायो है । जातो-रह्यो थो सो पा-गयो । अर वै खुसी करण लाग्या ॥

वैह-को बडो बेटो खेत-में हा । वो आयो अर घर-के नीड़े आयो जब वो गावणू बजा-वणू और नाचणू सुण्यँ । वैह नौकराँ-में-तैं एक बुलायो अर वैह-ने पूछो यो के बात हो-रही है । उन वैह-तैं कखो तेरो भाई आयो है अर तेरे बाप-ने जाफत दर्द-है क्यूँ वो वह-ने राजी-खुसी आण मिळ्यो । वोह कोय हो-गयो । अर भीतर नाँह गयो । जब वैह-को बाप बाहर आयो अर वोह मनायो । उन जुवाव कह-कर अपना बाप-ने कखो देख इतना बरमाँ-तैं

मैं तेरी सेवा करूँ-हूँ कबै मैं तेरो कहणू नाँह गेख्यो । तौ-बी तैं मँ-नै कबै एक बकरी-को बच्चो बी ना दियो अक मै अपणा भायळ्ळी-की साथ खुसी करतो । पर तैं तेरो यो बेटो आव-तैं-हौं जहँ तेरो धन राँडाँ-मैं उडा-दियो वैह-नै जाफत दर्ई । वोह वैह-नै कही बेटा तू सदा मेरे साभै-है । जो किमै मेरे कने है सो तेरो-ही है । राजी होणू अर खुसी करणू आखी बात है । क्यूँ यो तेरो भाई मर-गयो थी सो फिर-कै जीयायो है । जातो रह्यो थो सो पा-गयो है ॥

[ No. 35.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MEWĀTĪ DIALECT.

STATE JAIPUR.

## SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Kahī ād<sup>a</sup>mī-kai dō bēṭā hā. Un-maĩ-taĩ chhōṭā-nai  
*A-certain man-to two sons were. Them-among-from the-younger-by*  
 ap<sup>a</sup>nā bāp-taĩ kahī, ‘bābā, dhan-maĩ-taĩ mērā baṭ-kō āwai  
*his-own father-to it-was-said, ‘father, wealth-among-from my portion-to comes*  
 sō mū-nai bāṭ-dē.’ Waiḥ-nai ap<sup>a</sup>nū dhan un-nai bāṭ-diyō.  
*that me-to dividing-give.’ Him-by his-own wealth them-to dividing-was-given.*  
 Ghaṇā din nāḥ huyā jab chhōṭō bēṭō sab dhan lē-kar  
*Many days not became then the-younger son all wealth taken-having*  
 par-dēs-maĩ chaḷyō-gayō. Ar ut jā-kar sab dhan  
*foreign-country-in went-away. And there gone-having all wealth*  
 kuggailai chaḷ-kar bigār-diyō. Jab waiḥ-nai sārō dhan  
*in-riotous-way gone-having was-squandered. When him-by all wealth*  
 bigār-diyō, jab waiḥ dēs-maĩ bhaut bhāryō kāl paryō;  
*was-squandered-away, then that country-in a-very mighty famine fell;*  
 ar wō kaṅgāl hō-gayō. Wō gayō ar waiḥ dēs-kā rahan-wāḷā  
*and he a-beggar became. He went and that country-of inhabitants*  
 thā, un-maĩ-taĩ ēk-kai rahyō. Wō waiḥ-nai ap<sup>a</sup>nā khētā-maĩ  
*were, them-among-from one-in-of remained. By-him him-to his-own fields-in*  
 sūr charāwaṇ-nai khādayō. Jō bar<sup>a</sup>chhā sūr khāy-hā un-taĩ wō  
*swine feeding-for it-was-sent. That husks swine eating-were them-from he*  
 ap<sup>a</sup>nū pēt bharan-nai rāji thō. Kōi ād<sup>a</sup>mī waiḥ-nai kimaĩ bī nāyā  
*his-own belly filling-for ready was. Any man him-to anything even not*  
 dētō. Jab waiḥ-nai surat āi un kahī, ‘mērā bāp-kā  
*used-to-give. Then him-to senses came by-him it-was-said, ‘my father-of*  
 nauk<sup>a</sup>rā-nai rōṭī ghaṇī, ar maĩ bhūkō marū-hū. Maĩ ūṭhūgō  
*servants-to bread much (-is), and I hungry dying-am. I will-arise*  
 ap<sup>a</sup>nā bāp-kai kanai jāṭūgō, ar waiḥ-nai kahūgō, “bābā, maĩ  
*my-own father-in-of near will-go, and him-to will-say, “father, by-me*

Īsur-kō pāp karyō, ar tērō pāp karyō; ar tērō bēṭō kahan  
*God-of sin was-done, and thy sin was-done; and thy son to-be-called*  
 lāyak nāyā. Tērā nauk<sup>rā</sup>-maĩ mū-nai bī rākh-lē.”’ Wō  
*fit I-am-not. Thy servants-among me-to also keep.”’ He*  
 ūṭhyō ar ap<sup>nā</sup> bāp-kanai āyō. Waiḥ-kō bāp waiḥ-nai  
*arose and his-own father-near came. His by-father him-to*  
 dūr-hi-taĩ āw<sup>tō</sup> dēkhyō. Jab waiḥ-nai dayā āi;  
*distance-even-from coming he-was-seen. Then him-to compassion came;*  
 jab daur-kar galai lagāyō, ar waiḥ-nai chūman-chāṭan lāgyō.  
*then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.*

Bētai waiḥ-nai kahī, ‘bābā, maĩ Īsur-kō pāp karyō ar  
*By-the-son him-to it-was-said, ‘father, by-me God-of sin was-done and*  
 tērō pāp karyō. Ar tērō bēṭō kahan lāyak nāyā.’ Par  
*thy sin was-done. And thy son to-be-called fit I-am-not.’ But*  
 bāp nauk<sup>rā</sup>-taĩ kahī, ‘āchhyā-taĩ āchhyā kap<sup>rā</sup> lyāwō ar  
*by-the-father servants-to it-was-said, ‘good-than good clothes bring and*  
 waiḥ-nai pah<sup>rā</sup>wō; waiḥ-kā hātā-maĩ gūṭhī pah<sup>rā</sup>wō, ar pāgā-maĩ jōrī  
*him-to put-on; his hands-on a-ring put, and feet-on shoes*  
 pah<sup>rā</sup>wō. Ham khā piwā ar khusī karā. Kyū yō mērō bēṭō  
*put. Let-us eat drink and pleasure make. Because this my son*  
 mar-gayō-thō, jō phir-kai jīy-āyō-hai; jātō-rah-yō-thō, sō pā-gayō.’  
*dead-gone-was, he again has-become-alive; lost-remained-was, he is-found.’*

Ar wai khusī karan lāgyā.  
*And they pleasure to-do began.*

Waiḥ-kō badō bēṭō khēt-maĩ hō. Wō āyō ar ghar-kai nīrai āyō,  
*His elder son field-in was. He came and house-to near came,*  
 jab wō gāw<sup>nū</sup> bajāw<sup>nū</sup> aur nāch<sup>nū</sup> sunyū. Waiḥ nauk<sup>rā</sup>-  
*then by-him singing music and dancing was-heard. By-him servants-*  
 maĩ-taĩ ēk bulāyō ar waiḥ-nai pūchhī, ‘yō kē bāt hō-rahī  
*from-among one was-called and him-to it-was-asked, ‘this what thing going-on*  
 hai?’ Un waiḥ-taĩ kahyō, ‘tērō bhāī āyō hai; ar tērai bāp-nai  
*is?’ By-him him-to it-was-said, ‘thy brother come is; and thy father-by*  
 jāphat dāi-hai; kyū wō waiḥ-nai rāji-khusī ān miḷyō.’  
*a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.’*  
 Wōh chhōy hō-gayō; ar bhitar nāh gayō. Jab waiḥ-kō bāp bāhar āyō  
*He angry became; and in not went. Then his father out came*  
 ar wōh manāyō. Un jubāb kah-kar ap<sup>nā</sup>  
*and by-him (he-)was-persuaded. By-him reply said-having his-own*  
 bāp-nai kahyō, ‘dēkh, it<sup>nā</sup> bar<sup>sā</sup>-taĩ maĩ tērī sēwā karū-hū;  
*father-to it-was-said, ‘lo, so-many years-from I thy service doing-am;*  
 kabai maĩ tērō kah<sup>nū</sup> nāh gēryō; taubī taī mū-nai kabai ēk  
*ever by-me thy command not was-broken; still by-thee me-to ever one*

bak<sup>a</sup>ri-kō bachchō bī nā diyō, ak maĩ ap<sup>a</sup>nā bhāy<sup>a</sup>lā<sup>~</sup>-ki  
*she-goat-of a-young-one even not was-given, that I my-own friends-of*  
 sāth khusī kar<sup>a</sup>tō. Par taĩ tērō yō bētō āw<sup>a</sup>taĩ-hĩ  
*with merriment might-have-made. But by-thee thy this son on-coming-just*

jhaĩ tērō dhan rāṇḍā<sup>~</sup>-maĩ udā-diyō wāh-nai jāphat dai.  
*by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'*

Wōh wāh-nai kahī, 'bētā, tū sadā mērai sājhai hai, jō-kimaĩ  
*By-him him-to it-was-said, 'son, thou always me with art, whatever*  
 mērai kanai hai sō tērō-hī hai. Rājī hōṇū 'ar khusī kar<sup>a</sup>nū  
*to-me near is that thine-alone is. Pleased to-become and merriment to-make*  
 āchhi bāt hai; kyū yō tērō bhāi mar-gayō-thō, sō phir<sup>a</sup>-kai jiy-āyō  
*good thing is; because this thy brother dead-gone-was, he again alive*  
 hai; jātō-rahyo-thō, sō pā-gayō hai.  
*is; lost-remained-was, he found is.'*

[ No. 36.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

## SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक कागको अर एक नाहार अर एक चौपो ये चारुं अंध कूवा-में पड़ा-  
था । एक राजा सिकार खेलतो डोके-थो । वैह-ने लाग्याई पिस । वैहीं कूवा-पर आयो ।  
कूवा-में देख्यो तो चार जानवर पड़ा-हैं । फेर कागको बोल्थो कै तू मूँ-ने काठ-ले तो तेरे मांय  
भीड़ पड़ेगी जब मैं तेरे काम आऊँगो । जब राजा-ने वो काठ-लीयो । जब कागको बोल्थो अक  
सब-ने काढीयो । हीर-ने मत काढीयो । कागका-ने काठ-लीयो जब चौपो बोल्थो कै मूँ-ने बी  
काठ-ले । मैं तेरे भीड़ पड़ा-में काम आऊँगो । वैह-ने बी काठ-मीयो । वो बोल्थो हीर-ने मत  
काढीयो । नाहार-ने काठ-ले । जब वो बी काठ-लीयो । चौपो बी काठ-लीयो । फेर नाहार  
बोल्थो मूँ-ने बी काठ-ले । कै मैं तो तू-ने ना काढूँ । तू तो मूँ-ने खा-जा । फेर बोल्थो  
नाहार अक मैं तू-ने ना खाऊँ । तू मूँ-ने काठ-ले । तू-में भीड़ पड़ेगी जब मैं तेरे काम  
आऊँगो । जब तेरे मांय भीड़ पड़े जब तू मेरे कने आ-जैयो । जब राजा-ने वो काठ-लीयो ।  
जब नाहार बोल्थो अक हीर-ने मत काढीयो । जब हीर बी बोल्थो कै मूँ-ने बी काठ-ले ।  
जब राजा-ने दया आ-गई । वो बी काठ-लीयो । हीर बोल्थो अक भीड़ पड़े जब मेरे कने  
आ-जैयो तू । चारुं अपणा अपणा घर-ने चळ्या-गया । राजा सिकार खेलर अपणे घर आयो ॥

कोईक दिन राजा-ने हो-गया । जब राजा-में भीड़ पड़ी । तो राजा नाहार कने  
गयो । नाहार पा-गयो वैह-ने । जब वैह-ने कड़ूला तागड़ी चांदी-का डोरा सोना-का  
सुरकी सोना-की दर्ई । माल भौत-सो दियो । जब वैह-ने पोट बांध दर्ई नाहार-ने । फेर  
राजा बोल्थो मुज-में तो यो बोझ नाह चके । नाहार बोल्थो मेरे ऊपर पोट धर-ले । तू बी  
चढ-ले । थारे गाँव पौहचा-द्युंगो । फेर पोट बी धर-लई नाहार ऊपर । अर राजा बी  
चढ-लीयो । फेर उन-का गाँव-में ल्या उताखो । जब राजा पोट अपणा घर-ने लीयायो अर  
नाहार जंगळ-में गयो ॥

फेर दूसरे दिन राजा कागका कने गयो । जब कागको बोल्थो बैठ-जा । मैं तेरे आटे  
किमें ल्याऊँ-हूँ । राजा बैठ-गयो । कागको गाँव-में उड-गयो । एक बैरबानी-ने नथ काठ-  
कर अर बोरको सोना-को धर राख्या-था । वो उन-ने ले-कर उडियायो । फेर राजा-ने  
दे-दर्ई । राजा घर लीयायो ॥

दूसरे दिन राजा हीर-कै गयो । हीर-ने बैठा-लीयो । वैह गाँव-में रोजीना आदमी-  
की बळ लीयो-करतो भैयों घर गैल । जैह दिन वैह-हीं-का ओसरो थो हीर-को बळ-को ।  
राजा-ने रसोई जिमाई अर किंवाड़ा भीतर कोठा-में मूँद-दीयो अर साँकळ लगा-दर्ई । फेर



हीर गाँव-में गयो कै जलदी चालो म्हारै एक आदमी आ-गयो-है बऊ-में द्योगा । जब सब आ-गया । भैयाँ-पर जोत कर-दर्द । कढाँयँ लीयाया अर वैह राजा-नै बी पकड़ ल्याया । हात पाँव बाँध-कर पटक-दीयो अर भाटा-के कुरी पैनाँवण लाग-गया ॥

जो वो कागको वैह-को भायको थो वो उड-रह्यो-थो । वैह-नै देख्यो तो उड-कर नाहार कनै गयो । नाहार-नै बोल्हो कै राजा तो हीर कनै चख्यो-गयो । वैह-नै तो भैयाँ-की बऊ-में देंगा । त्यारी हो-रई है । जलदी चाल अर चौपा-नै बी ले-चाल । फेर चऊ-दीया अर चौपा-नै साथ ले-लीयो । तो तीनू मनसूबो करण लाग्या कै कागका तू के करागो । कै मै भैयाँ-की जोत-का-माँयँ-तै बाती ले-कर गाँव-में पूर द्योगे । सगका आदमी गाँव-में भाग-जाँयँगा । कोई पान चार डटैगा । कागको नाहार-नै बोल्हो तू के करागो । कै पान चार रहैगा उन-नै मै खा-ल्यंगे । मै बी भूको मरूँ-हूँ । फेर नाहार-चौपा-नै बोल्हो तू के करागो । कै मेरै ऊपर तम चढा-दीयो । मै ले-कर भाग-जाऊँगा । कनै-हीं जा पौहचा । जब राजा-की नाड़-पर कुरी धरी अर कागको बाती ले-कर गाँव-में पूर दर्द । जब गाँव-में आदमी भाज-गा आग-नै देख-कर । तीन आदमी रह्या । जिन-नै नाहार खा-गयो । चौपा-पर चढा-दीयो । चौपो ले-कर भाग्यायो । फेर नाहार अर कागको बी भाग्याया । राजा-नै राजा-के घर घाल्यो । वै अपणै घर गया ॥

[No. 36.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

## SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Ēk hīr hō, ar ēk kāg<sup>a</sup>lō, ar ēk nāhār, ar ēk chaupō,  
*An Ahīr was, and a crow, and a tiger, and an ass,*  
 yē chyārū andh kūwā-māi paryā-thā. Ēk rājā sikār khēl<sup>a</sup>tō  
*these the-four a-blind well-in fallen-were. A king hunt playing*  
 dōlai-thō. Wāih-nai lāgy-āi pis. Wāi-hī kūwā-par  
*a-wandering-was. Him-to was-applied thirst. That-very well-on*  
 āyō. Kūwā-māi dēkhyō tō chyār jān<sup>a</sup>war paryā-hāi.  
*he-came. The-well-in it-was-seen then four animals fallen-are.*  
 Phēr kāg<sup>a</sup>lō bōlyō kai, 'tū mū-nai kāḍh-lē, tō tērai-māyā  
*Then the-crow said that, 'thou me take-out, then thee-on*  
 bhīr paraigī, jab māi tērai kām āūgō.' Jab rājā-nai  
*difficulty will-fall, then I to-thee of-use will-come.' Then the-king-by*  
 wō kāḍh-liyō. Jab kāg<sup>a</sup>lō bōlyō ak, 'sab-nai kāḍh-liyō.  
*he was-taken-out. Then the-crow said that, 'all please-take-out.*  
 Hīr-nai mat kāḍh-liyō.' Kāg<sup>a</sup>lā-nai kāḍh-liyō, jab chaupō  
*The-Ahīr not please-take-out.' The-crow-for it-was-taken-out, then the-ass*  
 bōlyō kai, 'mū-nai bī kāḍh-lē. Māi tērai bhīr paryā-māi  
*said that, 'me also take-out. I to-thee difficulty falling-on*  
 kām āūgō.' Wāih-nai bī kāḍh-liyō. Wō bōlyō, 'hīr-nai  
*of-use will-come.' Him-for also it-was-taken-out. He said, 'the-Ahīr*  
 mat kāḍh-liyō. Nāhār-nai kāḍh-lē.' Jab wō bī kāḍh-liyō.  
*not please-take-out. The-tiger take-out.' Then he also was-taken-out.*  
 Chaupō bī kāḍh-liyō. Phēr nāhār bōlyō, 'mū-nai bī  
*The-ass also was-taken-out. Then the-tiger said, 'me also*  
 kāḍh-lē.' Kai, 'māi tō tū-nai nā kāḍh-  
*take-out.' (He-answered-) that, 'I indeed thee not will-take-out.*  
 Tū tō mū-nai khā-jā.' Phēr bōlyō nāhār ak, 'māi  
*Thou indeed me will-eat-up.' Then said the-tiger that, 'I*

tū-nai nā khāñ. Tū mū-nai kāḍh-lē. Tū-mañ bhīṛ paraigī,  
*thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,*  
 jab mañ tērai kām āñgō. Jab tērai-māyā bhīṛ parai,  
*then I to-thee of-use will-come. When thee-in difficulty falls,*  
 jab tū mērai kanai ā-jaiyō.<sup>1</sup> Jab rājā-nai wō kāḍh-liyō.  
*then thou to-me near please-come. Then the-king-by he was-taken-out.*  
 Jab nāhār bōlyō ak, 'hīr-nai mat kāḍhiyō.' Jab hīr  
*Then the-tiger said that, 'the-Ahīr not please-take-out.' Then the-Ahīr*  
 hī bōlyō kai, 'mū-nai bī kāḍh-lē.' Jab rājā-nai dayā ā-gai.  
*also said that, 'me also take-out.' Then the-king-to pity came.*  
 Wō bī kāḍh-liyō. Hīr bōlyō ak, 'bhīṛ parai, jab  
*He also was-taken-out. The-Ahīr said that, 'difficulty may-fall, then*  
 mērai kanai ā-jaiyō tū.' Chyārñ ap<sup>a</sup>nā ap<sup>a</sup>nā ghar-nai  
*to-me near please-come thou.' The-four their-own their-own house-to*  
 chaḷyā-gayā. Rājā sikār khēlar ap<sup>a</sup>nai ghar āyō.  
*went-away. The-king hunting having-played to-his-own house came.*

Kōi-k din rājā-nai hō-gayā. Jab rājā-mañ bhīṛ paṛi.  
*Some days the-king-to passed. Then the-king-in difficulty fell.*  
 Tō rājā nāhār kanai gayō. Nāhār pā-gayō waiñ-nai.<sup>1</sup> Jab  
*Then the-king the-tiger near went. The-tiger was-found him-by. Then*  
 waiñ-nai kaṛulā tāg<sup>a</sup>ī chāḍī-kā, ḍorā sōnā-kā, mur<sup>a</sup>kī  
*him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring*  
 sōnā-kī dai. Māl bhaut-sō diyō. Jab waiñ-nai pōṭ  
*gold-of were-given. Goods much-very were-given. Then him-for a-bundle*  
 bāḍh dai nāhār-nai. Phēr rājā bōlyō, 'muj-saī tō  
*having-tied was-given the-tiger-by. Then the-king said, 'me-by indeed*  
 yō bōjh nāñ chālai.' Nāhār bōlyō, 'mērai ūpar pōṭ dhar-lē.  
*this load not goes-on.' The-tiger said, 'to-me on the-bundle place.*  
 Tū bī chaḍh-lē. Thārai gāw pañh<sup>a</sup>chā-dyūgō.<sup>1</sup> Phēr  
*Thou also mount. Thee (to-)the-village I-will-cause-to-arrive.' Then*  
 pōṭ bī dhar-lai nāhār ūpar. Ar rājā bī chaḍh-liyō.  
*the-bundle also was-placed the-tiger on. And the-king also was-mounted.*  
 Phēr un-kā gāw-mañ ly-ā utāryō. Jab rājā  
*Then him-of village-in having-brought he-was-deposited. Then the-king*  
 pōṭ ap<sup>a</sup>nā ghar-nai liy-āyō, ar nāhār jaṅgaḷ-mañ gayō.  
*the-bundle his-own house-in brought, and the-tiger the-forest-in went.*

Phēr dūs<sup>a</sup>rai din rājā kāg<sup>a</sup>lā kanai gayō. Jab kāg<sup>a</sup>lō  
*Again on-another day the-king the-crow near went. Then the-crow*  
 bōlyō, 'baith-jā; mañ tērai ātai kimañ ly-āñ-hñ.<sup>1</sup> Rājā  
*said, 'sit-down; I thee for something bringing-am.' The-king*

<sup>1</sup> Note the subject of a *neuter* verb. in the *agent-case*.

baith-gāyo. Kāg<sup>a</sup>lō gāw-māi ud-gayō. Ēk bair<sup>a</sup>bānī-nai nath  
*sat-down. The-crow the-village-in flew-away. A woman-by nose-ring*  
 kādh-kar ar bōr<sup>a</sup>lō sōnā-kō dhar rākhyā-thā. Wō un-nai  
*taken-off-having and anklet gold-of having-put placed-were. He them*  
 lē-kar uḍiy-āyō. Phēr rājā-nai dē-dai. Rājā ghar  
*taken-having flew-and-came. Again the-king-to it-was-given. The-king home*  
 liy-āyō.  
*brought (them).*

Dūs<sup>a</sup>rai din rājā hīr-kai gayō. Hīr-nai baithā-  
*On-another day the-king the-Ahīr-to went. The-Ahīr-by he-was-caused-*  
 liyō. Wāih gāw-māi rōjīnā ād<sup>a</sup>mī-kī baḷ liyō-kar<sup>a</sup>tō bhaīyō  
*to-sit. That village-in daily a-man-of sacrifice used-to-take the-earth*  
 ghar gail. Jāih din wāih-hī-kō ōs<sup>a</sup>rō thō hīr-kō  
*house according. On-that day that-even-of turn was the-Ahīr-of*  
 baḷ-kō. Rājā-nai rasōi jīmāi, ar kīwārā bhitar kōthā-  
*the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-*  
 māi mūd-diyō, ar sākaḷ lagā-dai. Phēr hīr gāw-  
*in it-was-closed, and the-door-chain was-applied. Then the-Ahīr the-village-*  
 māi gayō kai, 'jal<sup>a</sup>dī chālō, mhārai ēk ād<sup>a</sup>mī ā-gayō-hai,  
*in went (saying-)that, 'quickly come, to-me a man come-is,*  
 baḷ-māi dyāgā.' Jab sab ā-gayā. Bhaīyā-par jōt  
*sacrifice-in we-will-give.' Then all came. The-earth-on a-sacrificial-lamp*  
 kar-dai. Kadhāyā liy-āyā, ar wāih rājā-nai bī pakar  
*was-arranged. Sweetmeats they-brought, and that king also having-seized*  
 ly-āyā. Hāt pāw bādh-kar paṭak-diyō ar bhātā-  
*they-brought. Hands feet bound-having he-was-thrown-down, and whetstone-*  
 kai chhuri paināwan lāg-gayā.  
*to a-knife to-whet they-became-engaged.*

Jō wō kāg<sup>a</sup>lō wāih-kō bhāy<sup>a</sup>lō thō, wō ud-rah-yō-thō. Wāih-  
*Who that crow him-of friend was, he flying-was. Him-*  
 nai dēkhyō, tō ud-kar nāhār kanai gayō. Nāhār-nai  
*by it-was-seen, so flown-having the-tiger near he-went. The-tiger-to*  
 bōlyō kai, 'rājā tō hīr kanai chaḷyō-gayō. Wāih-nai  
*he-said that, 'the-king indeed the-Ahīr near went. Him*  
 tō bhaīyā-kī baḷ-māi dēgā. Tyārī hō-raī-hai. Jal<sup>a</sup>dī  
*indeed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly*  
 chāl, ar chaupā-nai bī lē-chāl.' Phēr chaḷ-diyā, ar chaupā-nai  
*come, and the-ass also take.' Then they-went, and the-ass-to*  
 sāth lē-liyō. Tō tinū man<sup>a</sup>sūbō karaṇ lāgyā kai, 'kāg<sup>a</sup>lā,  
*with it-was-taken. Then the-three consultation to-make began that, 'O-crow,*  
 tū kē karāgō?' Kai, 'māi bhaīyā-kī jōt-kā-māyā-tāi  
*thou what wilt-do?' (He-said-)that, 'I the-earth-of lamp-of-in-from*

bāti lē-kar gāw-māi pūr dyūgō. Sag<sup>a</sup>lā ād<sup>a</sup>mī gāw-māi  
*wick taken-having village-in conflagration will-give. All men village-in*  
 bhāg-jāyāgā. Kōi pān chyār dataiṅgā. Kāg<sup>a</sup>lō nāhār-nai  
*will-run-away. Some five four will-remain-behind. The-crow the-tiger-to*  
 bōlyō, 'tū kē karāgō?' Kai, 'pān chyār rahaṅgā,  
*said, 'thou what wilt-do?' (He-said-)that, 'five four will-remain,*  
 un-nai māi khā-lyūgō. Māi bī bhūkō marū-hū. Phēr nāhār  
*them I will-eat-up. I also hungry dying-am. Again the-tiger*  
 chaupā-nai bōlyō, 'tū kē karāgō?' Kai, 'mērai ūpar  
*the-ass-to said, 'thou what wilt-do?' (He-said-)that, 'me-on above*  
 tam chaḍhā-diyō. Māi lē-kar bhāg-jāyāgō. Kanai-hī jā  
*you cause-to-mount. I taken-having will-run-away. Near-even having-gone*  
 paūh<sup>a</sup>chyā. Jab rājā-kī nār-par chhurī dharī, ar kāg<sup>a</sup>lō  
*they-arrived. Then the-king-of throat-on knife was-put, and by-the-crow*  
 bāti lē-kar gāw-māi pūr daī. Jab gāw-  
*the-wick taken-having the-village-in conflagration was-given. Then the-*  
 māi ād<sup>a</sup>mī bhāj-gā āg-nai dēkh-kar. Tin ād<sup>a</sup>mī rahyā.  
*village-in the-men ran-away the-fire seen-having. Three men remained.*  
 Jin-nai nāhār khā-gayō. Chaupā-par chaḍhā-diyō. Chaupō  
*Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass*  
 lē-kar bhāgy-āyō. Phēr nāhār ar kāg<sup>a</sup>lō bī bhāgy-āyā.  
*taken-having ran-away. Again the-tiger and the-crow also ran-away.*  
 Rājā-nai rājā-kai ghar ghālyō. Wai ap<sup>a</sup>nai ghar gayā.  
*The-king-to in-the-king-of house was-put. They in-their-own house went.*

### FREE TRANSLATION OF THE FOREGOING.

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So he took the crow out. Then the crow said to him, 'take all the others out, except the Ahir.' When the donkey saw that the crow had got out, he said, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So the king took him out. Then said the donkey, 'don't take out the Ahir, but take out the tiger.' When the tiger saw that the donkey had been taken out, he said, 'take me also out.' The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, 'I won't eat you up. If you take me out, I'll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.' So the king took him out. Then said the tiger, 'don't take out the Ahir.' Then the Ahir also said, 'take me out too,' and the king, moved by pity, took him out. Then said the Ahir, 'if ever you fall into trouble, come to me.' Then the four went each to his own house, and the king finished his hunting and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahir. The Ahir told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahir to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahir's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahir, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

## AHĪRWĀṬĪ.

I give two specimens of Ahīrwāṭī. One is in the Dēva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[ No. 37.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

## AHĪRWĀṬĪ.

## DISTRICT GURGAON.

एक सकस-के दो बेटा था। उन-मांह-तैं छोटनो बाप-तैं बोल्यो अक बाबा-जी माल-को बट जो मूँ-नें दीणू होय सो दे-दो। जब ऊ-नें वो माल-को बट जिस तरह कछो-थो उसी तरह बाँट-दियो। थोड़ा दिन पीछे छोटो बेटो सगळो माल जमा कर-के पर-देसां-नें चको-गयो अर वठै अपणू धन बद-चक्रनी-में खो-दियो। जब सब खरच कर-चुक्यो और वंह देस-में बड़ो काँक पड़-गयो अर वोह कंगाल हो-गयो तौ वठै-ही वंहो देस-का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत-में सूर चरावण-नें भेजो। अर उन चाही के उन कोककां-तैं जो सूर खाय-था उन-तैं अपणो पेट भरै। क्यूँके वंह-नें कीई किमें नाह दे-थो। जब सुरत संभार-के कही अक म्हारे घरी कितनां-ही मिहिनतियां-नें रोटी से अर मैं भूखो मरतो डोऊँ-सूँ। मैं उठ-के अपणा बाबा-जी कनै जाऊँगो अर उन-तैं कहूँगो कि म-नें धणी-को और तुम्हारो अलबत खोट कखो-सै अर इब मैं इसो ना रह्यो कि फिर तेरो बेटो कहाऊँ। अर इब तू मूँ-नें अपणा मिहिनतियां-की तरह-ही राख-ले। जब उल्ला-तैं अपणा बाप पाहने चक-दियो। और वो अभी दूर थो अक देखतां-ही वंह-का बाप-नें महर आ-गई और भाज-के अपणे गले लगा-लियो और बोहत प्यार कियो। बेटा-नें कही अक बाबा-जी हमीं धणी-को और तेरो अलबत खोट कखो-सै। इब मैं तेरो बेटो कहावण लायक ना रह्यो। वंह-को बाप अपणा मिहिनतियां-नें बोल्यो अक अच्छा-तैं अच्छा कपड़ा अंह-नें पहराय-दो। अर अंह-का हाथ-में गूँठी और पावां-में जोड़ी पहराय-दो। अर हम खाँह अर खुसी कराँगा। क्यूँके मेरे लेखे मेरे बेटा-नें फिर-के जन्म लियो-सै। खूयो पायो-सै। जब वो चाव-चोचका करण लग्यो॥

वंह-को बड़ो बेटो खेत-में थो। जब घर-के नीड़े आयो गाजा-बाजा-नें सुण-के अपणा एक मिहिनती-नें बोल्यो कि, यो के सै। उन कही के तेरो भाई आयो-सै और तेरा बाबा-जी-नें बड़ो खातर-दारी करो-सै न्यूँ-अक वंह-तैं राजो-खुसी आ-मिख्यो। वोह कोह हो-कर भीतर नाह गयो। वंह-का बाप-नें वो बाहर आ-कर-के मनायो। उन अपणा बाप-तैं कही अक देख मैं इतना बरस-तैं तेरी टहल करूँ-सूँ अर कदी तेरो कछो ना गेखो-सै मल तैं कदो मूँ-नें एक बकरी-को बच्चो ना दियो जंह-तैं मैं भी अपणा पिआरा ढब्बियां-की खातर करतो। इब जब-तैं तेरो यो बेटो आयो अर इन तेरो सगळो धन किसबणां-नें खुवा-लुटा-दियां तम्ही-नें वंह-की बोहत खातर करी। उन वंह-नें कही बेटा तू सदा-तैं मेरे धोरे सा। किमें मेरो तेरो दो नाही सै। तू-नें बी चाव करणो थो अक तेरा इन भाई-नें फिर-के जन्म लियो-सै। अक खूयो और फिर मिख्यो-सै-गो॥

[ No. 37.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT GURGAON.

## TRANSLITERATION AND TRANSLATION.

Ēk sakas-kē dō bēṭā thā. Un-māh-tai chhōṭ<sup>a</sup>nō bāp-taī  
*A-certain man-to two sons were. Them-in-from the-younger the-father-to*  
 bōlyō ak, 'bābā-jī, māl-kō baṭ jō mū-nē dīṇṇ hōy,  
*said that, 'father, the-property-of share which me-to to-be-given may-be,*  
*sō dē-dō.' Jab ū-nē wō māl-kō baṭ jis tarah kahyō-thō,*  
*that give.' Then him-by that property-of share which way said-it-was,*  
 us-ī tarah bāṭ diyō. Thōrā din pīchhē chhōṭō  
*in-that-very way having-divided it-was-given. A-few days after the-younger*  
 bēṭō sag<sup>a</sup>lō māl jamā-kar-kē par-dēsā-nē chaḷō-gayō; ar  
*son all property collected-made-having foreign-countries-to went-away; and*  
 waṭhai ap<sup>a</sup>nū dhan bad-chaḷ<sup>a</sup>nī-mē khō-diyō. Jab sab kharach kar-  
*there his-own fortune evil-behaviour-in wasted. When all expenditure was-*  
 chukyō, aur wāh dēs-mē barō kāl paṛ-gayō, ar wōh kangāl  
*made-completely, and that country-in a-great famine fell, and he indigent*  
 hō-gayō, tau waṭhai-hī wāhī dēs-kā bhāg<sup>a</sup>wān jīmīdār-kē jā  
*became, then there-even that-very country-of a-rich landlord-to going*  
 lagyō. Un wōh ap<sup>a</sup>nā khēt-mē sūr charāwan-nē bhējō.  
*he-engaged-himself. By-him he his-own fields-in swine feeding-for was-sent.*  
 Ar un chāhī kē un chhōḷ<sup>a</sup>kā-taī, jō sūr khāy-thā,  
*And by-him it-was-wished that those husks-by, which swine an-eating-were,*  
 un-taī ap<sup>a</sup>nō pēt bharai; kyū-kē wāh-nē kōi kimaī  
*them-by his-own belly he-may-fill; because him-to anybody anything*  
 nāh dē-thō. Jab surat sābhār-kē kahī ak, 'mhārē  
*not a-giving-was. Then senses arranged-having it-was-said that, 'on-my*  
 gharī kit<sup>a</sup>nā-hī mihin<sup>a</sup>tiyā-nē rōṭī sai, ar maī bhūkhō mar<sup>a</sup>tō  
*on-house how-many-even labourers-to bread is, and I hungry dying*  
 dōḷū-sū. Maī uṭh-kē ap<sup>a</sup>nā bābā-jī kanai jāūgō ar un-taī  
*wandering-am. I arisen-having my-own father near will-go and him-to*  
 kahūgō ki, 'ma-nē Dhaṇī-kō aur tumbārō al<sup>a</sup>bat khōṭ karyō-sai;  
*I-will-say that, 'me-by God-of and your surely evil-deed done-is;*  
 ar ib maī isō nā rahyō ki phir tērō bēṭō kabāū. Ar  
*and now I such not remained that again thy son I-may-be-called. And*



ib tū mū-nē ap'nā mihin<sup>a</sup>tiyā-kī tarah-hī rākh-lē''' Jab uṭhyā-taī  
*now thou me thy-own labourers-of like-even keep.''' Then arisen-having*  
 ap'nā bāp pāh<sup>a</sup>nē chaḷ-diyō. Aur wō abhī dūr thō ak dēkh<sup>a</sup>tā-  
*his-own father near he-started. And he yet far was that on-seeing-*  
 hī wāh-kā bāp-nē mahar ā-gai, aur bhāj-kē ap'nē galē lagā-  
*even him-of father-to pity came, and run-having on-his-own on-neck he-was-*  
 liyō, aur bōhat pyār kiyō. Bētā-nē kahī ak 'bābā-ji,  
*attached, and much caress was-made. The-son-by it-was-said that 'father,*  
 hamī Dhaṇī-kō aur tērō al'bat khōṭ karyō-sai. Ib maī tērō bētō kahāwan  
*I God-of and thy surely evil have-done. Now I thy son to-be-called*  
 lāyak nā rahyō.' Wāh-kō bāp ap'nā mihin<sup>a</sup>tiyā-nē bōlyō ak, 'achchhā-  
*worthy not remained.' Him-of father his-own labourers-to spoke that, 'good-*  
 taī-achchhā kap'rā āh-nē pah<sup>a</sup>rāy-dō; ar āh-kā hāth-mē gūṭhī, aur  
*than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and*  
 pāwā-mē jōrī pah<sup>a</sup>rāy-dō; ar ham khāh ar khusī karāgā;  
*feet-on (in) shoes put; and we may-eat and merriment shall-make;*  
 kyū-kē mērē lēkhē mērē bētā-nē phir-kē janm liyō-sai; khūyō, pāyō-sai.  
*because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.*  
 Jab wō chāw-chōch<sup>a</sup>lā karan lagyō.  
*Then he rejoicing to-make began.*

Wāh-kō barō bētō khēt-mē thō. Jab ghar-kē nīrē āyō  
*Him-of elder son field-in was. When the-house-of near he-came*  
 gājā-bājā-nē suṇ-kē ap'nā ēk mihin<sup>a</sup>ti-nē bōlyō ki,  
*music-etc.(obj.) heard-having his-own one labourer-to he-spoke that,*  
 'yō kē sai?' Un kahī kē, 'tērō bhāī āyō-sai;  
*'this what is?' By-him it-was-said that, 'thy brother come-is;*  
 aur tērā bābā-ji-nē barī khātar-dārī karī-sai; nyū-ak wāh-taī  
*and thy father-by a-great feast done-is; because-that him-by*  
 rājī-khusī ā-milyō.' Wōh chhōh hō-kar bhītar  
*safe-and-sound having-come-he-was-met.' He angry become-having inside*  
 nāh gayō. Wāh-kā bāp-nē wō bāhar ā-kar-kē manāyō.  
*not went. Him-of the-father-by he outside come-having he-was-appeased.*  
 Un ap'nā bāp-taī kahī ak, 'dēkh, maī it<sup>a</sup>nā baras-taī  
*By-him his-own father-to it-was-said that, 'see, I so-many years-since*  
 tērī ṭahal karū-sū; ar kadī tērō kahyō nā gēryō-sai; maī  
*thy service doing-am; and ever thy sayings not disobeyed-is; but*  
 taī kadī mū-nē ēk bak<sup>a</sup>rī-kō bachchō nā diyō jāh-taī maī  
*thou ever me-to one she-goat-of young-one not was-given which-with I*  
 bhī ap'nā piārā dhabbiyā-kī khātar kar<sup>a</sup>tō. Ib jab-taī  
*also my-own dear companions-of feasting might-have-done. Now since*  
 tērō yō bētō āyō ar in tērō sag<sup>a</sup>lō dhan kis<sup>a</sup>bañā-nē  
*thy this son came and by-this-one thy all fortune harlots-to*

khuwā-luṭā-diyō      tamhī-nē      wāh-kī      bōhat      khātar      karī.'      Un  
*was-squandered-away      thee-even-by      him-of      great      feasting      was-done.'*      By-him  
 wāh-nē      kahī,      'bētā,      tū      sadā-taī      mērē      dhōrē      sā;      kimaī  
*him-to      it-was-said,      'son,      thou      ever-from      me-of      near      art;      whatever*  
 mērō      tērō      dō      nāhī      sai.      Tū-nē      bī      chāw      karṇō      thō,  
*mine      thine      two      not      is.      Thee-to      also      merry-making      to-be-done      was,*  
 ak      tērā      in      bhāī-nē      phir-kē      janm      liyō-sai;      ak      khūyō,      aur  
*that      thy      this      brother-by      again      birth      taken-is;      that      lost-was,      and*  
 phir      milyō-sai-gō.  
*again      (he) found-is.*

The other specimen of Ahīrwāṭī comes from the Jhajjar *Tahsīl* in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahīr (or as they are often locally called Hīr) caste. An Ahīr promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahīrwāṭī of this district. The first sentence, *ēk Ahīr dukhālō parō thō*, is good Ahīrwāṭī, and the second, *us-kā jamāi bēre-nai āyā*, is equally good Bāngarū. So throughout the whole specimen Bāngarū and Ahīrwāṭī forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō*, for the Ahīrwāṭī *bōlyō*, and sometimes words like the Bāngarū *bōlā*. The only local peculiarity is the dropping of the *y* in the past participle (*bōlō* for *bōlyō*) which is general over the whole of the Rohtak district. In one place the oblique form *āñh* is used for the nominative *yō*, this.

[No. 38.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ.

#### AHĪRWĀṬĪ.

#### DISTRICT ROHTAK.

ایک اہیر دوکھالو پڑو تھو۔ اوس کا جمای بیرے نے آیا۔ جس دن وہ  
 آیا۔ اہیرے ماری ماری اوت ہو رہی تھی۔ ہیر اپنے بھائی سے بولو۔ کہ  
 اینہ لال پگڑی والو کون بیٹھو سے۔ وہ بولو۔ تیرو مہمان سے۔ کہ کونسو سے۔  
 یو سے جیکلی کے گھر والو۔ وہ ہیر بولا۔ کہ تو جیکلی کے گھر والو سے۔ کہ  
 ہان جی تو بیدا میرے آج اوت ہوئی سے۔ تو کچھ مانگ۔ ہیر کا جمای  
 بولو۔ کہ بیدا تو جی کو کڑو سے۔ مین مانگوںگا۔ سونا دیگو۔ وہ بولا کہ ناہے  
 طرح دونگو۔ میرے مرتے کے مونہہ تین نکل گئی۔ ہیر کے جمای نے کہا۔  
 کہ جی تم دو۔ تو مین نے وہ چوسنگ جیلی لٹک رہی وہ دیدو۔ ہیر بولا۔ کہ  
 نو بڑو سہنو۔ کہ یا جیلی تین تین چند کے پوری گیل۔ اور جینہے اکیس ۲۱  
 برس دھرے دھرے ہوگیو۔ میرے کا حکملا کے ہاتھہ کی۔ میرے کالجے  
 کی کور۔ جینہہ پر تین تین بیابہ بگڑان سے۔ تین نے کی طرح دیدون۔

[No. 38.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT ROHTAK.

Ek ahir dukhālō parō thō. Us-kā jamāi bēre-nai āyā.  
*An Ahir sick fallen was. Him-of the-son-in-law enquiry-for came.*

Jis din woh āyā, ahir-kai māṛī-māṛī ōt hō-rahī-thī. Hīr  
*On-what day he came, the-Ahir-to gradually recovery occurring-was The-Ahir*  
 ap<sup>ā</sup>nē bhāī-sē bōlō ki, 'aīh lāl-pag<sup>ā</sup>rī-wālō kaṇṇ baiṭhō sai?' Woh  
*his-own brother-to said that, 'this red-turban-person who seated is?' He*  
 bōlō, 'tērō mehmān sai.' Ki, 'kaṇṇ-sō sai?' 'Yō sai Jai-kaṭī-  
*said, 'thy guest is.' (He-replied-) that, 'Who is?' 'This is Jai-kaṭī-*  
 kai ghar-wālō.' Woh hīr bōlā ki, 'tū Jai-kaṭī-kai ghar-wālō sai?'  
*to husband.' That Ahir said that, 'thou Jai-kaṭī-to husband art?',*

Ki, 'hā-jī.' 'Tō, bīrā, mērai āj ōt huī-sai.  
*(He-replied-) that, 'yes-Sir.' 'Then, brother, to-me to-day recovery become-is.*

Tū kuchh māḡ.' Hīr-kā jamāi bōlō ki, 'bīrā, tū  
*Thou something ask-for.' The-Ahir-of son-in-law said that, 'brother, thou*  
 jī-kō kaṛ<sup>ā</sup>rō sai. Māī māḡūgā, sō nā dēgō.' Woh bōlā  
*soul-of narrow art. I will-ask-for, that not wilt-thou-give.' He said*  
 ki, 'nāh kai-ṭarah dūgō? Mērē mar<sup>ā</sup>tē-kē mūh-tāī nikaḷ-gai.'  
*that, 'not how I-shall-give? Me dying-of mouth-from (the-word-)issued.'*

Hīr-kē jamāi-nai kahā ki, 'jī tam dō, tō māī-nai woh  
*The-Ahir-of son-in-law-by it-was-said that, 'if you give, then me-to that*  
 chausang jēlī laṭak-rahī woh dē-dō.' Hīr bōlā ki, 'tū  
*four-pronged corn-rake hanging-was that give-away.' The-Ahir said that 'thou*  
 baṛo sohannō; ki yā jēlī tin tin chand-kai pōrī gail, aur  
*very beautiful; that this corn-rake three three ring-to piece with, and*  
 jāīh-nai ikīs baras dharē-dharē hō-gayō, mērē kākā Hukam<sup>ā</sup>lā-kē hāth-kī.  
*which twenty-one years keeping became, my uncle Hukamlō-of hand-of.*  
 Mērē kāl<sup>ā</sup>jē-kī kōr. Jāīh-par tin tin biyāh big<sup>ā</sup>rā-sai. Tāī-nai  
*My liver-of piece. Which-on three three weddings spoiled-are. Thee-to*  
 kai-ṭarah dē-dū?'  
*how I-give-away?'*

## FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahir, who had fallen sick. His son-in-law came to visit him. It happened that that day he was a little better. He asked his brother who the young

fellow with the red turban was. 'A guest,' said he. 'Who is he?' 'Its Jai-kālī's husband.' Said the Ahīr, 'are you Jai-kālī's husband?' 'Yes, sir.' 'Then, brother, to-day I feel better. Ask me for a present.' 'Sir,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it.' 'Why should I not give it? What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.' 'That,' said the Ahīr, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Hukamlō used to work with. It's a regular bit of my liver. I have broken off three marriages for each (joint) rather than part with it. How on earth *can* I give it you?'

## MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāngṛī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāngṛī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[ No. 39.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

## SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-मे-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी म्हा-के म्हारो धन-को हिस्सो दै-लाख । ओर ओ-ने उन-मे अपना माल-ताल-को बाँटो कर-दियो । फिर थोडा-ई दिन-में ऊ छोटी छोरी सब अपनी माल-मत्ता एकट्ठी करी-ने कोई एक दूर देस-में चळ्यो-गयो । ओर वाँ चेन-में रै-ने ओ-ने सब अपनी धन उडै-दियो । सब खरच हुआ-पर उना देस-में भोत बडो काळ पड्यो ओर ओ-के खावा पीवा-की भोत अडचन पडवा लागी । जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सूडला चरावा-के अपना खेत-में भेज्या करे । ओर सूडला जो कोई फोतरा खाता-था ओ-के उपर-ज ऊ खुसी-से रेतो । पन ऊ-वी ओ-के कोई-ने दियो नी । जदे ऊ सूद-में आयो तो केन लख्यो म्हारा बाप-के घरे तो मुकता-ज मेनत मजूरी करवा-वाळा-के बी पेट भरी-ने बचे इतरो खावा-के मिक्के । ओर हूँ याँ भूक-से मरूँ । अब याँ-से हूँ उठी-ने बाप-के वाँ जै-ने कंगो के दाय-जी हूँ तमारो ओर भगवान-को गुनागार हूँ ओर ए-के उपरांत हूँ थारो छोरो केवावा-के लायक नी रियो । म्हारी गिनती तू अपना नोकर-में कर । फिर ऊ वाँ-से उठी-ने अपना बाप-के पास आयो । ओ-का बाप-ने ऊ दूर छेटीपे होते-ज ओ-के देख्यो ओर ओ-के दया आई ओर भाग्यो ओर ओ-के गळा-से चोटाई-लियो ओर ओ-के मट्टी दी । फिर उना छोरा-ने ओ-का बाप-से कियो के दाय-जी हूँ भगवान-को ओर तमारो गुनागार हूँ ओर हूँ तमारो छोरो केवावा-के लायक नी हूँ । पन बाप-ने ओ-का नोकर-होन-से कियो के एक भोत अच्छो अंगो लाव ओर ए-के पेरव ओर ए-का हात-में अँगूठी पेरव ओर पग-में जूतो पेरव । ओर आज जीमी-चूठी-ने बडो हरक अपन मनावंगा । क्योंकि म्हारो यो मयो हुआ छोरो आज जीवतो हुआ । यो खोवई-गयो-थो पन फिर मिळ्यो । जदे वी बडो हरक मनाववा लाग्या ॥

अब ओ-को बडो छोरी खेत-में थो । ओर जदे ऊ चळ्यो ओर घर-के पास आयो ओ-के नाचवा-को ओर गावा-को आवाज सुनानो । फिर ओ-ने नोकर-होन-मे-से एक-के बुलै-ने पृच्छा इन बात-को अरथ कैँ हे । फिर ओ-ने कियो के थारो भाई आयो-हे ओर थारा बाप-से ऊ खुसी-मजा-में मिळ्यो जे-से ओ-ने सेल दीवी-हे । फिर ओ-के सुस्सो आयो ओर घर-में जावे नी ।

जे-से ओ-को बाप बाहेर ऐ-ने ओ-के समजावा लाग्यो । पन ओ-ने ओ-का बाप-से कियो के देख  
 हूँ थारी इतरा बरस-से सेवा करूँ-हूँ ओर थारो म-ने केनो कदी-बी उलाँग्यो नी । ऐसो होते  
 बी थ-ने म्हे-के म्हारा मितर बरोबर चेन्न करवा-के वास्ते कदी बी बकरी-को बच्चो दियो नी ।  
 ओर जे-ने थारो माल रामजनी-के साथ उडै-दियो उना छोरा-के वास्ते सेल दीवी । फिर ओ-ने  
 ओ-से कियो के बेटा तूँ हमेशा म्हारे-ज पास रे-हे । ओर जो कई म्हारे पास हेऊ सब  
 थारो-ज हे । यो थारो भाई मयो थो ओर पाछो जीवतो हुआ । खोवाई-गयो-थो ओर  
 पीछी पायो । ए-के वास्ते अपन-ने हरक बतानो यो जोग हे ।

[No. 39.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōi ād<sup>a</sup>mī-kē dō chhōrā thā. Un-mē-sē chhōṭā chhōrā-nē  
*A-certain man-to two sons were. Them-in-from the-younger son-by*  
 ō-kā bāp-sē kiyō kē, 'dāy-jī, mha-kē mhārō dhan-kō  
*him-of father-to it-was-said that, 'father-sir, me-to my wealth-of*  
 hissō dai-lākh.' Ōr ō-nē un-mē ap<sup>a</sup>nā māl-tāl-kō bāṭō  
*share give-away.' And him-by them-among his-own property-of division*  
 kar-diyō. Phir thōḍā-ī din-mē ū chhōṭō chhōrō sab ap<sup>a</sup>nī  
*was-made. Then a-few-very days-in that younger son all his-own*  
 māl-mattā ekattī karī-nē, kōi-ēk dūr dēs-mē chalyō-gayō.  
*property together made-having, a-certain distant country-in went-away.*  
 Ōr wā chēn-mē rai-nē ō-nē sab ap<sup>a</sup>nō dhan  
*And there pleasure-in remained-having him-by all his-own wealth*  
 udai-diyō. Sab kharach huā-par unā dēs-mē bhōt baḍō kāḷ  
*was-squandered. All expenditure been-on that land-in a-very great famine*  
 paḍyō, ōr ō-kē khāwā-piwā-kī bhōt aḍ<sup>a</sup>chan paḍ<sup>a</sup>wā lāgī. Jadē  
*fell, and him-to eating-drinking-of great difficulty to-fall began. Then*  
 ū unā dēs-mē kōi-ēk ād<sup>a</sup>mī-kē pās jai-nē riyō. Ū  
*he that land-in a-certain man-of near gone-having remained. That*  
 ād<sup>a</sup>mī ō-kē sūd<sup>a</sup>lā charāwā-kē ap<sup>a</sup>nā khēt-mē bhējyā-karē. Ōr  
*man him swine feeding-for his-own field-in sends-regularly. And*  
 sūd<sup>a</sup>lā jō-kōi phōṭ<sup>a</sup>rā khātā-thā, ō-kē up<sup>a</sup>ra-j ū khusī-sē  
*the-swine what-ever chaff eating-were, that-of on-even he pleasure-with*  
 rētō; pan ū bī ō-kē kōi-nē diyō nī. Jadē  
*would-have-remained; but that even him-to anyone-by was-given not. When*  
 ū sūd-mē āyō, tō kēnē lagyō, 'mhārā bāp-kē gharē tō  
*he sense-in came, then to-say he-began, 'my father-of in-house indeed*  
 muk<sup>a</sup>tā-j mēnat majūri kar<sup>a</sup>wā-wālā-kē bī pēt bharī-nē  
*many-verity labour wage doers-to even belly filled-having*  
 bachē, it<sup>a</sup>rō khāwā-kē milē, ōr hū yā bhūk-sē  
*there-remains-over, so-much eating-for is-got, and I here hunger-from*



marũ. Ab yā-sē hũ uṭhī-nē bāp-kē wā jai-nē  
*die. Now here-from I arisen-having father-of there gone-having*  
 kūgā kē, “dāy-jī, hũ tamārō ōr Bhag<sup>a</sup>wān-kō gunāgār hũ, ōr  
*will-say that, “father-sir, I you-of and God-of sinner am, and*  
 ē-kē up<sup>rāt</sup> hũ thārō chhōrō kēwāwā-kē lāyak nī riyō. Mhārī  
*this-of beyond I thy son being-called-for fit not remained. My*  
 gin<sup>ti</sup> tũ ap<sup>nā</sup> nōkar-mē kar.” Phir ū wā-sē  
*counting thou thine-own servant-among make.” Then he there-from*  
 uṭhī-nē ap<sup>nā</sup> bāp-kē pās āyō. Ō-kā bāp-nē ū dūr  
*arisen-having his-own father-of near came. Him-of father-by he far*  
 chhētipē hōtē-j ō-kē dēkhyō; ōr ō-kē dayā āi, ōr  
*at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and*  
 bhāgyō, ōr ō-kē galā-sē chōṭāi-liyō, ōr ō-kē mattī dī. Phir unā  
*he-ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that*  
 chhōrā-nē ō-kā bāp-sē kiyō kē, ‘dāy-jī, hũ Bhag<sup>a</sup>wān-kō ōr  
*son-by him-of father-to it-was-said that, “father-sir, I God-of and*  
 tamārō gunāgār hũ, ōr hũ tamārō chhōrō kēwāwā-kē lāyak nī  
*you-of sinner am, and I your son being-called-for worthy not*  
 hũ.’ Pan bāp-nē ō-kā nōkar-hōn-sē kiyō kē, ‘ēk bhōt  
*am.’ But the-father-by him-of servants-to it-was-said that, ‘a very*  
 aachhō āngō lāw, ōr ē-kē perāw; ōr ē-kā hāt-mē  
*good robe bring, and this-one-to put-on; and this-one-of hand-on*  
 āgūṭhī perāw, ōr pag-mē jūtō perāw, ōr āj jīmī-chūṭhī-nē  
*ring put-on, and feet-on shoe put-on, and today e-ten-fea-tered-having*  
 baḍō harak apan manāwāgā. Kyō-kē mhārō yō maryō  
*great rejoicing we-all will-celebrate. Because-that my this d-ad*  
 huō chhōrō āj jiw<sup>to</sup> huō; yō khōwāi-gayō-thō, pan phir  
*been son today living became; this lost-gone-was, but again*  
 miḷyō.’ Jadē vī baḍō harak manāwā lāgyā  
*was-got.’ Then they great rejoicing to-celebrate began.*

Ab ō-kō baḍō chhōrō khēt-mē thō. Ōr jadē ū chalyō  
*Now him-of the-elder son the-field-in was. And when he walked*  
 ōr ghar-kē pās āyō, ō-kē nāch<sup>a</sup>wā-kō ōr gāwā-kō āwāj  
*and house-of near came, him-to dancing-of and singing-of noise*  
 sunānō. Phir ō-nē nōkar-hōn-mē-sē ēk-kē bulai-nē pūchhyō,  
*became-audible. Then him-by servants-in-from one called-having it-was-asked,*  
 ‘in bāt-kō arath kaī hē?’ Phir ō-nē kiyō kē, ‘thārō  
*“this affair-of meaning what is?” Then him-by it-was-said that, “thy*  
 bhāi āyō-hē, ōr thārā bāp-sē ū khusī-majā-mē miḷyō, jē-sē  
*brother come-is, and thy father-by he good-health-in was-got, which-from*  
 ō-nē sēl dīwī-hē.’ Phir ō-kē ghussō āyō, ōr ghar-mē  
*him-by a-feast given-is.’ Then him-to anger came, and the-house-in*

jāwē nī. Jē-sē ō-kō bāp bāhēr ai-nē ō-kē :  
*he-goes not. That-from him-of the-father outside come-having him-to*  
 sam<sup>a</sup>jāwā lāgyō. Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,  
*to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,*  
 hū thārī it'rā baras-sē sēwā karū-hū, ōr thārō ma-nē kēnō  
*I thy so-many years-from service doing-am, and thy me-by word*  
 kadī bī ulāgyō nī. Ēsō hōtē. bī tha-nē mha-kē mhārā  
*ever even was-transgressed not. Such on-being even thee-by me-to my*  
 mintar barōbar chēn kar<sup>a</sup>wā-kē wāstē kadī bī bak<sup>a</sup>ri-kō bachchō  
*friends with pleasure doing-of for ever even a-she-goat-of young-one*  
 diyō nī. Ōr jē-nē thārō māl rām-janī-kē sāth uḍai-diyō,  
*was-given not. And whom-by thy property harlots-of with was-squandered,*  
 unā chhōrā-kē wāstē sēl dīwī.' Phir ō-nē ō-sē kiyō  
*that son-of for a-feast was-given.' Then him-by him-to it-was-said*  
 kē, 'bētā, tū hamēśā mhārē-j pās rē-hē. Ōr jō-kaī mhārē  
*that, 'son, thou ever me-of-verity near remaining-art. And whatever me-of*  
 pās hē, ū sab thārō-j hē. Yō thārō bhāi maryō-thō, ōr  
*near is, that all thine-verity is. This thy brother dead-was, and*  
 pāchhō jīw<sup>a</sup>tō huō; khōwāi-gayō-thō, ōr pīchhō pāyō;  
*afterwards living became; lost-gone-was, and afterwards was-found;*  
 ē-kē wāstē apan-nē harak batānō yō jōg hē.'  
*this-of for us-all-by rejoicing was-displayed this proper is.'*

[ No. 40.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

RAJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH.)

## SPECIMEN II.

लगन-का परबाल्या

पेलो पेर म-ने न्हावत धोवत लाग्यो वो मारु-जी ।  
 कैँ दुसरो कैँ दुसरो सीस गुथावताँ मारु-जी ।  
 कैँ तिसरो कैँ तिसरो बालू-डा समजावताँ मारु-जी ।  
 चौथो पेर रसोइ निपावताँ लाग्यो वो मारु-जी ।  
 पाँचमो पेर नाय जिमावताँ लाग्यो वो मारु-जी ।  
 छटो पेर म-ने सेज बिछाताँ लाग्यो वो मारु-जी ।  
 सातमो पेर म-ने सार खेलताँ लाग्यो वो मारु-जी ।  
 कैँ आठमे कैँ आठमे बोल्यो बेरी कूँकडो मारु-जी ।  
 कैँ तो-ने सीक सँताप्यो रे कूँकड-ला ।  
 कैँ म्हारी कैँ म्हारी रत-मे बोल्यो रे कूँकडला ।  
 डाल डाल मिनकी फिरे मारु-जी ।  
 कैँ पत्ते कैँ पत्ते बेरी कूँकडो मारु-जी ।  
 डाल टूटी मिनकी पडी मारु-जी ।  
 कैँ कूँकड कैँ कूँकड करे बदावना मारु-जी ।  
 कच्चो दूद पिलाजँ वो मिनक-डी ।  
 कैँ कूँकड कैँ कूँकड मार भगाव वो मिनक-डी ।  
 आँगन ढोल बजाव वो मारु-जी ।  
 आँगन गोद गवाव वो मारु-जी ।  
 कैँ कूँकड कैँ कूँकड मार हुआ बदावना मारु-जी ।

[No. 40.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

LAGAN-KĀ      PARABĀTYĀ.  
MARRIAGE-OF      MORNING-SONGS.

Pēlō	pēr	ma-nē	nhāwat	dhōwat	lāgyō,	wō	mārū-jī.
<i>The-first</i>	<i>watch</i>	<i>to-me</i>	<i>bathing</i>	<i>washing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Kaĩ,	dus <sup>a</sup> rō,	kaĩ,	dus <sup>a</sup> rō	sīs	guthāw <sup>a</sup> tā,	mārū-jī.	
<i>Ah,</i>	<i>the-second,</i>	<i>ah,</i>	<i>the-second</i>	<i>head</i>	<i>braiding,</i>	<i>beloved.</i>	
Kaĩ,	tis <sup>a</sup> rō,	kaĩ,	tis <sup>a</sup> rō	bālū-dā	sam <sup>a</sup> jāw <sup>a</sup> tā,	mārū-jī.	
<i>Ah,</i>	<i>the-third,</i>	<i>ah,</i>	<i>the-third</i>	<i>the-children</i>	<i>in-reconciling,</i>	<i>beloved.</i>	
Chōthō	pēr	rasōi	nipāw <sup>a</sup> tā	lāgyō,	wō	mārū-jī.	
<i>The-fourth</i>	<i>watch</i>	<i>food</i>	<i>in-dressing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>	
Pāch <sup>a</sup> mō	pēr	nāy	jimāw <sup>a</sup> tā	lāgyō,	wō	mārū-jī.	
<i>The-fifth</i>	<i>watch</i>	<i>the-husband</i>	<i>in-feeding</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>	
Chhattō	pēr	ma-nē	sēj	bichhātā	lāgyō,	wō	mārū-jī.
<i>The-sixth</i>	<i>watch</i>	<i>me-to</i>	<i>bed</i>	<i>in-spreading</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Sāt <sup>a</sup> mō	pēr	ma-nē	sār	khēl <sup>a</sup> tā	lāgyō,	wō	mārū-jī.
<i>The-seventh</i>	<i>watch</i>	<i>me-to</i>	<i>chess</i>	<i>in-playing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Kaĩ,	āth <sup>a</sup> mē,	kaĩ,	āth <sup>a</sup> mē	bōlyō	bērī	kūk <sup>a</sup> dō,	mārū-jī.
<i>Ah,</i>	<i>at-the-eighth,</i>	<i>ah,</i>	<i>at-the-eighth</i>	<i>crowed</i>	<i>the-enemy</i>	<i>the-cock,</i>	<i>beloved.</i>
Kaĩ,	tō-nē	sōk	sātāpyō,	rē	kūkaḍ-lā.		
<i>Ah,</i>	<i>thee-by</i>	<i>sorrow</i>	<i>was-kindled,</i>	<i>O</i>	<i>cock.</i>		
Kaĩ,	mhārī,	kaĩ,	mhārī	rat-mē	bōlyō,	rē	kūkaḍ-lā.
<i>Ah,</i>	<i>my,</i>	<i>ah,</i>	<i>my</i>	<i>dalliance-in</i>	<i>thou-didst-crow,</i>	<i>O</i>	<i>cock.</i>
Dāl	ḍāl	min <sup>a</sup> kī	phirē,	mārū-jī.			
<i>Branch</i>	<i>branch</i>	<i>the-she-cat</i>	<i>wanders,</i>	<i>beloved.</i>			
Kaĩ,	pattē,	kaĩ,	pattē	bērī	kūk <sup>a</sup> dō,	mārū-jī.	
<i>Ah,</i>	<i>on-leaf,</i>	<i>ah,</i>	<i>on-leaf</i>	<i>the-enemy</i>	<i>cock,</i>	<i>beloved.</i>	
Dāl	tūṭī,	min <sup>a</sup> kī	paḍī,	mārū-jī.			
<i>The-branch</i>	<i>broke,</i>	<i>the-she-cat</i>	<i>fell,</i>	<i>beloved.</i>			
Kaĩ,	kūkaḍ,	kaĩ,	kūkaḍ	karē	badāw <sup>a</sup> nā,	mārū-jī.	
<i>Ah,</i>	<i>the-cock,</i>	<i>ah,</i>	<i>the-cock</i>	<i>makes</i>	<i>joy-celebration,</i>	<i>beloved,</i>	

Kachchō dūd pilāũ, wō minak-dī.  
*Fresh milk will-I-give-thee-to-drink, O she-cat.*  
 Kaĩ, kūkad, kaĩ, kūkad mār-bhagāw, wō minak-dī.  
*Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.*  
 Āgan dhōl bajāw, wō mārū-jī.  
*In-the-courtyard drum play, O beloved.*  
 Āgan gīd gawāw, wō mārū-jī.  
*In-the-courtyard song cause-to-be-sung, O beloved.*  
 Kaĩ, kūkad, kaĩ, kūkad, mār huā badāw<sup>a</sup>nā, mārū-jī.  
*Ah, cock, ah, cock, (thy-)beating became joy-celebration, beloved.*

### FREE TRANSLATION OF THE FOREGOING.

The first watch<sup>1</sup> was spent in bathing and washing, O Beloved.  
 Ah! the second, ah! the second was spent in braiding my hair, O Beloved.  
 Ah! the third, ah! the third, in reconciling little children, O Beloved.  
 The fourth watch was spent in preparing food, O Beloved.  
 The fifth<sup>2</sup> watch was spent in feeding my husband, O Beloved.  
 I spent the sixth watch in spreading the bed, O Beloved.  
 The seventh watch was spent by me in playing chess,<sup>3</sup> O Beloved.  
 Ah! at the eighth,<sup>4</sup> ah! at the eighth, the envious cock crew, O Beloved.  
 Alas, thou hast enkindled my sorrow, O wretched chanticleer.<sup>5</sup>  
 Ah! in my, ah! in my love-time didst thou crow, O chanticleer.  
 A she-cat is going about from branch to branch, O Beloved.  
 Ah! from leaf to leaf, ah! from leaf to leaf, fieth chanticleer, mine enemy, O  
 Beloved.  
 The branch broke, the she-cat fell, O Beloved.  
 Ah! chanticleer, ah! chanticleer sounds a pæan of escape, O Beloved.  
 I shall make thee drink fresh milk, O she-cat.  
 Ah! beat, ah! beat chanticleer and make him flee, O she-cat.  
 (The cock is now put to flight), let the drum sound in the courtyard, O Beloved.  
 Ah! chanticleer, ah! chanticleer, thy defeat hath resulted in triumph-song.

<sup>1</sup> There are eight *pahars* or watches, in the twenty-four hours.

<sup>2</sup> This is the first watch after sunset.

<sup>3</sup> In Indian poetry, a husband and wife are often represented as playing chess far into the night.

<sup>4</sup> This is the last watch before dawn. After cock-crow, a husband cannot stay with his wife.

<sup>5</sup> The termination *lō*, like *qō*, signifies contempt.

[ No. 41.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

## SPECIMEN I.

कोई एक आदमी-के दो कवर था । वणी-मे-सँ छोटा लडकाए वणी-का पिता-ने कयो के भाभा-जी म्हे-ने म्हारा धन-को बाँटो दे-काडो । फेर वणीएँ वणी-का धन-को बाँटो वणी-मे कर-दियो । फेर थोडा-ज दना-मे वणी छोटा लडकाएँ सब आपणी धन एकट्ठो कर-ने कठेक दूर देस-में चळ्यो-गयो और वठे चेन-सँ रै-ने वणीएँ सब आपणी धन उडाय दियो । फेर जो ई-के पास थो ऊ सब खरच कर-दियो फेर वणी देस-मे एक बडो भारी काळ पड्यो । ओर वणी-के खावा-पीवा-की बडी अडचन पडवा लागी । जद ऊ वणी देस-में कोई एक आदमी-के पास जाय-ने रह्यो । वणी आदमीएँ वी-ने सूर चरावा-के वास्ते आपणा खेत-पर भेज्यो । ओर सूर जो कोई छोटरा खाता-था वणी-रे ऊपर-ज ऊ खुसी-सँ रेतो । पण वी-भी वी-ने कणीएँ नहिँ दिया । जद वी-ने सुइ आवी वणीएँ कयो के म्हारा पिता-रे घरे तो म्हेनत मजूरी करवा-वाळा-के-ई पेट भरी-ने बचे इतरो खावा-ने मिक्के-है । ओर हूँ भूखा मरूँ-हूँ । अबे अठा-सँ उठी-ने हूँ पिता-के वठे जाऊँ ने कहूँगा के भाभा-सा हूँ आप-को ने भगवान-को अपराधी हूँ ओर आप-को लडको बाज-वा-के लायक नी रह्यो । म्हारी गिणती आप आप-रा नोकराँ-मे करो । ओर ऊ वठा-से उठी-ने आपणे पिता-के पास आयो । पण वी-का बापेँ वी-ने दूर-से आवतो दीख-ने वी-ने वणी-की दया आवी ओर दोडतो हुआ जाय-ने ऊ वणी-के गळा लाग्यो । ओर वणी-रो मूँह चूम्यो । ओर वणी लडकाएँ आपणा पिता-ने कही के भाभा-सा हूँ भगवान-को ने आप-को अपराधी हूँ ओर हूँ आप-को लडको केवावा-के लायक नी हूँ । तो-भी वणी-का पिताएँ आपणा नोकराँ-ने कछो के आछे-भंगरखी लाव ओर ई-ने पहेराव । ई-का हात-में बीठी पहेराव ओर ई-का पग-में पगरखी पहेराव । आज जीमी चुठी-ने आछी हरख खुसी कराँगा । कारण के म्हारो यो मयो-थको लडको जीवतो न्हयो । खोवाई-गयो थो पण पाछो मळ्यो । जदी वी बडो हरख मनावे लागे ॥

अब वणी-को बडो लडको खेत-पर थो । चळता-चळता ऊ घर-के नजीक आयो तो वी-ने वठे नाचवा गावा-को अवाज सुणाणो । ओर वणीएँ एक नोकर-ने बुलाय-ने पृछ्यो के आज यो काँई है । जद वणीएँ वणी-के कयो के थारो भाई आयो-है । ओर थारा बाप-ने ऊ खुसी-मजा-सँ मळ्यो अणी-के वास्ते या मिजमानी दिवी-है । जद वी-ने रीस आवी ओर घर-में जावे नही । ऊ-सँ वणी-को बाप बाहर आवी-ने वी-ने समजावा लाग्यो । पण वणीएँ वी-का बाप-ने कियो के देखो हूँ थाँ-की इतरा बरस-सँ सेवा करूँ-हूँ ओर थाँ-को केषो म्हेँ कदी भी लोप्यो नही । असी न्हेता भी थाँएँ म्हे-ने म्हारा हेतू-सोबत्या-के बरोबर आराम-चेन करवा-के वास्ते कदी बकरी-को बच्चो भी दीधो नही । पण जणीएँ थाँ-को धन रामजण्याँ-की गेल-मे रै-ने उडाय दियो वणी लडका-के वास्ते लोकाँ-ने जीमाडो-हो । जद वणीएँ वणी-ने कयो के बेटा तूँ सदा म्हारे पास रेवे-है । ओर जो काँई म्हारे पास है ऊ सब थारो है । यो थारो मयो-थको भाई आज तने जीवतो मळ्यो । ओर गम गयो-थो ऊ पीछो पायो । अणी-के वास्ते आपा-ने हरख खुसी करणी जोग्य है ॥

[No. 41.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōi ēk ād'mī-kē dō kawar thā. Waṇā-mē-sū chhōṭā laḍ'kāē  
*A-certain one man-to two sons were. Them-in-from the-younger by-son*  
 waṇī-kā pitā-nē kayō kē, bhābhā-jī, mha-nē mhārā dhan-kō bāṭō  
*his father-to it-was-said that, father-sir, me-to my wealth-of portion*  
 dē-kāḍō. Phēr waṇīē waṇā-kā dhan-kō bāṭō waṇā-mē kar-diyō. Phēr  
*give-out. Then by-him them-of wealth-of portion them-among was-made. Then*  
 thōḍā-j danā-mē waṇī chhōṭā laḍ'kāē sab āp'nō dhan ēkaṭṭhō  
*a-few-only days-in that younger by-son the-whole his-own wealth together*  
 kar-nē kathē-k dūr-dēs-mē chalyō-gayō, aur wathē chēn-sū  
*made-having somewhere distant-country-in it-was-gone, and there ease-with*  
 rai-nē waṇīē sab āp'nō dhan uḍāy-diyō. Phēr jō ī-kē pās  
*lived-having by-him all his-own wealth was-squandered. Then what him-of near*  
 thō ū sab kharach-kar-diyō, phēr waṇī dēs-mē ēk baḍō-bhārī kāḷ  
*was that all was-spent, then that country-in one very-great famine*  
 paḍyō, ōr waṇī-kē khāwā-piwā-kī baḍī aḍ'chan paḍ'wā lāgī. Jād ū  
*fell, and him-to eating-drinking-of great difficulty to-fall began. Then he*  
 waṇī dēs-mē kōi ēk ād'mī-kē pās jāy-nē rahyō. Waṇī ād'mīē  
*that country-in a-certain one man-of near gone-having lived. That by-man*  
 vī-nē sūr charāwā-kē-wāstē āp'nā khēt-par bhējyō. Ōr sūr jō-kōi  
*him-to swine feeding-of-for his-own field-on it-was-sent. And swine whatever*  
 chhōṭ'rā khātā-thā waṇī-rē ūp'ra-j ū khusī-sū rētō. Paṇ  
*husks eating-were them-of upon-even he gladness-with would-have-lived. But*  
 vī-bhī vī-nē kaṇīē nahī diyā. Jād vī-nē suddh āvī, waṇīē  
*those-even him-to by-anyone not were-given. Then him-to senses came, by-him*  
 kayō kē, 'mhārā pitā-rē gharē tō mhēnat-majūri-kar'wā-wālā-kē-ī  
*was-said that, 'my father's in-the-house while labour-hire-doers-to-even*  
 pēt bhārī-nē bachē itrō khāwā-nē miḷē-hai; ōr hū bhūkhā  
*belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger*  
 marū-hū. Abē athā-sū ūṭhī-nē hū pitā-kē wathē jāṭ nē kahūgā  
*dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say*

kē, “bhābhā-sā, hũ āp-kō nē Bhag<sup>a</sup>wān-kō ap<sup>a</sup>rādhī hũ; ōr  
*that, “father-sir, I your-Honour-of and God-of guilty am; and*  
 āp-kō laḍ<sup>a</sup>kō bāj<sup>a</sup>wā-kē lāyak nī rahyō. Mhārī giṇ<sup>a</sup>ti  
*your-Honour-of son being-called-for worthy not remained. My reckoning*  
 āp āp-rā nōk<sup>a</sup>rā-mē karō.”’ Ōr ū wathā-sē  
*your-Honour your-Honour-of servants-among make.”’ And he there-from*  
 uṭhī-nē āp<sup>a</sup>nē pitā-kē-pās āyō. Paṇ vī-kā bāpē vī-nē  
*arisen-having his-own father-of-near came. But his by-father him-to*  
 dūr-sē āw<sup>a</sup>tō dīkh-nē vī-nē waṇī-kī dayā āvī, ōr dōḍ<sup>a</sup>tō-huō  
*distance-from coming seen-having him-to him-of compassion came, and running*  
 jāy-nē ū waṇī-kē galā lāgyō, ōr waṇī-rō mūh chūmyō.  
*gone-having he him-of on-the-neck was-applied, and his face was-kissed.*  
 Ōr waṇī laḍ<sup>a</sup>kāē āp<sup>a</sup>nā pitā-nē kahī kē, ‘bhābhā-sā, hũ Bhag<sup>a</sup>wān-kō  
*And that by-son his-own father-to it-was-said that, “father-sir, I God-of*  
 nē āp-kō ap<sup>a</sup>rādhī hũ; ōr hũ āp-kō laḍ<sup>a</sup>kō kēwāwā-kē  
*and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for*  
 lāyak nī-hũ.’ Tō-bhī waṇī-kā pitāē āp<sup>a</sup>nā nōk<sup>a</sup>rā-nē kahyō kē,  
*worthy not-am.’ Yet his by-father his-own servants-to it-was-said that,*  
 ‘āchhī āngar<sup>a</sup>khī lāw ōr ī-nē paherāw, ī-kā hāt-mē bīṭhī paherāw, ōr  
*“good robe bring and him-to put-on, his hand-in a-ring put-on, and*  
 ī-kā pag-mē pagar<sup>a</sup>khī paherāw. Āj jīmī-chuṭhī-nē āchhī harakh-  
*his feet-in shoes put-on. To-day fed-feasted-having best merriment-*  
 khusī karāgā; kāraṇ-kē mhārō yō maryō-thakō laḍ<sup>a</sup>kō, jīw<sup>a</sup>tō  
*rejoicing we-will-do; because-that my this dead-was son, alive*  
 whayō; khōwāi-gayō-thō, paṇ pāchhō malyō.’ Jadī wī baḍō harakh  
*became; lost-gone-was, but again is-got.’ Then they great joy*  
 manāwā lāgā.  
*to-celebrate began.*

Ab waṇī-kō baḍō laḍ<sup>a</sup>kō khēt-par thō; chaḷ<sup>a</sup>tā-chaḷ<sup>a</sup>tā ū ghar-kē  
*Now him-of elder son the-field-on was; while-coming-walking he the-house-of*  
 najik āyō, tō vī-nē wathē nāch<sup>a</sup>wā-gāwā-kō awāj suṇānō. Ōr waṇīē  
*near came, then him-to there dancing-singing-of sound became-audible. And by-him*  
 ēk nōkar-nē bulāy-nē pūchhyō kē, ‘āj yō kāī hē?’ Jad  
*one servant-to called-having it-was-asked that, “to-day this what is?” Then*  
 waṇīē waṇā-kē kayō kē, ‘thārō bhāī āyō-hē; ōr thārā bāp-nē ū  
*by-him him-to it-was-told that, “thy brother come-is; and thy father-to he*  
 khusī-majā-sū malyō; aṇī-kē wāstē yā mij<sup>a</sup>mānī divī-hē.’ Jad vī-nē,  
*safe-and-sound was-got; this-of for this feast given-is.’ Then him-to,*  
 rīs āvī, ōr ghar-mē jāvē nahī. Ū-sū waṇī-kō bāp bāhar  
*anger came, and house-in he-goes not. Therefore his father come-having*  
 āvī-nē vī-nē sam<sup>a</sup>jāwā lāgyō. Paṇ waṇīē vī-kā bāp-nē kiyō kē,  
*out him-to to-entreat began. But by-him his father-to it-was-said that,*



'dēkhō, hũ hā-kī it'rā baras-sũ sēwā karũ-hũ, ōr thā-kō kēṇō mhaĩ  
 'see, I thy so-many years-from service doing-am, and thy word by-me  
 kadi-bhī lōpyō nahī; asī whētā bhi thāē mha-nē mhārā  
 ever-even was-transgressed not; so on-being even by-you me-to my  
 hētū-sōb<sup>tyā</sup>-kē-barōbar ārām-chēn kar<sup>wā</sup>-kē wāstē kadī bak<sup>rī</sup>-kō  
 friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of  
 bachchō bhī dīdhō nahī. Paṇ jaṇīē thā-kō dhan rām<sup>janyā</sup>-ki gēl-mē  
 young-one too was-given not. But by-whom your wealth harlots-of way-in  
 rai-nē udāy-diyō, waṇī laḍ<sup>kā</sup>-kē wāstē lōkā-nē jīmāḍō-  
 lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-  
 hō.' Jad waṇīē waṇī-nē kayō kē, 'bētā, tũ sadā mhārē pās  
 art.' Then by-him him-to it-was-told that, 'son, thou always me-of near  
 rēvē-hai; ōr jō-kāī mhārē pās hē, ū sab thārō hē. Yō thārō  
 living-art; and whatever me-of near is, that all thine is. This thy  
 maryō-thakō bhāī, āj ta-nē jīw<sup>tō</sup> maḷyō; ōr gam-gayō-thō, ū pīchhō  
 dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again  
 pāyō; aṇī-kē wāstē āpā-nē harakh-khusī kar<sup>nō</sup> jōgy<sup>a</sup> hai.'  
 is-found; this-of for us-to merriment to-do proper is.'

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

## SPECIMEN II.

आडावला-का पहाड-में श्री दरबार-के इलाके जूडामेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकाणो है। जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाछो जावा लागो। जद गेला-मे गिरासियां मेर मीणा ओर भीलों-का डर-सूँ ठाकर-ने अरज करवा-सूँ एक पडियार सरदार-ने ठाकर ई-की लार दीनो। आगे गिरासाये या-ने लूटवा-के वास्ते घेया ॥

चारण राव साधू ब्राम्हण लुगाई ओर एकला दोकला दिवाली-बंद-ने राजपूत गिरासियो लूटे नही। परंत गिरासिया भील मीणा था। ये-भी चारण राव-ने लूटवा-को विचार राखे-हे। परंत आप खास राजपूत जे-ने दुसमना-के आगे डर-ने आपणी जात चारण बताय-ने लडाई-सूँ बच-ने जीवा-को लोभ करणो या वात निर्दित समज-ने जो जाप्ता-के वास्ते आयो-थो वी सरदार भी या वात आरी करी नही। आखर भगडो हुआ। पडियार सरदार-का हात-सूँ बारा आदमी खेत पड़ा। एक-रा हात-री तरवार-वार लागवा-सूँ पडियार-रो माथो भी धड-सूँ अलग हुआ। पर कबंध रण-मे रूप-रयो। ओर सन्न-पर प्रहार करवा-सूँ अबकी बार तरवार भी टूट-पड़ी। तो कटार खेच-ने कबंध दोड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाख्यो। ओर फेर उठा-सूँ पलट-ने जठे आप-को माथो कट पड़ो-थो वठे आय-ने गोडी गाल-ने बैठ-गयो। कटारी-ने अंगरखी-की चालके पल्ले बाहरी बगले पूँछ-ने म्यान-मे कीधी। ओर फेर आप-रा तुरत-रा निकल्यो हुआ रक्त प्रवाह-सूँ मृत्तिका-रा पिंड कर-ने आप भी माथारे पास सरीर छोड्यो। या सब वात ऊ चारण अलग ऊभो ऊभो देख-रह्यो-थो। राजपूत मायो गयो परंत चारण-रो माल बच-गयो ॥

यो अठा-सूँ चाल-ने आगे सिरोही इलाके खींवज नामक देवडा चाहुवाण सरदार-के ठकाण जाय-ने जो हुई थी सो सारी वात कही। तो ठाकर हर-बम-जीए या वात सुण-ने उण सरदार-का घणा वाखाण कीदा ॥

या वात कवर नरपाल-देव-जी सुण-ने आप ऊँ-ज वखत पिता-की कचेरी-में आया ओर पूछी। तो चारण फेर सब वात कही। सो सुण-ने कवर-जीए कही के माथो कख्या केडे कबंध सन्न-ने मार-ने पाछे माथा नखे आय-ने अजाबी-की चाल-सूँ कटारी माँज-ने म्यान-मे कीधी सो तो ठीक। परंतु कटार अंगरखी-की चाल-के भीतर-के पल्ले माँजी के बाहर-के पल्ले। जो बाहर-के पल्ले पूँछी तो फेर ऊँ-मे काँई है। या वात कवर-जी-की सुण-ने नादानी जाण-ने सब हसवा लाग्या। एक सूर बीर सरदार-की बहादुरी-में कोई तरे-सूँ आप पंडे बीरताई-को घमंड राख-ने कुटिलता-सूँ न्यूनता बतावणी या वात ठाकर-साब-ने भी आक्षी नी लागी। तो आप कछो की सुणो जी कवर-जी बाहर भीतर-को पल्लो काँई करे। ऊँ राजपूत

तो जो करी सो घणी-ज आक्की करी । ओर मायले पल्ले कटारी माँजवा-की या बताई तो अब थाँ कोई रजपूती करो । जद करजो जद जाणाँगा की ठीक है । ऊँ-सँ तो जो बणी सो कर दिख्वाई । कवरजीए पिता-का मूँडा-सँ असा करडा वचन सुण-ने वणी-ज वखत पिता-के रूबरू इसो पण कयो की तीस बरस-की उमर हुआ केडे एक महीनो भी आगे नही जीवणो । ओर उण पडियार सरदार-की तरह-सँ भगडो कर-ने माथो कया पाके तरवार चलाय-ने माथा-रे पास आय-कर मायिला पल्ला-सँ कटार माँज-ने म्यान-में कर-ने पाके खेत पडणो ॥

[ No. 42.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ādāw<sup>a</sup>lā-kā pahād-mē śrī dar<sup>a</sup>bār-kē ilākē Jūdāmēr-pur  
*Aravali-of hills-in illustrious darbar-of<sup>1</sup> in-the-jurisdiction Judamerpur*  
 nāmak-nē hajār vīs pachīs-kī pēdās-kō ṭhakāṇō hai. Jāṭhē ēk  
*name-by thousands twenty twenty-five-of income-of an-estate there-is. There one*  
 chāraṇ āy-nē hajār dō adāi-kī dātārī pāy-nē pāchhō jāwā  
*bard come-having thousands two two-and-a-half-of gift received-having back to-go*  
 lāgō. Jad gēlā-mē girāsiyā Mēr, Miṇā ōr Bhīlā-kā ḍar-sū  
*began. Then the-way-in free-booters Mērs, Miṇās and Bhīls-of fear-from*  
 Ṭhākar-nē araj kar<sup>a</sup>wā-sū ēk Paḍiyār sar<sup>a</sup>dār-nē Ṭhākar ī-kī  
*the-Ṭhākur-to application making-by one Paḍiyār Sardār-to by-the-Ṭhākur him-of*  
 lār dīnō. Āgē girāsāyē yā-nē lūṭ<sup>a</sup>wā-kē wāstē  
*in-company was-given. Onwards by-freebooters these-to plundering-of for*  
 ghēryā.  
*they-were-surrounded.*

Chāraṇ-Rāw, sādhu, brāhmaṇ, lūgāi ōr ēk<sup>a</sup>lā dōk<sup>a</sup>lā diwālī-band-nē  
*A-Chāraṇ-Rāo, a-saint, a-Brāhmaṇ, a-woman and alone in-twain armed-man-to*  
 Rājput girāsiyō lūṭē nahī. Parant girāsiyā Bhīl, Miṇā thā. Yē  
*a-Rājput freebooter robs not. But the-freebooters Bhīls, Miṇās were. These*  
 bhī Chāraṇ-rāw-nē lūṭ<sup>a</sup>wā-kō vichār rākhē-hē. Parant āp khās  
*too Chāraṇ-Rāo-to robbing-of consideration entertain. But he himself*  
 Rājput whē-nē dus<sup>a</sup>manā-kē āgē ḍar-nē āp<sup>a</sup>nī jāṭ chāraṇ  
*Rājput being enemies-of in-front feared-having his-own caste bard*  
 batāy-nē laḍāi-sū bach-nē, jiwā-kō lōbh kar<sup>a</sup>nō, yā wāt  
*shown-having a-fight-from escaped-having, life-of desire to-make, this thing*  
 nindit samaj-nē jō jāptā-kē wāstē āyō-thō vī sar<sup>a</sup>dār bhī  
*censurable considered-having who escorting-of for come-had by-that sardār too*  
 yā wāt ārī karī nahī. Ākhar jhag<sup>a</sup>dō huō. Paḍiyār  
*this thing acceptance was-made not. At-last a-struggle took-place. Paḍiyār*

<sup>1</sup> The illustrious Darbār, or the Darbār *par excellence* is the Court at Udaipur.

Sar<sup>a</sup>dār-kā hāt-sũ bārā ād<sup>a</sup>mi khēt padyā. Ēk-rā hāt-rī tar<sup>a</sup>wār-  
*Sardār-of hands-from twelve men on-the-field fell. One-of hand-of a-sword-*  
 wār lāg<sup>a</sup>wā-sũ Paḍiyār-rō māthō bhī dhad-sũ alag huō,  
*stroke being-hit-from the-Paḍiyār-of head also the-trunk-from separate became,*  
 par kabandh raṇ-mē rūp-rayō, ōr satrū-par prahār kar<sup>a</sup>wā-  
*but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-*  
 sũ ab-kī-bār tar<sup>a</sup>wār bhī tūt-paḍī. Tō kaṭār khēch-nē  
*by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having*  
 kabandhē dōḍ-nē kuchh dūr jāy āp<sup>a</sup>na dus<sup>a</sup>manā-nē  
*by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to*  
 mār-nākhyō. Ōr phēr uthā-sũ palat-nē jāthē āp-kō māthō  
*were-cut-down. And then that-place-from returned-having where his-own head*  
 kaṭ padyō-thō, wathē āy-nē gōḍī-gāl-nē bēth-gayō. Kaṭārī-nē  
*cut-off lying-was, there come-having knelt-having he-sat-down. Dagger-to*  
 aṅgar<sup>a</sup>khī-kī chāl-kē pallē bāh<sup>a</sup>rī bag<sup>a</sup>lē pūchh-nē myān-mē  
*coat-of skirt-of on-the-border the-outside on wiped-having sheath-in*  
 kīdhī, ōr phēr āp-rā turat-rā nik<sup>a</sup>lyā-huā rakt-prawāh-sũ mṛittikā-rā  
*it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of*  
 piṇḍ kar-nē āp bhī māthā-rē pās sarīr chhōḍyō. Yā sab  
*a-ball made-having by-himself too head-of near body was-given-up. This whole*  
 wāt ū chāraṇ alag ūbhō ūbhō dēkh-rah-yō-thō. Rāj<sup>a</sup>pūt  
*thing that bard aloof standing standing witnessing-was. The-Rājapūt*  
 māryō-gayō, parant chāraṇ-rō māl bach-gayō.  
*killed-was, but the-bard-of property saved-was.*

Yō aṭhā-sũ chāl-nē āgē Sirōhī ilākē Khīwaj  
*This(-man) here-from walked-having further Sirōhī district Khīwaj*  
 nāmāk Dēw<sup>a</sup>dā Chāhuwāṇ Sar<sup>a</sup>dār-kē ṭhakāṇē jāy-nē jō  
*by-name Dēwadā Chāhuwāṇ Sardār-of in-the-estate gone-having what*  
 huī-thī sō sārī wāt kahī. Tō Ṭhākar Har<sup>a</sup>bam-jīē yā  
*happened-had that all story was-told. Then Ṭhākur by-Harbamjī this*  
 wāt suṇ-nē uṇ Sar<sup>a</sup>dār-kā ghaṇā bākhāṇ kīdā.  
*story heard-having that Sardār-of very-much praises were-made.*

Yā wāt kawar Nar-pāl-dēw-jī suṇ-nē āp ũ-j wakhat  
*This story the-Prince Narpāl-Dev-jī heard-having himself at-that-very time*  
 pitā-kī kachēri-mē āyā, ōr pūchhī, tō chāraṇē phēr sab  
*father-of court-in came, and it-was-asked, then by-the-bard again whole*  
 wāt kahī. Sō suṇ-nē kawar-jīē kahī kē, ‘māthō  
*account was-said. That heard-having by-the-Prince it-was-said that, ‘the-head*  
 kaṭyā kēḍē kabandh satrū-nē mār-nē pāchhē  
*being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards*  
 māthā nakhē āy-nē ajābī-kī chāl-sũ kaṭārī māj-nē  
*the-head near come-having robe-of skirt-by dagger wiped-having*

myān-mē kidhi, sō tō thik. Parant katār aṅgar<sup>a</sup>khī-kī  
*sheath-into was-made, that verily right. But the-dagger robe-of*  
 chāl-kē bhitar-kē pallē māji, kē bāhar-kē pallē ? ' Jō  
*skirt-of inner-of on-border was-wiped-clear, or outer-of on-border ? ' If*  
 bāhar-kē pallē pūcñhī tō phēr ũ-mē kãñ hai ? ' Yā wāt  
*outer-of on-border it-was-wiped then indeed it-in what is ? ' This remark*  
 kawar-jī-kī suṇ-nē nādānī jāṇ-nē sab has<sup>a</sup>wā lāgyā. Ēk sūr  
*prince-of heard-having folly known-having all to-laugh began. One brave*  
 bir sar<sup>a</sup>dār-kī bahādurī-mē kōi tarē-sū āp paṇḍē bir<sup>a</sup>tāi-kō  
*warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of*  
 ghamand rākh-nē kuṭil<sup>a</sup>tā-sū nyūn<sup>a</sup>tā batāw<sup>a</sup>nī yā  
*pride entertained-having crookedness-through deficiency to-be-shown this*  
 wāt Thākar-sāb-nē bhī āchhi nī lāgi. Tō āp kaḥyō  
*thing the-Thākur-Sahib-to also well not was-felt. Then by-him it-was-said*  
 kī, ' suṇō-jī kawar-jī, bāhar bhitar-kō pallō kãñ karē ? Ũ  
*that, ' listen-O prince, outer inner-of border what makes ? By-that*  
 Rāj<sup>a</sup>pūt tō jō karī sō ghañī-j āchhi karī. Ōr māy<sup>a</sup>lē  
*Rājput as-to what was-done that very-much good was-done. And inner*  
 pallē katārī māj<sup>a</sup>wā-kī yā batāi tō ab thā kōi raj<sup>a</sup>pūti  
*border dagger wiping-of this was-pointed-out then now you some heroism*  
 karō. Jad kar<sup>a</sup>jō, jad jāṇāgā kī thik hai. Ũ-sū  
*do. When you-may-do, then I-will-acknowledge that proper is. By-him*  
 tō jō bañī sō kar dikhāi.' Kawar-jīē pitā-kā  
*indeed what was-done that having-done was-shown.' By-the-Prince father-of*  
 mūḍā-sū asā kar<sup>a</sup>dā wachan suṇ-nē wañī-j wakhat pitā-kē  
*mouth-from such harsh words heard-having the-same time father-of*  
 rūb<sup>a</sup>rū isō paṇ karyō kī, ' tis baras-kī umar huā  
*in-the-presence such vow was-made that, ' thirty years-of age having-become*  
 kēḍē ēk mahinō bhī āgē nahī jīw<sup>a</sup>nō; ōr uṇ Paḍiyār  
*after one month even afterwards not to-live; and that Paḍiyār*  
 sar<sup>a</sup>dār-kī tarah-sū jhag<sup>a</sup>dō kar-nē māthō katyā pāchhē tar<sup>a</sup>wār  
*chieftain-of fashion-by fight done-having head being-lopped-off after sword*  
 chalāy-nē māthā-rē pās āy-kar māyēlā pallā-sū katār  
*brandished-having head-of by-the-side come-having inner border-with dagger*  
 māj-nē myān-mē kar-nē pāchhē khēt paḍ<sup>a</sup>nō.  
*cleansed-having sheath-into made-having afterwards to-the-ground to-fall.'*

### FREE TRANSLATION OF THE FOREGOING.

In the Aravali hills in the territory of Udaipur was a state by name Jūdāmērpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bard having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mērs, Mīnās, and Bhīls, he requested the Thākur and got from him a Pariyār Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhīls and Mīnās; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Pariyār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Pariyār Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khīnwaj in the district of Sirōhī, belonging to the Devdā Chāhuwān Sardār, related all that had happened. Then the Thākur Harbamjī hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēoji came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thākur Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said 'Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished; and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say; we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Pariyār Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

## MĀLVĪ OF KOTA AND GWALIOR.

Mālvī is spoken in the east (the Shahabad *Pargana*) and south-east of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency.

The estimated number of speakers of Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows :—

Kota . . . . .	80,978
Tonk (Chabra) . . . . .	20,000 <sup>1</sup>
Gwalior Agency . . . . .	395,000
TOTAL . . . . .	495,978

This appears under various names. In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Dāng, the language is known as Dāngihāi, Dāngēsā or Dhaṇḍērī, with a reported number of speakers as follows :—

Gwalior . . . . .	95,000
Kota (Shahabad) . . . . .	6,000
TOTAL . . . . .	101,000

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior. In Kota the Mālvī is locally known as Kuṇḍālī.

The Mālvī spoken in this locality has Bundēlī immediately to its north-east and east, and the Hārautī form of Jaipurī to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Mālvī. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to disaspiration and uncertainty of the vowel scale. Thus we have *būjī*, for *būjhī*, enquired; *sāt* for *sāth*, a companion; *riyō*, remained. Note *khēr*, for *kahar*, having said. As examples of vowels, see *gar<sup>a</sup>nō*, for *gir<sup>a</sup>nō*, to fall; *dan*, for *din*, a day; *giyō*, for *gayō*, gone; *rōhō-hō*, for *rahō-hō*, you remain.

The cerebral *ṇ* is more common than in Standard Mālvī. Thus, *mār<sup>a</sup>nō*, instead of *mār<sup>a</sup>nō*, to strike.

In the declension of nouns, we have a locative in *hē* in the word *chhōrihē*, in the daughter. This form also occurs in the neighbouring Hārautī and in the Mālvī of Bhopal, see pp. 204 and 263.

In pronouns, we have *mhaī*, to me. The plural is regularly used for the singular in *mhā*, we, for I; *thā*, you.

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hī*), not *thō*, thus following Bundēlī. The imperfect of the finite verb is built on the central

<sup>1</sup> This is a very rough estimate. No separate figures for the Mālvī speakers of Chabra have been reported.



Rājasthāni system, with a verbal noun in *ē*, and not with the present participle as in regular Mālvī. Thus, *rahē-hō*, not *rah'tō-hō*, was dwelling. The Jaipurī verbs compounded with *āv'nō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āi*, she has become attached.

[ No. 43.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

एक भऊो मानस गाँव-नेँ जावे-हो । मारग-में जँ-के-ताँईँ एक दुसरो आदमी मिळ्यो । जँ-ने जँ-से की कै थारो काँई नाँव है । तो जँ-ने नेक नाँव बतायो । अर जँ-ने बूजी कै थारो काँई नाँव है । जँ-ने जँ-को बद नाँव बतायो । अर की कै चाल म्हारे सात-ही होयो । थोड़ा साक गया अर जँ बद-ने की कै मैँ तस लाग्याई । कूड़ा-पर पानी पीवा चालाँ । तो कूड़ा-पर जार जँ नेक-ने लोटो कूड़ा-मे पानो भरवा-सारू पटक्यो । पछाड़ी-सँ जँ बद-ने जँ-के धको दे-खाड़ो । ज कूड़ा-मे गर-पड़ो ॥

कूड़ा-के बीचे एक रूख पीपली-को हो । सो जँ पीपली-मे उलज-गियो । ओर रात-भर ज कूड़ा-मे रियो । ज कूड़ा-मे दो जंद रहे-हा । रात-मे वे दोनू बतलाया । एक-ने की कै को भाई-साब थाँ आज-काल काहा रोहो-हो । तो जँ-ने की कै मूँ बादस्या-की छोरी-का डील-मे हूँ । दुसरा-ने की कै मूँ हूँ कूड़ा-का ढाणा-के नीचे धन भोत-सोक है । हूँ-की रखाकी करूँ-हूँ । या खेर पहला-से पूछी कै थाँ-ने कोई जँ छोरी-का डील-मे-सँ कुड़ावे तो कूटो कै नहीं । तो जवाब दियो कै यूँ-तो कदी-बी न कूटाँ । परंत कोई हूँ कूड़ा-को जल ले-जार जँ-के छाँटा दे-खाड़ तो कूट-जावाँ । दुसरा-ने की कै म्हाँ-को धन बी म्हाँ कोई-ने ने ले-जावा-दाँ । परंत कोई हूँ कूड़ा-को जल खाड़र जँ ठाम-पर छड़के तो म्हाँ जँ-सँ काँई-बी खेचल न्हे कराँ । धन ज-ई ले-जावे । या बात जँ नेक-ने सुण-लीनी ।

दूजे दन बणजारा कूड़ा-पर पाणी भरवा आया । ओर जँ नेक-ने कूड़ा-मे-सँ वारे खाड़ो । दो चार घड़ी-मे साँस लेर जँ-ने पहली एक लोटो जल-को भरर वाईँ गियो कै जाहँ ज जंद बादस्या-की छोरी-हूँ लाग-रिया-हो । बादस्या-के यो नीम हो कै जँ-का डील-मे बड़ो जंद है । जो हूँ-ने कुड़ा-देगो जँ-हूँ-ने परणा-दूँगो । तो हूँ-ने जार जँ-को उपाइ यो-ही कखो कै जँ-की आँख-पर जँ कूड़ा-का जल-का छाँटा दिया । जद जंद कूट-गियो । जँ-के नीराँत हो-गयी । बादस्या-ने वा छोरी जँ-के-ताँईँ परणा-दी । अस्याँ-ई वो ढाणा-के नीचे-सँ जँ धन-पर जल छड़कर वो धन बी खाड़-लियो । ओर लुगाईँ अर धन लेर आनंद करवा लाग-गियो ॥

[ No. 43.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RAJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

## TRANSLITERATION AND TRANSLATION.

Ēk bhaḷō mānas gāw-nē jāwē-hō. Mārag-mē ũ-kē-tāī ēk-dus<sup>a</sup>rō  
*A gentle man village-to a-going-was. The-road-in him-of-to another*  
 ād<sup>a</sup>mī miḷyō. Ū-nē ũ-sē kī kai, 'thārō kāī nāw hai?' Tō  
*man was-met. Him-by him-to it-was-said that, 'your what name is?' Then*  
 ũ-nē 'Nēk' nāw batāyō. Ar ũ-nē būji kai, 'thārō  
*him-by 'Good' name was-shown. And him-by it-was-enquired that, 'your*  
 kāī nāw hē?' Ū-nē ũ-kō 'Bad' nāw batāyō, ar  
*what name is?' Him-by him-of 'Wicked' name was-shown. and*  
 kī kai, 'chāl mhārē sāt-hī hōyō.' Thōrā  
*it-was-said that, 'come to-me a-companion-veryly thou-becomest.' A-little*  
 sāk giyā ar ũ Bad-nē kī kai, 'mhaī tas  
*distance they-went and that Wicked-by it-was-said that, 'to-me thirst*  
 lāgy-āī. Kūrā-par pānī piwā chālā.' Tō kūrā-par jār  
*has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone*  
 ũ Nēk-nē lōṭō kūrā-mē pānī bhar<sup>a</sup>wā-sārū paṭ<sup>a</sup>kyō.  
*that Good-by a-water-vessel the-well-in water drawing-for was-dropped.*  
 Pachhārī-sū ũ Bad-nē ũ-kē dhakkō dē-khāyō. Ū kūrā-  
*Behind-from that Wicked-by him-to push was-given-violently. He the-well-*  
 mē gar-paryō.  
*in fell-down.*

Kūrā-kē bīchē ēk rūkh pīp<sup>a</sup>li-kō hō. Sō ũ pīp<sup>a</sup>li-mē  
*The-well-of in-the-middle a tree pipal-of was. So that pipal-in*  
 ulaj-giyō, or rāt-bhar ũ kūrā-mē riyo. Ū kūrā-mē  
*he-entangled-went, and night-whole that well-in he-remained. That well-in*  
 dō jand rahē-hā. Rāt-mē wē dōnū bat<sup>a</sup>lāyā. Ēk-nē kī  
*two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said*  
 kai, 'kō, bhāī-sāb, thā āj-kāl kāhā rōhō-hō?' Tō ũ-nē  
*that, 'well, brother-sir, you now-a-days where living-are?' Then him-by*  
 kī kai, 'mū Bād<sup>a</sup>syā-kī chhōrī-kā dīl-mē hū.' Dus<sup>a</sup>rā-nē  
*it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by*  
 kī kai, 'mū, ī kūrā-kā dhāṇā-kē nīchē dhan bhōt-sōk hai.  
*it-was-said that, 'I, this well-of mouth-of below wealth great is.*

Ī-kī rukhālī karũ-hũ.' Yā khēr pah<sup>a</sup>lā-sē pūchhī kai,  
*This-of guarding doing-I-am.* *This having-said the-first-to it-was-asked that,*  
 'thā-nē kōī ũ chhōrī-kā dīl-mē-sũ chhurāwē tō  
*'you-to any-one that daughter-of body-in-from (if-)may-release then*  
 chhūtō kai nhī?' Tō jawāb diyō kai, 'yũ-to kadī-bī  
*do-you-leave or not?' Then answer was-given that, 'thus-indeed ever-even*  
 na chhūtā. Parant kōī ĩ kūrā-kō jal lē-jār ũ-kē  
*not we-leave. But any-one this well-of water having-taken-away this-one-to*  
 chhātā dē-khār, tō chhūt-jāwā.' Dus<sup>a</sup>rā-nē kī kai, 'mhā-kō  
*drops may-put, then we-leave.* *The-second-by it-was-said that, 'us-of*  
 dhan bī mhā kōī-nē nē lē-jāwā-dā. Parant kōī ĩ  
*wealth also we any-one-to not to-take-away-allow. But any-one this*  
 kūrā-kō jal khārār ũ thām-par chhar<sup>a</sup>kē tō mhā  
*well-of water having-drawn that place-on (if-)may-sprinkle then we*  
 ũ-sũ kāi-bī khēchal nhē karā. Dhan ũ-ī lē-jāwē.  
*him-from any-even obstruction not do. The-wealth he-alone takes-away.'*  
 Yā bāt ũ Nēk-nē suṇ-linī.  
*This word that Good-by was-listened-to.*

Dūjē dan baṇ<sup>a</sup>jārā kūrā-par pāṇī bhar<sup>a</sup>wā āyā.  
*On-the-second day travelling-merchants the-well-on water to-draw came.*  
 Ōr ũ Nēk-nē kūrā-mē-sũ bārē khāryō. Dō chyar  
*And that Good-to the-well-in-from outside it-was-drawn. Two four*  
 gharī-mē sās lēr ũ-nē pah<sup>a</sup>li ēk lōtō jal-kō  
*hours-in breath having-taken him-by first a vessel water-of*  
 bharar wā-ī giyō kai jāhā ũ jand bād<sup>a</sup>syā-kī chhōrihē  
*having-filled there-indeed went that where that demon the-king-of daughter-in*  
 lāg-riyā-hō. Bād<sup>a</sup>syā-kē yō nīm hō kai, 'ũ-kā dīl-mē barō  
*dwelling-was. The-king-to this rule was that, 'her-of body-in a-great*  
 jand hai. Jō ĩ-nē chhurā-dēgō ũ-ī-nē par<sup>a</sup>nā-dūgō.  
*demon is. Who this-one will-release him-indeed-to in-marriage-I-will-give.'*  
 Tō ĩ-nē jār ũ-kō upāi yō-hī karyō kai ũ-kī  
*Then this-one-by having-gone her-of remedy this-verily was-done that her-of*  
 ākh-par ũ kūrā-kā jal-kā chhātā diyā. Jad jand  
*eye-on that well-of water-of drops were-given. Then the-demon*  
 chhūt-giyō. ũ-kē nīrāt hō-gayī. Bād<sup>a</sup>syā-nē wā chhōrī ũ-kē-tāi  
*left. Her-to relief became. The-king-by that daughter him-of-to*  
 par<sup>a</sup>nā-dī. Asyā-ī wō dhānā-kē nīchē-sũ ũ dhan-par  
*in-marriage-was-given. So-verily he the-mouth-of below-from that wealth-on*  
 jal chhar<sup>a</sup>kar wō dhan bī khār-liyō. Ōr lugāi ar dhan  
*water having-sprinkled that wealth also was-dug-out. And wife and wealth*  
 lēr ānand kar<sup>a</sup>wā lāg-giyō.  
*having-taken happiness to-do he-began.*

## FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good.' The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pipal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

## MĀLVĪ OF THE BHOPAL AGENCY.

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsinghgarh State. The following points may be noted.

There is the usual disaspiration, as in *ūbō* for *ūbhō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *nījar* for *najar* (*nazr*), a present; *kāwar* for *kūwar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *b* is preferred to *w*. Thus we have *pūj<sup>a</sup>bō*, to worship; *kūd<sup>a</sup>bō*, the act of leaping; *chhōṛ<sup>a</sup>bō*, the act of releasing.

In the declension of nouns we meet the termination *hē*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārautī (pp. 258 and 204). Examples of it here are *bhēsāhē*, to the buffalo; *khāl<sup>hē</sup>*, into the river; *ghōṛāhē*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *ā* is erroneously written for *ō* as in *khusī-kā* (for *kō*) *amal-panī hōyā* (for *hōyō*), opium-water of happiness took place (*i.e.* was drunk).

[ No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

तीस पातीस वास होसा मर  
 हुंय नयानीसीय जी राजमाड पदम  
 मर राजनीसाव डे पास राजमादसीने  
 बीपारीडे हुंय नयानी सीय जी डी

પેટેની પાટી રે દેધાંગા ઝોર ના  
 બીચાર કે નેમો પનાપો જડ પડવા  
 પાટી આફી ઝોર સવારી વેર બોવ  
 પુઝાવા પદારી જદ નેમો આપો  
 જેઠી ગોઠી વંદી થી જો ગોડા  
 ઝાટી જદ રાજાજી સાવને વરણ  
 ઝી દી જાવ નેમો પાછો સો જાતારો  
 નાગો કે માલપાજી ઝી ડુંગરી  
 કે નીચે ગયો જદ રાજાજી સાવ ને  
 કુવર નપાળી સીયજી સે ઝરી કે,  
 હં જાનેયો કે તમ પીઠ રેરી ગપા  
 હો. જદ કુવરજી ને ઘોડા ઝી ભગામ  
 વેંપે દોતીના ઝોવડા ઝી દરી  
 જદ ઘોડે નાગો નો નેસા હે જાત્રીપો

૪૬ નેરો ડો તો વાલ હુ ડુબો  
 હોપો જોર ડંપન નવાની સીધજી  
 ડો તરવાન ડો હાત છોડ-બોહોપો નેસા  
 ડો છોલ સરી ડો પુડા અલગ  
 અલગ હોગપા આદો અવાંગા જોર  
 આદો ઉર્ગા હો ગપો જોર આપ  
 હામ પડડે ઉર્વા હોગપા હમ  
 બેર બોર મેં છુડતાહોપા ઉર્ગા  
 ગપા જોર હેલા પાડા ૪૬ ડંપ  
 સાવ ને ગુજાપદીજો ડે હમોઉર્વાહું  
 ૪૬ હમ સવ ડંપજી સાવ ડે  
 પામ ગપા ૪૬ બડા મંગાડે  
 ઉર્ગા માખાડા જોર લોદી હેડે  
 ડુડાનમે ડોરો જોર મોડા ડે હાપો

ਯਾਵ ਅਧਾਦਾਵ ਆਵੇ ਤੋ ਮਸਾਲ ਧੀ  
 ਆਵੇ ਤੋ ਸੀਪਾਰੀ ਧੋਝਾਝੇ ਸਾਧੇ  
 ਭਵ ਫੀਧਾ ਭੇ ਧੋਝਾ ਫੁੰ ਧੀਰਾਂ ਧੀਰਾਂ  
 ਠਾਠ ਮੇਂ ਕੇਠਾਧੀ ਆਪ ਆਵੇ ਰਾਧਨ  
 ਜੀ ਸਾਥ ਫੇਰੀ ਸਰਦਾਰ ਤੇਰਾ ਵੇ ਪਫਾਰ  
 ਆਵੇ ਰਾਧਨ ਜੀ ਸਾਥ ਨੇ ਆਵੇ ਭੁਧਰ  
 ਅਧਾਨੀ ਸੀਧਜੀ ਨੇ ਭਾਂਸੀ ਆਰੋਗੇ  
 ਭਾਂਸੀ ਆਰੋਗ ਤੇ ਰਾਧਨ ਜੀ ਸਾਥ  
 ਮੇਲ ਮੇ ਪਫਾਰ ਆਵੇ ਭੁਧਰ ਜੀ ਸਾਥ  
 ਤੇਰਾ ਮੇ ਪੋਝਾਧਾ ਧੁਸਰਾ ਫੀਨ  
 ਧੁਸੀ ਭਾ ਅਮਲ ਪਾਨੀ ਹੋਧਾ  
 ਨੀਯਵ ਨੀਘਰਾਧਲ ਹੋਰੀ ਫੀਨਾਮ  
 ਬਾਟੀ ਭੁਧਰ ਜੀ ਸਾਥ ਤੀ ਜੇਠਾ  
 ਮਾਰ ਥਾ ਤੀ ਬਝਾਰੀ ਹੋਰੀ



[No. 44.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

## TRANSLITERATION AND TRANSLATION.

Tis chālis bar<sup>s</sup> hōyā; jad Kāwar Bhawānī Singh-jī Rāj-garh  
*Thirty forty years became; when Prince Bhawānī Singh-jī to-Rājgarh*  
 padāryā. Jad Rāwat-jī-sāb-kē pās-kā ād<sup>a</sup>min-nē bichārī kē, 'Kāwar  
*went. Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince*  
 Bhawānī Singh-jī-kī charēti pāṭi-phē dēkhāgā.' Ōr yā bichār-kē  
*Bhawānī Singh-jī-of riding a-race-course-on we-will-see.' And this thought-having*  
 bhēsō charāyō. Jad par<sup>a</sup>wā pāṭi āi; ōr sawārī  
*a-he-buffalo was-fed. When the-festival race came; and the-procession*  
 khēr-bōr pūj<sup>a</sup>bā padārī. Jad bhēsō āyō, jē-kī gōrī bandī  
*acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied*  
 thī. Jō gōryā kātī jad Rāwat-jī-sāb-nē bar<sup>a</sup>chhā-kī dī.  
*were. When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck.*  
 Ab bhēsō chālyō sō at<sup>r</sup>ō bhāgyō kē Jāl<sup>a</sup>pājī-kī dūg<sup>a</sup>rī-kē nīchē  
*Now the-buffalo went-off and so-much ran that Jāl<sup>a</sup>pā-jī-of mountain-of under*  
 gayō. Jad Rāwat-jī-sāb-nē Kāwar Bhawānī Singh-jī-sē kai  
*he-went. Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said*  
 kē, 'hū jānē-thō kē, tam pīṭh-phē-i gayā-hō.' Jad kāwar-jī-nē  
*that, 'I thinking-was that, you back-on-verily gone-are.' Then the-Prince-by*  
 ghōrā-kī lagām khēch-kē dō tin kōr<sup>a</sup>rā-kī dai. Jad ghōrō  
*horse-of reins pulled-having two three whips-of were-given. Then the-horse*  
 bhāgyō tō bhēsāhē jā-liyō. Jad bhēsā-kō tō khāl<sup>h</sup>hē  
*ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river*  
 kūd<sup>a</sup>bō hōyō, ōr Kāwar Bhawānī Singh-jī-kō tar<sup>a</sup>wār-kō hāt chhōr<sup>a</sup>bō  
*jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening*  
 hōyō. Bhēsā-kā dhōl sarikā purā alag alag hō-gayā.  
*became. The-buffalo-of a-drum like a-drum-skin separate separate became.*  
 Ādō anāg, ōr ādō ūnāg hō-gayā, ōr āp lagām pakar<sup>a</sup>-kē  
*Half this-side, and half that-side became, and himself the-reins having-held*  
 ūbā hō-gayā. Ham khēr-bōr-mē dhū<sup>r</sup>tā-hōyā ūnāg gayā ōr  
*standing became. We acacia-jujube-in making-a-search that-side went and*  
 hēlā pāryā. Jad Kāwar-sāb-nē juwāp diyō kē, 'hū yō ūbō  
*a-cry was-raised. Then the-Prince-sāhib-by reply was-given that, 'I this standing*

hũ.' Jad ham sab Kāwar-jī-sāb-kē pās gayā. Jad bak'rā māgā-kē  
*am.' Then we all the-Prince-sāhib-of near went. Then a-goat sent-for-having*  
 un-kā māthā kātyā ōr lōī hēr-kē kūṛān-mē jhēlyō ōr  
*its head was-cut and blood taking-having tubs-in it-was-poured and*  
 ghōṛā-kē lagāyō. Chār char<sup>a</sup>wādār ōr dō masāl<sup>a</sup>chī ōr dō sipāī  
*the-horse-to was-applied. Four grooms and two torch-bearers and two sepoy*  
 ghōṛā-kē sātē kar-diyā, kē ghōṛāhē dhīrā dhīrā ṭhān-mē  
*horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in*  
 lēā-jō. Āp ōr Rāwat-jī-sāb dōī sar<sup>a</sup>dār dēṛā-phē  
*bring(imperative). He and Rāwat-jī-sāhib both the-chiefs the-camp-on*  
 padāryā. Ōr Rāwat-jī-sāb-nē ōr Kāwar Bhawānī Singh-jī-nē  
*went. And Rāwat-jī-sāhib-by and the-Prince Bhawānī Singh-jī-by*  
 kāsō ārōgyō. Kāsō ārōg-kē Rāwat-jī-sāb mēl-mē padāryā, ōr  
*dinner was-eaten. Dinner eaten-having Rāwat-jī-sāhib palace-in went, and*  
 Kāwar-jī-sāb dēṛā-mē pōṛ-gayā. Dūs<sup>a</sup>rā din khusī-kā amal pānī  
*the-Prince-sāhib camp-in slept. The-next day rejoicings-of opium water*  
 hōyā; nijar nichh<sup>a</sup>rāwal hōī. Inām bāṭī Kāwar-jī-  
*became; presents offerings were-made. Rewards were-distributed and-the-Prince-*  
 sāb-kī bhēsā mār<sup>a</sup>bā-kī barāī hōī.  
*sāhib-of a-buffalo killing-of praise became.*

### FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawānī Singh (then heir-apparent of the Narsingharh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī<sup>1</sup> thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Parwā Pāṭī*<sup>2</sup> came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rāwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpāji Hill. The Rāwatjī then said to Prince Bhawānī Singh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawānī Singh gave him a blow with his sword and cut him asunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawānī Singh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beheading it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoy who accompanied the horse, were directed to walk the horse to the stable slowly,

<sup>1</sup> Rāwat-jī is the title of the Rājās of Narsingharh.

<sup>2</sup> This festival is held on the day after the Diwāli, and is celebrated by horse-races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

## MĀLVĪ OF BHOPAWAR.

Mālvī is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhili or Nimārī.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāngrī version of the famous tale of Śrāvāṇa or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Chandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyaṇa.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *āḍō* for *āḍhō*, blind. As usual, also, vowels are interchanged, as in *phar<sup>a</sup>tō*, for *phir<sup>a</sup>tō*, wandering; *lakḥ<sup>a</sup>nō*, for *likḥ<sup>a</sup>nō*, to write. An initial *s* becomes *h*, as is common in other Rājasthānī dialects. Thus, *harāp*, for *sarāp*, a curse; *hun<sup>a</sup>nō* for *sun<sup>a</sup>nō*, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in *Sar<sup>a</sup>wan-rē*, to Sarwan; *thānē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific; thus, *pāw<sup>a</sup>jō*, give to drink; *mar<sup>a</sup>jē*, die. The past participle of *kaḥ<sup>a</sup>nō* or *kēnō*, to say, is *kīdō*. The causal of *pīnō*, to drink, is *pāw<sup>a</sup>nō*.

[ No. 45.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

एक सरवण नाम करी-ने आदमी थो । वणी-रा मा-बाप आँखा-ऊँ आँदा था । सरवण वणा-ने तोक्याँ फरतो-थो । चालताँ चालताँ आँदा-आँदी-ने रस्ता-मे तरस लागी । जदी सरवण-ने कीदो के बेटा, पाणी पाव । म्हाँ-ने तरस लागी । जदी ऊ वणा-ने वठे बेटा-ने पाणी भरवा-ने तकाव उपर गियो । वणी तकाव उपर राजा दशरथ-की चौकी थी । जणी वखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-ऊँ देख्यो । तो जाण्यो के कोई हरण्यो पाणी पीवे-हे । एसो जाणी-ने राजा-ए बाण मार्यो । जो सरवण-रे छाती-मे लागो । जो सरवण वणी वखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कोई मनख हे । एसो जाणी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपणो भाणेज । राजा मोच करवा मंड्यो । जद सरवण बोल्ह्यो के खेर मारी मोत थाणा हात-से-ज लखी-थी । अबे मारा मा-बाप-ने पाणी पावजो । अतरो के-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने बेन बेनो-ने पावा-ने आयो । जदी आँदा आँदी बोल्ह्यो के तूँ कूँ हे । दशरथ बोल्ह्यो के थाणे काँई काम हे । थै पाणी पीयो । जदी बेन बोली में तो सरवण सिवाय दुसरा-का हात-को पाणी नी पीयाँ । दशरथ बोल्ह्यो के हूँ दशरथ हूँ । ने मारा हात अजाण-मे सरवण मरि-गियो । आँदा-आँदी सरवण-की मरण हुणी-ने हा ! हा ! करी-ने राजा दशरथ-ने हराप दीदो के जणी बाणू मारो बेटो माख्यो वणा-ज बाणू तूँ मरजे । एसो हराप दे-ने आँदा-आँदी बी मरि-गिया ॥

[No. 45.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ (RĀṆGRĪ).

(STATE JHABUA.)

## TRANSLITERATION AND TRANSLATION.

Ēk Sar<sup>a</sup>waṇ nām kari-nē ād<sup>a</sup>mī thō. Waṇī-rā mā-bāp ākhā-ũ  
*A Sarwan name made-having man was. Him-of mother-father eyes-by*  
 ādā thā. Sar<sup>a</sup>waṇ waṇā-nē tōkyā phar<sup>a</sup>tō-thō. Chāl<sup>a</sup>tā  
*blind were. Sarwan them-to by-having-carried wandering-was. In-going*  
 chāl<sup>a</sup>tā ādā-ādi-nē rastā-mē taras lāgi. Jadī  
*in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then*  
 Sar<sup>a</sup>waṇ-nē kidō kē, 'bēṭā, pāṇī pāw. Mhā<sup>a</sup>-nē taras  
*Sarwan-to it-was-said that, 'son, water give-to-drink. Us-to thirst*  
 lāgi.' Jadī ū waṇā-nē waṭhē bethāi-nē pāṇī bhar<sup>a</sup>wā-nē  
*is-felt.' Then he them-to there caused-to-sit-having water drawing-for*  
 talāw upar giyō. Waṇī talāw upar Rājā Daś<sup>a</sup>rath-kī chōkī thī.  
*a-tank upon went. On-that tank upon King Dasrath-of watching was.*  
 Jaṇī wakhat Sar<sup>a</sup>waṇ pāṇī bhar<sup>a</sup>wā lāgō. Jadī rājā Daś<sup>a</sup>rathē  
*At-that time Sarwan water to-draw began. Then by-king Dasrath*  
 dūrā-ũ dēkhyō. Tō jānyō kē, 'kōī haranyō pāṇī  
*distance-from he-was-seen. Then it-was-thought that, 'some stag water*  
 pīvē-hē.' Ēsō jānī-nē rājāē bāṇ mārīyō, jō  
*drinking-is.' Such thought-having by-the-king an-arrow was-shot, which*  
 Sar<sup>a</sup>waṇ-rē chhāti-mē lāgō. Jō Sar<sup>a</sup>waṇ waṇī wakhat 'Rām Rām'  
*Sarwan-to breast-in stuck. When Sarwan at-that time 'Rām Rām'*  
 kar<sup>a</sup>wā lāgō, jadī rājāē jānyō kē, 'yō tō kōī manakh  
*to-make began, then by-the-king it-was-known that, 'this indeed some man*  
 hē.' Ēsō jānī-nē Rājā Daś<sup>a</sup>rath Sar<sup>a</sup>waṇ kanē giyō. Tō dēkhē  
*is.' Such thought-having King Dasrath Sarwan near went. Then he-sees*  
 tō āp<sup>a</sup>nō bhāṇēj. Rājā sōch kar<sup>a</sup>wā maṇḍyō. Jad Sar<sup>a</sup>waṇ bōlyō  
*indeed his-own nephew. The-king grief to-make began. Then Sarwan said*  
 kē, 'khēr, mārī mōt thāṇā hāt-sē-j lakhī-thī. Abē mārā  
*that, 'it-is-well, my death thy hand-from-only written-was. Now my*  
 mā-bāp-nē pāṇī pāw<sup>a</sup>jō.' At<sup>a</sup>rō kēi-nē Sar<sup>a</sup>waṇ tō  
*mother-father-to water give-to-drink.' So-much said-having Sarwan indeed*  
 mari-giyō, nē Rājā Daś<sup>a</sup>rath pāṇī bharī-nē bēn bēnōi-nē  
*died, and King Dasrath water drawn-having sister sister's-husband-to*

pāwā-nē āyō. Jadī ādā-ādī bōlyā kē, 'tũ  
*causing-to-drink-for came. Then the-blind-man-and-woman said that, 'thou*  
*kũñ hē ?' Daś'rath bōlyō kē, 'thānē kãĩ kām hē ? Thẽ pāñi piyō.'*  
*who art ?' Dasrath said that, 'to-you what business is ? You water drink.'*  
 Jadī bēn bōli, 'mẽ tō Sarwan siwāy dusrā-kā hāt-kō pāñi nī  
*Then the-sister said, 'we verily Sarwan except other-of hand-of water not*  
*piyā.'* Daś'rath bōlyō kē, 'hũ Daś'rath hũ, nē mārā hāt-ũ ajāñ-mē  
*drink.' Dasrath said that, 'I Dasrath am, and my hand-from ignorance-in*  
*Sarwan mari-giyō.'* Ādā-ādī Sarwan-kō maraṇ huñi-nē, 'hā,  
*Sarwan died.' The-blind-man-and-woman Sarwan-of death heard-having, 'alas,*  
*hā,' karī-nē Rājā Daś'rath-nē harāp didō kē, 'jañi bāñ-ũ mārō bēto*  
*alas,' made-having King Dasrath-to curse gave that, 'what arrow-by our son*  
*māryō, wañi-j bāñ-ũ tũ marjē.'* Ēsō harāp dēi-nē  
*was-struck, that-verily arrow-by thou die.'* Such curse given-having  
 ādā-ādī bī mari-giyō.  
*the-blind-man-and-woman also died.*

### FREE TRANSLATION OF THE FOREGOING.

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son ! give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Rājā Dasrath was on a watch at the tank. When Sarwan commenced drawing water, Rājā Dasrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām.'<sup>1</sup> The Rājā then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him, 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Rājā Dasrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou ? Dasrath replied, 'What have you to do with (that) ? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Dasrath said: 'I am Dasrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rājā Dasrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him, the blind man and the blind woman also breathed their last.

<sup>1</sup> Rām was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament.'

## MĀLVĪ OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindōstānī. The Bhils speak Bhilī, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhallawar, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rajputana,<sup>1</sup> it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises *Pargana* Pirawa of Tonk in Central India, and *Parganas* Satkheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōṇḍwārī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States :—

Mālvī—							
Western Malwa	.	.	.	.	.	.	1,241,500
Nimbahera of Tonk	.	.	.	.	.	.	4,000
							1,245,500
Mālvī (Sōṇḍwārī)—							
Western Malwa	.	.	.	.	.	.	115,000
Chaumahla of Jhallawar	.	.	.	.	.	.	86,556
Bhopal	.	.	.	.	.	.	2,000
							203,556
Bhilī (Western Malwa)	.	.	.	.	.	.	56,000
Hindōstānī (Western Malwa)	.	.	.	.	.	.	190,000
Other languages spoken in Western Malwa	.	.	.	.	.	.	16,868
							1,711,924
TOTAL							1,711,924

I now proceed to deal with the Standard Mālvī of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāṅgrī folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rājasthānī. There is the usual loss of aspiration as in *wayō*, for *whayō*, he became. In Eastern Marwārī there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sōṇḍwārī. It also appears in the Mālvī of Western Malwa, as in *hājē*, for *sājē*, in the evening; *hun<sup>n</sup>ō*, for *sun<sup>n</sup>ō*, to hear; *ham<sup>a</sup>jāḍī-nē*, for *sam<sup>a</sup>jhāḍī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *ṇ*, as in *sun<sup>n</sup>ō* quoted above. There is the Standard Mālvī preference of *w* over *b*, as in *wāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpā*, meaning 'we, including the person addressed.'

<sup>1</sup> Portions of the Tonk State are in Rajputana, and here also Mālvī is spoken, but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *kijē* for *kahijē*, say. There is an instance of the Mēwārī *h*-future in *watāihū*, I will show. There is the Mārwarī causal with *ḍ* in *ham<sup>a</sup>jāḍi-nē*, having persuaded, and *rōwāḍ<sup>a</sup>jē*, cause to cry (an imperative in *jē*).

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē*. Thus, *chhōrā-nē rōwāḍyā* (not *rōwāḍyō*), she caused the cubs to cry.

[ No. 46.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

एक ग्याबण स्याकणीए आपणा धणी स्याक्या-ने कछ्छो के अबरके म्हारी हुवावड कठे करोगा । तो वणीए कछ्छो के नाहार-री गुफा-माँय । जदी नाहार आवेगा तो आपाँ-ने खाइ-जायगा । तो स्याक्याए कछ्छो के जदी मूँ खूँखारूँ तो तूँ टाबखा-टूबरी-ने चूँटक्या भरी-ने रोवाडजे ने हूँ पूछूँ के ई क्यूँ रोवे-हे । तो तूँ कीजे के ई नाहार-रो कालजो माँगे-हे ॥

थोडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-माँही हुवावड कीदी । वणी दन जद हाँजे नाहार आयो ने सनेर-लेवा लाग्यो के म्हारा घर-में कोई न कोई हे । तो जदी स्याक्या-ने हूँ कीदी । या वात हुणता-ज स्याकणीए छोरा-छोरियाँ-ने चूँटक्या भरी-ने रोवाड्या । तो स्याक्यो बोल्हो के अय कनक-सुन्दरी टाबखा टूबरी क्यूँ रोवे-हे । तो स्याकणी बोली के ओ डर-भंजन-राजा छोरा छोरी नाहार-रो कालजो माँगे-हे । या वात हुणता-ज नाहार-रो जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाग्यो के म्हारा घर-में म्हा-ने खावावारो कोई न कोई म्हारा-ऊँ मोटो जनावर हे । असा विचार-माँही वा रात काटि-दीदी ने दुसरे दन आव्यो तो बी या-की या-ज वात हुणी-ने पाछे भाग्यो । अतरा-क-में एक बाँदरो अणी-ने मिक्खो ओर बाँदराए पूछो के क्यूँ नाहार राजा आज क्यूँ भाग्या भाग्या फिरो-हो । तदी नाहार बोल्हो के म्हारा घर-माँही म्हारो खावावारो कोई न कोई हे । या वात हुणी-ने बाँदरो अणी वात-री चोकसी करवा नाहार-री गुफा कने गयो ने पाछो आव्यो ने केवा लाग्यो के ए म्हारा शाह एक स्याक्यो वठे हे ने वणी-ऊँ तूँ यूँ काँई डरे-हे । या वात हुणी-ने नाहार-ने भरोसो नी वयो । तो बाँदराए कछ्छो के आपाँ-री पूँछडी दोई मेरी बाँदि ले-ने चालाँ ने हूँ था-ने स्याक्यो वठे वताइहूँ । या वात हुणी-ने दोई पूँछडियाँ मेरी बाँद-ने अवे ये नाहार-री गुफा आडी चाल्या । स्याक्या-ने अणा-ने देख खूँखारो कीदी । ने स्याक्यो छोरा-ने रोवाड्या तो स्याक्याए पूछो के टाबखा-टूबरी क्यूँ रोवे-हे । तो स्याकणीए कछ्छो के छोरा-छोरी नाहार-रो कालजो माँगे-हे । स्याक्यो बोल्हो के अणा-ने रोवा मत दो । छानाँ राखो । अवार धीरे धीरे बाँदरो मामो नाहार-ने हमजाडी-ने लावे-हे । या वात हुणता-ही-ज नाहारए जाण्यो के बाँदरा-रे मन-मे तो कपट हे ने पाछा फलाँग मारतो मारतो भाग-गयो ने बाँदरो पूँछडी-सूँ बंध्यो-थो सो भडिकाइ-भडिकाइ-ने मरि-गयो । ने स्याक्यो वठे मजा-मे रेवा लाग्यो ॥



[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

## TRANSLITERATION AND TRANSLATION.

Ēk gyābaṇ syāl<sup>a</sup>nē āp<sup>a</sup>nā dhaṇī syālyā-nē kahyō kē, 'abar<sup>a</sup>kē  
*A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time*  
 mhārī huwāwad kathē karōgā?' Tō waṇīē kahyō kē, 'nāhār-rī  
*my lying-in where will-you-make?' Then by-him it-was-said that, 'a-tiger-of*  
 guphā-māy.' 'Jadī nāhār āwēgā tō āpā-nē khāi-jāygā.' Tō syālyāē  
*den-in.' 'Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal*  
 kahyō kē, 'jadi mū khūkhārū, tō tū t̥ābaryā-tūb<sup>a</sup>rī-nē chūṭakyā  
*it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches*  
 bharī-nē rōwād<sup>a</sup>jē, nē hū pūchhū kē, "ī kyū rōvē-hē?" tō tū  
*filled-having cause-to-cry, and I ask that, "these why crying-are?" then thou*  
 kījē kē, "ī nāhār-rō kāl<sup>a</sup>jō māgē-hē."'  
*say that, "these tiger-of liver wanting-are."*

Thōḍā dan pachhē yē dōi janā jāi-nē nāhār-rī guphā-māhī  
*A-few days after (by-)these two persons gone-having a-tiger-of den-in*  
 huwāwad kidī. Waṇī dan jad hājē nāhār āyō, nē sanēr  
*lying-in was-made. On-that day when at-evening the-tiger came, and suspicion*  
 lēwā lāgyō kē, 'mhārā ghar-mē kōi-na-kōi hē,' tō jadī syālyānē  
*to-take began that, 'my house-in someone-or-other is,' so then the-jackal-by*  
 hū kidī. Yā wāt huṇ<sup>a</sup>tā-j syāl<sup>a</sup>nē  
*throat-clearing was-done. This word on-hearing-immediately by-the-she-jackal*  
 chhōrā-chhōriyā-nē chūṭakyā bharī-nē rōwādyā. Tō syālyō  
*the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal*  
 bōlyō kē, 'ay Kanak-sundarī t̥ābaryā-tūb<sup>a</sup>rī kyū rōvē-hē?' Tō  
*said that, 'O Kanak-sundarī male-female-children why crying-are?' Then*  
 syāl<sup>a</sup>nī bōlī kē, 'ō Dar-bhañjan-rājā, chhōrā-chhōrī nāhār-rō kāl<sup>a</sup>jō  
*the-she-jackal said that, 'O Darbhanjan-king, male-female-cubs a-tiger-of liver*  
 māgē-hē.' Yā wāt huṇ<sup>a</sup>tā-j nāhār-rō jī uḍ-gayō, nē  
*wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and*  
 pichhē pāw bhāgyō, nē vichār kar<sup>a</sup>wā lāgyō kē, 'mhārā ghar-mē mhā-nē  
*backwards feet he-fled, and thought to-make began that, 'my house-in me-to*

khāwāwārō kōi-na-kōi mhārā-ũ mōtō janāwar hē.' Asā vichār-māhī  
*eater someone-or-other me-than strong animal is.* Such thought-in  
wā rāt kāti-didī, nē dus'rē dan avyō tō bī yā-kī yā-j wāt  
*that night was-passed, and on-second day he-came so also this-of this-even word*  
huṇi-nē pāchhē bhāgyō. At'rā-k-mē ēk bād'rō aṇi-nē milyō, ōr  
*heard-having back he-fled. So-much-in a monkey this-one-to was-met, and*  
bād'rāē pūchhyō kē, 'kyū, nāhār rājā, āj kyū, bhāgyā bhāgyā,  
*by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,*  
*phirō-hō?' 'Tadī nāhār bōlyō kē, 'mhārā ghar-māhī mhārō*  
*wandering-you-are?' Then the-tiger said that, 'my house-in my*  
khāwāwārō kōi-na-kōi hē.' Yā wāt huṇi-nē bād'rō aṇi wāt-rī  
*eater someone-or-other is.* This word heard-having the-monkey this word-of  
chōk'sī kar'wā nāhār-rī guphā kanē gayō, nē pāchhō āvyō, nē kēwā  
*investigation to-make the-tiger-of den near went, and back came, and to-say*  
lāgyō kē, 'ē mhārā śāh, ēk syālyō wathē hē, nē waṇi-ũ tū yū kāī  
*began that, 'O my lord, a jackal there is, and him-from thou thus what*  
*darē-hē?' Yā wāt huṇi-nē nāhār-nē bharōsō nī wayō. Tō*  
*fearing-art?' This word heard-having the-tiger-to confidence not became. Then*  
bād'rāē kahyō kē, 'āpā-rī pūchh'ḍī dōi bhērī bādi-lē-nē  
*by-the-monkey it-was-said that, 'us-of tail both together tied-together-having*  
chālā, nē hū thā-nē syālyō wathē wataihū.' Yā wāt huṇi-nē  
*let-us-go, and I you-to the-jackal there will-show.' This word heard-having*  
dōi pūchh'ḍiyā bhērī bād-nē, abē yē nāhār-rī guphā āḍī  
*the-two tails together tied-having, now these the-tiger-of den towards*  
chālyā. Syālyā-nē aṇā-nē dēkh khūkhārō kīdō, nē syālīē  
*went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal*  
chhōrā-nē rōwādyā. Tō syālyāē pūchhyō kē, 'tābaryā-  
*the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-*  
tūb'rī kyū rōwē-hē?' Tō syāl'ānīē kahyō kē, 'chhōrā-  
*children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-*  
chhōrī nāhār-rō kāl'jō māgē-hē.' Syālyō bōlyō kē, 'aṇā-nē rōwā  
*female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry*  
mat dō. Chhānā rākhō. Abār dhīrē dhīrē bād'rō māmō nāhār-nē  
*not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to*  
ham'jāḍi-nē lāvē-hē.' Yā wāt huṇ'tā-hī-j nāhārē  
*persuaded-having bringing-is.* This word on-hearing-very-immediately by-the-tiger  
jānyō kē, 'bād'rā-rē man-mē tō kapaṭ hē,' nē pāchhā  
*it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back*  
phalāg mār'tō mār'tō bhāg-gayō, nē bād'rō pūchh'ḍi-sū bandyō-thō, sō  
*bound striking striking fled-away, and the-monkey the-tail-by tied-was, so*  
bhaḍikāi-bhaḍikāi-nē mari-gayō, nē syālyō wathē majā-mē rēwā lāgyō.  
*dashed-dashed-being he-died, and the-jackal there happiness-in to-live began.*

## FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundari,<sup>1</sup> why are the children crying.'

'O Dar Bhañjan, my prince,' she replied, 'the babies want some tiger's liver.' When the tiger heard this his soul flew-away, and he ran back as fast as he could; for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear *him*?' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died; while the jackal lived happily for the rest of his life in the tiger's den.

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<sup>1</sup>He gives his wife a grand name, and so does she him, in order to impress the tiger.

## SŌṆḌWĀRĪ.

Sŏṇḍwārī<sup>1</sup> is the language of the Sŏṇḍiās, a wild tribe, which inhabits the tract known as Sŏṇḍwār, in the north-east of the Western Malwa Agency, and in the Chaumahla, the southern portion of the Jhallawar State. In the Western Malwa Agency, it includes the Pirawa *Pargana* of the State of Tonk, and *Parganas* Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Sŏṇḍwārī are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwar tract. The number of speakers of Sŏṇḍwārī is estimated as follows:—

Western Malwa Agency—

Tonk and Indore . . . . .	115,000
Chaumahla of Jhallawar . . . . .	86,556
Bhopal . . . . .	2,000
TOTAL . . . . .	203,556

The following account of the Sŏṇḍiās is taken from pp. 200 and ff. of Vol. II. of the *Rajputana Gazetteer* :—

Their chief clans are Rahtor, Tawur, Jādon, Sesodia, Gehlot, Chohān, and Solankhi. The Chohāns are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chaumehla Sondias consider themselves as descended from Rājput̃s of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwārā, corrupted into Sondwārā, which caused the inhabitants to be called Sondias. The other account makes the people give the name to the country, their name being a corruption of the Hindī word Sandhia—twilight, *i.e.* mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulks owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jāgir, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his Central India of the Sondias in his time :—

“ They are often called Rājput̃s, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts ; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, ‘ mixed race,’ some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

“ That the Sondias have a claim to antiquity, there can be no doubt ; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sondwārā, most of whom, from breeding their own horses, were well-mounted. At the peace of Mundesar, the Sondias were

<sup>1</sup> Properly spelt with a hyphen, Sŏṇḍ-wārī.

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation."— (Vol. I.)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rājput̃s in Central India, are the Sūd̃is, who have spread from Sordwāra (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rājput̃ heroes; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rājput̃ ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rājput̃s upon this point, there is none on which they deem the Sondias to have so degraded the race from which they are descended.

"The Sondias have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rājput̃s in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondias are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess; and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sondias; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindārī war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sondias are aided by Brāhmans, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chārāns are treated with more courtesy; but the Bhāts, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sōṇḍwārī, both of which come from the State of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Mālvī.

The most typical peculiarity of Sōṇḍwārī is the universal change of an initial *s* to *h*. Its speakers call themselves Hōṇḍiā, not Sōṇḍiā. There are several examples of this in the specimens, amongst which we may quote, *hag<sup>a</sup>!ō* or *hag<sup>a</sup>rō*, for *sag<sup>a</sup>!ō*, all; *hāt<sup>a</sup>rō*, for *sāt<sup>a</sup>rō* (a Gujarātī word), a daily portion of food; *hāū*, for *sādhū*, good; *hāma<sup>a</sup>ñō*, for *sābha<sup>a</sup>ñō*, to hear; *ham<sup>a</sup>jāñō*, for *sam<sup>a</sup>jhāñō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūk<sup>a</sup>!ō*, for *chhōk<sup>a</sup>!ō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōrō*, for *lhōrō*, young; *tī* or *thī*, from; *dīdō* or *dīdhō*, given; *wayō*, for *whayō*, became; *hāma<sup>a</sup>ñō*, for *sābha<sup>a</sup>ñō*, to hear (another Gujarātī word); *ham<sup>a</sup>jāñō*, for *sam<sup>a</sup>jhāñō*, to remonstrate.

In the declension of nouns, the ablative suffix is *tī* or *thī*. The accusative-dative has the usual *kē* and *nē*, and also *hē*, as in other Mālvī-speaking tracts. The agent also takes *nē*, as in *bēṭā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē* ..... *pāp kīdhō* ..... *ma-nē thē hālī-wāl<sup>a</sup>diā bhēlō rāk<sup>a</sup>hō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *wañā-hē wāñ-dī*, he divided to them; (locative) *thā-kī rūkam-pāt bāchh<sup>a</sup>ryā-ḍūm<sup>a</sup>ryā-hē urāi-dīdī*, he wasted your substance on singers and dancers.

As regards the pronouns, *āpī* or *āp<sup>a</sup>nē* means 'we, including the person addressed.' *Ap<sup>a</sup>nō* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundēli form *hō*. Besides *hē*, we have *hāi* for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Mālvi, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bharē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *ḍ* or *ṛ* as in Mārwarī. Thus, *ham<sup>a</sup>jāryō*, he remonstrated, literally, he caused to understand.

Sōṇḍwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens:—*jī*, a father; *māḍī*, a mother; *wāñ<sup>a</sup>dī*, a servant; *war*, a year; *rōṭhō*, bread, plural *rōṭhā*, a feast; *banō*, a bridegroom; *ḍirō*, a brother.

On the whole Sōṇḍwārī possesses a distinctly Bhil character, as the above notes have shown. Nearly all these peculiarities also occur in Bhil dialects.

[No. 47.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḍWĀRĪ).

(STATE JHALLAWAR.)

### SPECIMEN I.

एक आदमी-के दो बेटा था । लोड़का बेटा-ने वणी-का जी-हे कही के म-ने मारा वाँटा-की रूकम-पात दर्ई-दो । जँदी वणी-का जी-ने अपनी रूकम-पात वणा-हे वाँट-दी । थोड़ा दिनाँ पाछे लोड़ो बेटो वणी-का वाँटा-की रूकम-पात लई वेगळो चळ्यो-गयो । वाहाँ वणी-ने वणी-का वाँटा-की हगळी रूकम-पात वीगाड़-दीदी । अर वणी-के पाँ काई नहीं रयो ओर वणी मूलक-में काळ पड़ो । जँदी भूकाँ मरवा लाग्यो । जँदी वणी मूलक-का एक हाऊ आदमी पाँ गयो । अर वणी हाऊ आदमी-ने भँडूरा चरावा माऊ-में मोकल्यो । ऊ लाचार वई-ने वणी सूकला-थी पेट भरे-थो जो सूकळो भँडूरा-के खावा-को थो । वणी-ने खावा कोई नहीं देवे-थो । जँदी वणी-ने गम पड़ी जँदी केवा लाग्यो के मारा जी-के घणा हाळी बाळदी हे । वणा-हे पेट भरी-ने रोठा मिळे-हे घणा हाँतरा हे । हँ भूकाँ मरूँ-हँ । अबे हँ मारा जी-के पाँ-हे जातो रहँ । वणा-ती कहूँगा जी म-ने राम-जी-का घर-को पाप कीधो थाँको बी हराम-खोर वयो । थाँको बेटो बाजवा असो नहीं रयो । अबे म-ने येँ हाळी वाळ्दिआँ मेळो राखो । ऊ उठी-ने वणी-का जी पाँ आयो । पण ऊ वेगळो थो वणी-का जी-ने देख्यो अवाल करी-ने दोड़ो अर छाती-ने लगायो अर मूँडे बोको दीधो । जँदी बेटो जी-थी बोल्यो जी म-ने राम-जी-को पाप कीधो अर थाँके-थी बेमूख वयो । थाँको बेटो बाजवा जसो नहीं रयो । जँदी वणी-का जी-ने हाळ्यो वाळ्दिआँ-थी कही । अणी-ने

हाऊ चीतरा लावी-ने परावी-दो अर आंगळिआँ-में वीँव्याँ अर पगाँ-में खाद्या परावी-दो । आपी धापी-ने खावाँ पीवाँ । मारो बेटो मरी गयो-थो अबे पाछो जीवतो वयो । यो खोवाई गयो-थो अबे पाछो लायो । जँदी हगरा मिळी-ने राजी खुसी वया ॥

अतरा-में वणी-को मोटो बेटो माऊ-मेंथो । ऊ माऊ-मेंथो अपना घर-क पाँ-हे आयो अर गीत गाल हामकी । जँदी हाऊ-ने तेड़ी-ने पूछो के अणी हगकी वात-को काई मतलब हे । हाऊ-ने कही के थाँ-को लोड़ी भाई आयो हाइ अर थाँ-का जी-ने रोठा कराया हे कियूँ-के वी घणा हाऊ तरा पाछा आई-गयो । जँदी बड़ा बेटा-ने री लागी अर घरे नी गयो । जँदी वणी-का जी-ने आवी-ने वणी-ने हमजाइयो । जँदी वणी-ने जी-थी कयो म-ने अतरा वर-थी थाँ-की चाकरी कीधी । थाँ-का कीया बारे चाल्या नहीं । थाँ-ने एक बकरी-को बच्चो बी नहीं दीयो जो हूँ भाई-हेतू-में गोठ-गूगरी करतो । थाँ-ने अणो बेटा-के आवताँ-ही जणी-ने थाँ-की हगरी रुकम-पात बाछड़ाँ-डूमड़ाँ-हे उड़ाई दीदी जणी-के थाँ-ने रोठा दीया । जँदी वणी-का जी-ने कही के बेटा तू मारे पाँ रयो । घर-टापरो खेत-माऊ थारो हे । आपणे राजी खुसी-थी रहँ । थारो भाई आयो जो राजी वयो चाईजे । थारो भाई मरी गयो-थो अबे पाछो जीवतो वयो । खोवाई गयो-थो फेर लादो हे ॥

[No. 47.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ (SŌNDWĀRĪ).

(STATE JHALLAWAR).

## SPECIMEN I.

Ēk ād<sup>a</sup>mī-kē dō bēṭā thā. Lōṛ<sup>a</sup>kā bēṭā-nē waṇī-kā jī-hē  
*A man-to two sons were. The-younger son-by him-of father-to*  
 kahī kē, 'ma-nē mārā wāṭā-kī rūkam-pāt dai-dō.' Jāḍī waṇī-kā  
*it-was-said that, 'me-to my share-of property give-away.' Then him-of*  
 jī-nē ap<sup>a</sup>nī rūkam-pāt waṇā-hē wāṭ-dī. Thōṛā dinā pāchhē  
*father-by his-own property them-to was-distributed. A-few days after*  
 lōṛō bēṭō waṇī-kā wāṭā-kī rūkam-pāt laī vēg<sup>a</sup>lō chaḷyō-gayō.  
*the-younger son him-of share-of property having-taken far went-away.*  
 Wāhā waṇī-nē waṇī-kā wāṭā-kī hag<sup>a</sup>lī rūkam-pāt vīgār-didī. Ar  
*There him-by him-of share-of all property was-wasted. And*  
 waṇī-kē pā kāḥ nahī rayō, ōr waṇī mūlak-mē kāl paryō,  
*him-of near anything not remained, and that country-in a-famine fell,*  
 jāḍī bhūkā mar<sup>a</sup>wā lāgyō. Jāḍī waṇī mūlak-kā ēk hāu ād<sup>a</sup>mī  
*then by-hunger to-die he-began. Then that country-of a good man*  
 pā gayō. Ar waṇī hāu ād<sup>a</sup>mī-nē bhāḍūrā charāwā māḷ-mē  
*near he-went. And that good man-by swine to-feed field-in*  
 mōkalyō. Ū lāchār wai-nē waṇī sūk<sup>a</sup>lā-thī pēt bharē-thō  
*he-was-sent. He helpless become-having that chaff-by belly a-filling-he-was*  
 jō sūk<sup>a</sup>lō bhāḍūrā-kē khāwā-kō thō. Waṇī-nē khāwā kōī nahī  
*which chaff the-swine-to eating-of was. Him-to for-eating anyone not*  
 dēvē-thō. Jāḍī waṇī-nē gam paṛī; jāḍī kēwā lāgyō kē,  
*a-giving-was. Then him-to consideration fell; then to-say he-began that,*  
 'mārā jī-kē ghaṇā hālī-wāḍī hē. Waṇā-hē pēt bharnē  
*'my father-to many ploughmen-servants are. Them-to belly filled-having*  
 rōthā milē-hē, ghaṇā hāt<sup>a</sup>rā hē. Hū bhūkā marū-hū.  
*loaves being-got-are, much daily-portions are. I by-hunger dying-am.*  
 Abē hū mārā jī-kē pā-hē jātō rahū. Waṇā-ti kahūgā,  
*Now I my father-of near-to going I-remain. Him-to I-will-say,*  
 "jī, ma-nē Rām-jī-kā ghar-kō pāp kīdhō, thā-kō bī harām-khōr  
*"father, me-by God-of house-of sin was-done, you-of also traitor*  
 wayō. Thā-kō bēṭō bāj<sup>a</sup>wā asō nahī rayō. Abē ma-nē  
*I-became. You-of son to-be-called such not I-remained. Now me*



thē hālī-wāl<sup>diā</sup> bhēlō rākhō.”’ Ū uṭhī-nē waṇī-kā jī pā  
*thou servants with keep.”’ He arisen-having him-of father near*  
 āyō. Paṇ ū vēg<sup>lō</sup> thō, waṇī-kā jī-nē dēkhyō, awāl  
*came. But he far was, him-of father-by he-was-seen, compassion*  
 kari-nē dōryō ar chhātī-nē lagāyō, ar mūdē bōkō  
*made-having he-ran and breast-to he-was-attached, and on-face kiss*  
 didhō. Jādī bētō jī-thī bōlyō, ‘jī, ma-nē Rām-jī-kō  
*was-given. Then the-son the-father-to said, ‘father, me-by God-of*  
 pāp kīdhō ar thā<sup>kē</sup>-thī bēmūkh wayō. Thā<sup>kō</sup> bētō bāj<sup>wā</sup>  
*sin was-done and you-of-from averse I-became. You-of son to-be-called*  
 jasō nahī rayō.’ Jādī waṇī-kā jī-nē hālīyā-wāl<sup>diā</sup>-thī kahī,  
*such not I-remained.’ Then him-of father-by servants-to it-was-said,*  
 ‘aṇī-nē hāū chīt<sup>rā</sup> lāvi-nē parāvi-dō; ar āg<sup>liā</sup>-mē vītyā, ar  
*‘this-one-to good clothes brought-having put-on; and fingers-on rings, and*  
 pagā<sup>mē</sup> khāryā parāvi-dō. Āpī dhāpī-nē khāwā pīwā.  
*feet-on shoes put-on. We become-satiated-having may-eat may-drink.*  
 Mārō bētō marī gayō-thō, abē pachhō jīw<sup>tō</sup> wayō; yō  
*My son having-died gone-was, now back living became; this-one*  
 khōwāī gayō-thō, abē pachhō lādyō.’ Jādī hag<sup>rā</sup> mīlī-nē  
*having-been-lost gone-was, now back-again was-got.’ Then all come-together-having*  
 rāji khūsī wayā.  
*happy rejoicing became.*

At<sup>rā</sup>-mē waṇī-kō mōtō bētō mā<sup>l</sup>-mē thō. Ū mā<sup>l</sup>-mē-thī  
*So-much-in him-of great the-son field-in was. He field-in-from*  
 ap<sup>nā</sup> ghar-kē pā<sup>hē</sup> āyō, ar gīt-gāl hām<sup>li</sup>. Jādī  
*his-own house-of near-to came, and songs-etcetera were-heard. Then*  
 hālī-nē tērī-nē pūchhyō kē, ‘aṇī hag<sup>li</sup> wāt-kō  
*a-servant-to called-having it-was-asked that, ‘this all affair-of*  
 kāī mat<sup>lab</sup> hē?’ Hālī-nē kahī kē, ‘thā<sup>kō</sup> lōyō  
*what meaning is?’ The-servant-by it-was-said that, ‘you-of younger*  
 bhāī āyō hāī, ar thā<sup>kā</sup> jī-nē rōṭhā karāyā-hē,  
*brother come is, and you-of father-by loaves been-caused-to-be-made-are,*  
 kiyū<sup>kē</sup> vī ghanā hāū tarā pāchhā āi-gayō.’ Jādī baṇā  
*because-that he very good way back-again came.’ Then the-elder*  
 bēṭā-nē rī lāgī ar gharē nī gayō. Jādī waṇī-kā  
*son-to anger was-attached and in-the-house not he-went. Then him-of*  
 jī-nē āvi-nē waṇī-nē ham<sup>jāryō</sup>. Jādī waṇī-nē  
*father-by come-having him-to it-was-remonstrated. Then him-by*  
 jī-thī kayō, ‘ma-nē at<sup>rā</sup> war-thī thā<sup>kī</sup> chāk<sup>ri</sup>  
*the-father-to it-was-said, ‘me-by so-many years-from you-of service*  
 kīdhī. Thā<sup>kā</sup> kiyā bārē chālyā nahī. Thā<sup>nē</sup>  
*was-done. You-of things-said outside were-caused-to-go not. You-by*

ēk      bak<sup>ri</sup>-kō      bachchō      bī      nahī      dīyō,      jō      hū  
*one      she-goat-of      young-one      even      not      was-given,      that      I*  
          bhāi-hētū-mē      gōth-gūg<sup>ri</sup>      kar<sup>to</sup>.      Thā<sup>nē</sup>      aṇi      bēṭā-kē  
*brothers-friends-among      feasting      (I-)might-have-done.      You-by      this      son-of*  
          āw<sup>tā</sup>-hī,      jaṇi-nē      thā<sup>ki</sup>      ha<sup>ri</sup>      rūkam-pāt      bāchh<sup>ryā</sup>-dūm<sup>ryā</sup>-hē  
*on-coming-even,      whom-by      you-of      all      property      singers-dancers-on*  
          urāi-dīdi,      jaṇi-kē      thā<sup>nē</sup>      rōṭhā      dīyā.'      Jādi      waṇi-kā  
*was-squandered,      him-to      you-by      loaves      were-given.'      Then      him-of*  
          jī-nē      kahī      kē,      'bēṭā,      tū      mārē      pā      rayō.      Ghar-ṭāp<sup>ro</sup>  
*father-by      it-was-said      that,      'son,      thou      me-of      near      remained.      House-hut*  
          khēt-māl      thārō      hē.      Āp<sup>nē</sup>      rāji      khūsī-thī      rahā.      Thārō  
*field-meadow      thine      are.      We      joy      happiness-with      may-remain.      Thy*  
          bhāi      āyō      jō      rāji-wayō      chāijē.      Thārō      bhāi      marī  
*brother      came      therefore      joyful-to-be      is-proper.      Thy      brother      having-died*  
          gayō-thō,      abē      pāchhō      jiw<sup>to</sup>      wayō;      khōwāi      gayō-thō,      phēr  
*gone-was,      now      back-again      living      became;      having-been-lost      gone-was,      again*  
          lādō      he.'  
*got      is.'*

[ No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

## SPECIMEN II.

बना-जी थाँ-के घोड़ी-के गळे घुंगर-माळ । पावाँ-का नेवर बाजणा रे बन-डा । बना-जी थाँ-का हाथ-में हखो रूमाल । पावाँ-की मेंदी राचणी रे बन-डा । बना-जी थेँ तो चढ़ चाल्या मज अधरात । मारी सूती नगरी ओजकी रे बन-डा ॥ १ ॥

कंकड़ माथे पीपळी रे बीरा । जणी-पर चढ़ जोछँ थारी वाट । माँडी-जायो चूनर लावीयो । भाभी-की भनवर गणे-मेलजे रे बीरा । पंचाँ-में राखो बाई-री होब । माँडी-जायो चूनर लावीयो । लावो तो हगरा हारू लावजे रे बीरा । नहीं-तर रीजे थारे देस । माँडी-जावीयो चूनर लावीयो । मेलूँ तो ढाल भराई बीरा । ओढ़ूँ तो हीरा भर-पड़े । माँडी-जावीयो चूनर लावीयो । नापूँ तो हाथ पचास । तोलूँ तो तोला तीह । माँडी-जायो चूनर लावीयो ॥ २ ॥

[ No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

## TWO SONGS SUNG BY WOMEN.

- (1) Banā-jī, thā̃-kē ghōrī-kē galē ghunḡar-māl.  
*O-bridegroom-sir, you-of mare-of on-neck bell-necklace.*  
 Pāwā̃-kā nēwar-bājā̃nā, rē ban-rā.  
*Feet-of ornament-musics, O bridegroom.*  
 Banā-jī, thā̃-kā hāth-mē̃ haryō rumāl.  
*O-bridegroom-sir, you-of hand-in green handkerchief.*  
 Pāwā̃-kī mē̃dī rāchā̃nī, rē ban-rā.  
*Feet-of henna-colour well-dyed, O bridegroom.*  
 Banā-jī, thē̃ tō chārḡ chālyā maj adh'rāt,  
*O-bridegroom-sir, you indeed having-mounted went middle half-night,*  
 Mārī sūtī nagārī ōjā̃kī, rē ban-rā.  
*My sleeping village was-awakened, O bridegroom.*
- (2) Kaṅkar māthē pīpālī, rē bīrā,  
*Border on a-pīpal-tree, O brother,*  
 Jaṇī-par chārḡ jō̃ thārī wāt.  
*Which-on having-mounted I-watch thy path.*  
 Mā̃dī-jāyō chūnar lāviyō.  
*The-mother-born a-scarf brought.*  
 Bhābhī-kō bhan'war gaṇē-mēl'jē, rē bīrā.  
*Brother's-wife-of nose-ring pawn, O brother.*  
 Pañchā̃-mē̃ rākhō bāi-rī hōb.  
*The-village-assembly-in preserve sister-of dignity.*  
 Mā̃dī-jāyō chūnar lāviyō.  
*The-mother-born a-scarf brought.*  
 Lāwō, tō hag'rā hārū lāwājē, rē bīrā,  
*If-you-bring, then all for bring, O brother,*  
 Nahī-tar rījē thārē dēs.  
*Otherwise remain in-thy country.*

Māḍi-jāvīyō chūnar lāvīyō.  
*The-mother-born a-scarf brought.*

Mēlũ, tō dhāl bharāi, bīrā;  
*If-I-put (-it), then a-shield was-filled, brother;*

Ōṛhũ, tō hīrā jhar-parē.  
*If-I-wear (-it), then jewels fall-in-showers.*

Māḍi-jāvīyō chūnar lāvīyō.  
*The-mother-born a-scarf brought.*

Nāpũ, tō hāth pachās;  
*If-I-measure (-it), then ells fifty;*

Tōlũ, tō tōlā tih.  
*If-I-weigh (-it), then tolas thirty.*

Māḍi-jāyō chūnar lāvīyō.  
*The-mother-born a-scarf brought.*

## FREE TRANSLATION OF THE FOREGOING.

### TWO SONGS SUNG BY WOMEN.

(1) O Bridegroom, there is a bell-necklace on your mare's neck, and her anklets sound musically.

O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.

O Bridegroom, you mounted and started at midnight, and awakened my sleeping village.

(2) O Brother, on the garden-boundary is a *pīpal* tree, and I climb upon it, and watch for your coming.

(*Refrain*) The son of my mother has brought a scarf.

O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.

(*Refrain*) The son of my mother, etc.

O Brother, if you bring, bring for all of us, or else stay at home.

(*Refrain*) The son of my mother, etc.

O Brother, if I put it into a shield, it fills it; if I wear it, there is a shower of jewels.

(*Refrain*) The son of my mother, etc.

If I measure it, it is fifty ells long; if I weigh it, it is thirty tolahs.

(*Refrain*) The son of my mother, etc.

THE BROKEN MĀLVĪ OF THE CENTRAL PROVINCES.

Mālvī is spoken, but in a corrupt form, being much mixed with Bundēlī and Nīmāḍī, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyars and' Katiyās of Chhindwara, and the Pat'wās, or silk-weavers, of Chanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects:—

Mālvi of Hoshangabad . . . . .	126,523
Mālvi of Betul (called Dhōlēwārī) . . . . .	119,000
Bhōyari of Chhindwara . . . . .	11,000
Katīyāi of Chhindwara . . . . .	18,000
Patāvī of Chanda . . . . .	200
	<hr/>
TOTAL . . . . .	274,723

### MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēlī, and has been described in Vol. IX., Pt. I. The western end of the district, including the *Tahşıl* of Harda, and the State of Makrai does not speak Bundēlī, but a corrupt form of Mālvī. The number of speakers is estimated at 126,523.

This tract has the Bundēlī-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nīmāḍī of Nimar to its west, and the Marāṭhī-speaking district of Ellichpur to its south. The language is a mixture of Mālvī, Bundēlī, and Nīmāḍī, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāṭhī.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundēlī expressions are *khē* for the sign of the accusative-dative, and *gō* for *gayō*, gone. The Nīmāḍī idioms are more numerous. Such are *āga* for *āgē*, in front; *chhē*, is; *jāch*, he goes. We may also note the peculiar form *līs-kē*, meaning 'having taken.' This is Bhilī. In the Bhilī of Khandesh *lī-s* is 'having taken.'

[ No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

कई-का दिन एक आदमी अपना छोरा-खे लीस्के जंगल-में जाइ-रह्यो-थो । छोरो जो आग आग दोड़तो-जातो-थो हाँक-मारी-के कहनो लग्यो कि दादा-जी देखो सही यो कितरो बड़ो पेड़ हवा-में उखड़ि-के जाइ पड़्यो । भला देखो तो यो कसो पड़्यो होय-गो । तब ओ-का बाप-ने कही कि बेटा या ऊँधावल-में गिरि-पड़्यो । तब ओ-का छोरा-ने कही कि भला देखो तो यो बेट-को भाड़ कसो पतलो ओर कितरो उँचो छे । अरु ये-खे ऊँधावल-ने क्यों नहीं उखाड़्यो । ओ-का बाप-ने जवाब दियो कि बेटा सागोन-को जाडोपन ओ-का गिरना-को कारण छे । ओ-खे अपनी डालन-को अरु बडापन-को गर्भं थो । वो जब हवे चले तब हलतो चलोत नहीं । बिचारो बेट-को भाड़ जरा-सी हवा-में लटू-पटू हुइ-जाच । एसो वो बचि-गयो ॥

# INDO-ARYAN FAMILY.

# CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

## TRANSLITERATION AND TRANSLATION.

Kai-kā      din ēk ād<sup>a</sup>mī      ap<sup>a</sup>nā      chhōrā-khē      liskē      jaṅgal-mē  
On-a-certain day a man his-own son taken-having forest-in

jāi-rah-yō-thō. Chhōrō jō āga āga dōḍ<sup>a</sup>tō-jātō-thō hāk-mārī-kē  
going-was. The-son who before before running-going-was called-out-having

kah<sup>a</sup>nō lagyō ki, ‘dādā-ji, dēkhō sahī, yō kit<sup>a</sup>rō baḍō pēḍ hawā-mē  
to-say began that, ‘father-sir, see verily, this how large tree wind-in

ukh<sup>a</sup>ḍi-kē jāi paḍyō. Bhalā, dēkhō tō, yō kasō  
been-uprooted-having having-gone fell. Well, see now, this how

paḍyō hōy-gō.’ Tab ō-kā bāp-nē kahī ki, ‘bētā, yā  
fallen became.’ Then him-of father-by it-was-said that, ‘son, this

ūdhāwal-mē giri-paḍyō.’ Tab ō-kā chhōrā-nē kahī ki, ‘bhalā,  
storm-in fell-down.’ Then him-of son-by it-was-said that, ‘well,

dēkhō tō, yō bēt-kō jbhāḍ kasō pat<sup>a</sup>lō ōr kit<sup>a</sup>rō ūchchō chhē.  
see now, this cane-of tree how thin and how high it-is.

Aru yē-khē ūdhāwal-nē kyō nahī ukhadyō ?’ Ō-kā bāp-nē  
And it-to the-storm-by why not was-it-uprooted ?’ Him-of father-by

jawāb diyō ki, ‘bētā, sāgōn-kō jāḍōpan ō-kā gir<sup>a</sup>nā-kō kāraṇ  
answer was-given that, ‘son, teak-of stiffness it-of falling-of cause

chhē. Ō-khē ap<sup>a</sup>ni ḍālan-kō aru baḍāpan-kō garbh thō. Wō jab  
is. It-to its-own boughs-of and greatness-of pride was. It when

havē chalē, tab hal<sup>a</sup>tō chal<sup>a</sup>tō nahī. Bichārō bēt-kō jbhāḍ  
the-wind comes, then shaking moving not. The-poor cane-of tree

jarā-sī hawā-mē laṭū-paṭū hui-jāch. Ēsō wō bachī-gayō.’  
a-little-very wind-in bending becomes. So it escaped.’

FREE TRANSLATION OF THE FOREGOING.

A man once went into a forest with his son. As the boy was running in front of him, he called out, 'see, father, how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall ?' The father said that it had been blown down by a storm. Then the son said, 'but see, here is this cane-tree, so thin and high. Why did not the storm uproot it too ?' His father replied, 'my son, the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came, it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze, and hence it escapes.'



## DHŌLĒWĀRĪ OF BETUL.

South of the central portion of the Hoshangabad district, in which Bundēli is spoken, with Nimar to its west, the Bundēli-speaking Chhindwara to its east, and the Marāṭhī-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Dhōlēwārī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāṭhī. The line of division between the two languages is an ethnological one. The Marāṭhī speakers are Kuṇbīs, who originally came from the Deccan. The Dhōlēwārī speakers are principally Bhōyars and Dhōlēwār Kurmīs. The former say that they came from Dhārā-nagarī in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāṭhī and Dhōlēwārī, there are also in Betul, Kūrkū spoken by 31,400 persons, and Gōṇḍī by 91,000. The Marāṭhī speakers number 75,000.

Like the language of Harda, this Dhōlēwārī is a broken mixture of Mālvī, Bundēli, and Nīmārī, the first predominating, but here Bundēli is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēli *hatō*, with a Mālvī termination. Note also the Marāṭhī *sāṭhī*, for.

The specimen is a short statement taken down in a Court of Justice.

[ No. 50.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ (DHŌLĒWĀRĪ).

DISTRICT BETUL.

सवाल—तुमरो टाँडा कहाँ पकड़ो गयो ।  
जवाब—हमारी टाँडा जैतपुर-पर हल्यो । हम सात आदमी हता । हम परतवाडा-से मझ बेच-कर आवत-था और हम सात-म-से पीरू बैतूल हाट-का साठी ऊ रोज गयो थो । ढोर-गीर कहीं साथ-में नीं ले-गयो । सब ढोर जैतापुर-पर हता । हमारा सब टाँडा-में ८७ ढोर हता । हमारा-म-से कोई-की चोरी-में चालान नीं भयो । जैतापुर-पर कोई टाँडा नीं हतो । जब हम फिर-कर आवत-था तब उना गाँव-के एना बाजू जब दो सिपाही-ने हम-खे लाये मिला ॥

## TRANSLITERATION AND TRANSLATION.

Sawāl.	Tum'rō	ṭāḍā	kahā	pakadyō-gayō ?				
Question.	Your	caravan	where	seized-was ?				
Jawāb.	Hamārō	ṭāḍā	Jaitāpur-par	hatyō.	Ham	sāt	ād'mī	hatā.
Answer.	Our	caravan	Jaitāpur-on	was.	We	seven	men	were.
Ham	Parat-wādā-sē	mahū	bēch-kar	āwat-thā,	aur	ham	sāt-ma-sē	
We	Parat-wādā-from	mahuā	sold-having	coming-were,	and	us	seven-in-from	

Pīrū Baitūl haṭ-kā sāthi ū rōj gayō-thō. Dhōr-gir kahī  
*Pirū to-Betul market-of for that day gone-was. Cattle-etcetera any*  
 sāth-mē nī lē-gayō. Sab dhōr Jaitāpur-par hatā.  
*company-in not he-took-away. All cattle Jaitāpur-on were.*  
 Hamārā-sab ṭāḍā-mē 87 dhōr hatā. Hamārā-ma-sē kōi-kī  
*Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of*  
 chōrī-mē chālān nī bhayō. Jaitāpur-par kōi ṭāḍā  
*theft-in sent-up-for-trial not he-became. Jaitāpur-on any caravan*  
 nī hatō. Jab ham phir-kar āwat-thā, tab unā  
*not was. When we returned-having coming-were, then that*  
 gāw-kē ēnā-bājū jab dō sipāhī-nē ham-khē lāyē  
*village-of on-this-side when two constable-by us having-brought*  
 milā.  
*were-met.*

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Free translation unnecessary.

## BHÖYARĪ OF CHHINDWARA.

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagarī, and speak a broken Mālvi. In the adjoining district of Chhindwara the local Bundēli is often mechanically mixed with Marāṭhī, and examples have been given in Vol. IX., Pt. I. The Bhōyars of Chhindwara have retained their original Mālvi, but, in the same way, have mixed it with Marāṭhī, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final ē is often represented by *a*. This is borrowed from Nimāḍi and also agrees with the practice of the Marāṭhī of Berar.

[No. 51.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ (BHÖYARĪ BROKEN DIALECT).

(DISTRICT CHHINDWARA).

कोनी एक मानुस-ला दुई बेटा होता । ते-म-को नान्हो बाप-ला कहन लाग्यो बाबा म-ला  
म्हरा हिस्सा-को धन आय-हे तू दे । तब आ-ने धन ओ-ला बाट-दियो । तब थोड़ा दिन-भ  
नान्हो बेटा समघो जमा कर-कन दूर मुलुक-म गयो आउर वहाँ वाहियात-पना कर-कन आपलो  
पैसो उडायो । तब ओ-न अवधो खर्चा उपर बना मुलुक-म मोठो दुष्काल पड्यो । ओ-ना बिपत पडन  
लागी । तब वो वोन मुलुक-मा एक भला मानुस-के जवर रह्यो ॥

## TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	mānus-lā	duī	bēṭā	hōtā.	Tē-ma-kō	nānhō
<i>Certain</i>	<i>one</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-of</i>	<i>the-younger</i>
bāp-lā	kahan	lāgyō,	‘bābā,	ma-lā	mharā	hissā-kō	dhan āy-hē,
<i>the-father-to</i>	<i>to-say</i>	<i>began,</i>	<i>‘father,</i>	<i>me-to</i>	<i>my</i>	<i>share-of</i>	<i>wealth comes,</i>
tyū dē.’	Tab	ā-nē	dhan	ō-lā	bāṭ-diyō.	Tab	thōṛā
<i>that give.’</i>	<i>Then</i>	<i>him-by</i>	<i>wealth</i>	<i>him-to</i>	<i>was-divided.</i>	<i>Then</i>	<i>a-few</i>
dina-bh	nānhō	bēṭā	sam <sup>dh</sup> hō	jamā	kar-kan	dūr	
<i>days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>	<i>made-having</i>	<i>a-distant</i>	
muluk-ma	gayō,	āur	wahā	wāhiyāt-panā	kar-kan	āp <sup>lō</sup>	paisō
<i>country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>riotousness</i>	<i>made-having</i>	<i>his-own</i>	<i>money</i>
udāyō.	Tab	ō-na	aw <sup>dh</sup> hō	kharchā-upar	wanā	muluk-ma	
<i>was-squandered.</i>	<i>Then</i>	<i>him-to</i>	<i>all</i>	<i>on-being-spent-after</i>	<i>that</i>	<i>country-in</i>	
mōṭhō dushkāl	padyō.	Ō-nā	bipat	paḍan	lāgī.	Tab	wō wōn
<i>great famine</i>	<i>fell.</i>	<i>Him-to</i>	<i>difficulty</i>	<i>to-fall</i>	<i>began.</i>	<i>Then</i>	<i>he that</i>
muluk-mā	ēk	bhalā	mānus-kē	jawar	rahyō.		
<i>country-in</i>	<i>one</i>	<i>gentle</i>	<i>man-of</i>	<i>near</i>	<i>lived.</i>		

[ No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

R ĀJASTHĀNĪ.

(DISTRICT CHANDA).

कोनी एक मनुष्य-क दोन पोछा हुये । ति-का-मं-ती लहानो बाप-क मने बाबा जे माल-मत्तो-को वाटनी स-क आवं-को ते दे । मंग ति-न तेज-क जमा वाटी-दिये । मंग थोडा दिवस-मे लहान पोरे समदो जमा करी-कुन्या दूर देस-क गये । आनिक ताहा वारबंड-पना-ती आपलो जमा उडाई दिये । मंग ति-न अवधो खरच्या-वर ते देस-मे मोठो म्हायो पडे । मंग ति-क अडचन पडं-क लागे । तवा ति-न ते देस-मे एक भला मनुष्य जवर रहे । ति-न मंग ति-क डुकर चरा-वं-क आपलो वावर-मे धाडे । तवा डुकर जे कौडा खातो-होतो ते कौडा-ती आपलो पोट भरनु असो ति-का दिल-मे बासना हुई । आनि ति-क कोनी दिया नही ॥

## TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	manushya-ka	dōn	pōryā	huyē.	Ti-kā-man-ti	lahānō	
<i>Some</i>	<i>one</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-of-in-from</i>	<i>the-younger</i>	
bāp-ka	manē,	‘bābā,	jē	māl-mattō-kō	wāt <sup>a</sup> ni	ma-ka	awam-kō,	
<i>the-father-to</i>	<i>says,</i>	<i>‘father,</i>	<i>what</i>	<i>property-of</i>	<i>share</i>	<i>me-to</i>	<i>coming-of(-is),</i>	
tē	dē.’	Maṅg	ti-na	tēū-ka	jamā	wātī-diyē.	Maṅg	thōdā
<i>that</i>	<i>give.’</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>property</i>	<i>was-divided.</i>	<i>Then</i>	<i>a-few</i>
diwas-mē	iahān	pōrē	sam <sup>a</sup> dō	jamā	kari-kunyā	dūr	dēs-ka	
<i>days-in</i>	<i>the-younger</i>	<i>by-son</i>	<i>all</i>	<i>collection</i>	<i>made-having</i>	<i>a-far</i>	<i>country-to</i>	
gayē.	ānik	tāhā	bār <sup>a</sup> band-panā-ti	āp <sup>a</sup> lō	jamā	udāi-diyē.	Maṅg	
<i>went,</i>	<i>and</i>	<i>there</i>	<i>debauchery-by</i>	<i>his-own</i>	<i>property</i>	<i>squandered.</i>	<i>Then</i>	
ti-na	aw <sup>a</sup> dhō	khar <sup>a</sup> chyā-war	tē	dēs-mē	mōthō	mahāgrō	padē.	
<i>him-by</i>	<i>all</i>	<i>on-being-spent-after</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell.</i>	
Maṅg	ti-ka	aḍ <sup>a</sup> chan	padañ-ka	lāgē.	Tawā	ti-na	tē	dēs-mē
<i>Then</i>	<i>him-to</i>	<i>difficulty</i>	<i>falling-to</i>	<i>began.</i>	<i>Then</i>	<i>him-by</i>	<i>that</i>	<i>country-in</i>

ēk bhalā manushya jawar rahē.      Ti-na maṅg ti-ka ḍukar  
*a gentle man near it-was-remained. Him-by then him-to swine*  
 charāwaṅ-ka āp'lō wāwar-mē dhāḍē.      Tawā ḍukar jē kōḍā  
*feeding-for his-own field-in it-was-sent. Then the-swine what chaff*  
 khātō-hōtō, tē kōḍā-tī āp'lō pōṭ bhar'nu asō ti-kā dil-mē hās'nā  
*eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish*  
 huī. Āni ti-ka kōnī diyā nahī.  
*was. And him-to anyone gave not.*

## NĪMĀDĪ.

As examples of Nimāḍi, I give a version of the Parable of the Prodigal Son from Nimar, and a fragmentary folktale from Bhopawar.

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀDĪ.

(DISTRICT NIMAR).

कोई एक आदमी-का दुइ लडका था । उन-म-सू छोटा-न अपना बाप-सू कह्यो अरे दादा अपनी धन-दौलत-म जो म्हारो हिस्सो होय सो म्ह-क दइ-न्हाक । तँव बाप-न अपनी धन-दौलत अपना बेटाना-क बाट-दी । बहुत दिन बित्या नही हु-से कि छोटी बेटो अपनी सब धन-दौलत लिइ-न कहीं दूर देस-क चळ्यो-गयो अरु वहाँ दंगा-बखेडा-म दिन तेर-करि-न अपनी धन-दौलत उडाइ दी । अरु जँव सब धन-दौलत बरबाद हुइ-गई तँव उना मुलक-म बडो अकाळ पड्यो । अरु वो कँगाल हुइ-गयो । तँव वो जाइ-न उना देस-का रहेणावाळा-म-सी एक-का घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपना खेतना-म सुवर चराण-क भेज्यो । तँव जिना छिलका-क सुवर खाइ-रह्या-था वो छिलका खाइ-न अपनो पेट भरणू असी नौबत गुजरी थी । अरु कोई आदमी वो-ख कई न दे । असी वक्त-म जब वो-की धुंदी जाइ-न आख्यां खुली । तँव वो कहे म्हारा दादा-का केतरा राख्या-हुवा नौकर के की जो पेट भरि-न रोटा खावच अरु रह्यो-सह्यो बाँधि-न घर लइ-जाच अरु हउँ ह्याँ भूको मरी-रह्योच । हउँ अँव उठि-न अपना दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । थारा राख्या हुवा नौकरना-म-सी हउँ भी एक नौकर के असो समझ । असो कहि-न वो उख्यो नी अपना बाप-का पास आयो । वो दूर-सी आइ-रह्यो-थो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दया आई । तँव वो दौड्यो नी बेटा-का गळा-म लिप्यो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कह्यो दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । एतरा-पर भी बाप-न अपना नौकरना-सी कह्यो की सब-सी आका कपडा लाइ-न लडका-क पहेंनाव अरु ओ-का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पन्हेंना देव । अपण मजा-म खासाँ पीसाँ नी चैन करसाँ । क्यौंकी हउँ समझो-थो की ये म्हारो छोरो मरि-गयो-हु-से पण नही फिरि भी ये जिंदो के । वो कथइँ चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्या ॥

अँव ओ-को बडो बेटो खेत-म थो । वो अवन लाग्यो नी घर-का पास पहुँच्यो तँव उन-न सुण्यो की बाज्यो अरु नाच चक्री-रह्याच । ओ-का-पर-सी उन-न अपना नौकरना-म-सी एक-क पुकाख्यो नी ओ-क पूख्यो की ये काँइ हुइ-रह्योच । नौकर-न ओ-क कह्यो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच क्यौंकी थारो भाइ आको भको घर आइ-गयोच ।

ए-का-पर-सी बडा भाई-क घुस्सो आयो नी घर-म नही जाव । तँव बाप बाहर आयो नी बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न बाप-सी कच्चो देखजो एतरा बरस-सो थारो सेवा-चाकरी करूँच कभी थारा हुकम-क नही तोड्यो । एतरा-पर भी तू-न म-क एक बार-भी बकरी-को बच्चो तक नहि दियो की हउँ अपणा दोस्तना-का साथ चैन करतो । इन थारा छोटा छोरा-न राँडना-का साथ रहि-न अपणी धन-दौलत उडाइ दीवी वो छोरो घर आत-का साथ तू-न व-का साठ जाफत दीवीच । तँव बाप अपणा बडा बेटा-सी बोल्खो बेटा तू तो सदा म्हारा पासच छे नी जो म्हारी धन-दौलत के सब थारिच के । अपण समझा था कौ थारो भाइ मरि-गयो-हु-से पण नहि फिरि भी वो जिंदो के । वो कथइँ चळ्यो-गयो-थो पर फिर आइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनँद मनावणू नी खूसी होणू ॥

[ No. 53.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

NĪMĀPĪ.

(DISTRICT NĪMAR).

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōi ēk ād<sup>a</sup>mī-kā dui laḍ<sup>a</sup>kā thā. Un-ma-sū chhōṭā-na  
*A-certain one man-of two sons were. Them-in-from the-younger-by*  
 ap<sup>a</sup>nā bāp-sū kahyō, ‘arē dādā, ap<sup>a</sup>nī dhan-daulat-ma jō  
*his-own father-to it-was-said, ‘O father, our wealth-property-in whatever*  
 mhārō hissō hōy sō mha-ka dai-nhāk.’ Tāwa bāp-na ap<sup>a</sup>nī  
*my share may-be that me-to give-away.’ Then the-father-by his-own*  
 dhan-daulat ap<sup>a</sup>nā bēṭānā-ka bāṭ-dī. Bahut din bityā nahī  
*wealth-property his-own sons-to was-divided. Many days passed not*  
 hu-sē ki chhōṭō bēṭō ap<sup>a</sup>nī sab dhan-daulat lii-na kahī  
*been-were that the-younger son his-own all property taken-having some*  
 dūr dēs-ka chalyō-gayō, aru wahā daṅgā-bakhēḍā-ma din  
*distant country-to went-away, and there riotous-conduct-in days*  
 tēr-kari-na ap<sup>a</sup>nī dhan-daulat uḍāi-dī. Aru jīwa sab dhan-daulat  
*passed-having his-own property wasted-away. And when all property*  
 bar<sup>a</sup>bād hui-gai, tāwa unā mulak-ma baḍō akāl paḍyō, aru wō  
*destroyed became, then that country-in a-great famine fell, and he*  
 kaṅgāl hui-gayō. Tāwa wō jāi-na unā dēs-kā rahenāwālā-ma-sī  
*poor became. Then he gone-having that country-of inhabitants-in-from*  
 ēk-kā ghara jāi-na rahyō. Aru unā ād<sup>a</sup>mī-na wa-kha ap<sup>a</sup>nā  
*one-of in-house gone-having lived. And that man-by him-to his-own*  
 khēt<sup>a</sup>nā-ma suwar charāṇa-ka bhējyō; tāwa jinā chhil<sup>a</sup>kā-ka suwar  
*fields-in swine feeding-for it-was-sent; then what husks the-swine*  
 khāi-rahya-thā wō chhil<sup>a</sup>kā khāi-na ap<sup>a</sup>nō pēt bhar<sup>a</sup>nū asī  
*to-eat-used those husks eaten-having his-own belly to-fill such*  
 naubat guj<sup>a</sup>rī-thī. Aru kōi ād<sup>a</sup>mī wō-kha kaī na dē.  
*an-event occurred-had. And any man him-to anything not gives.*  
 Asī wakt-ma jab wō-kī dhundī jāi-na ākhyā khulī, tāwa  
*Such time-in when him-of pride gone-having eyes were-opened, then*  
 wō kahē, ‘mhārā dādā-kā kēt<sup>a</sup>rā rākhyā-huwā naukar chhē, kī jō  
*he says, ‘my father-of how-many kept servants are, that who*  
 pēt bhari-na rōṭā khāwach aru rahyō-sahyō  
*belly filled-having breads eat and that-which-remained-over-and-above*



bādhī-na għara laī-jāch, aru haũ hyā bhūkō marī-rah-yōch.  
*tied-having in-house take-away, and I here hungry dying-remained-am.*  
 Haũ āwa uṭhi-na ap<sup>a</sup>nā dādā-kā pās jāis aru wa-ka kahis,  
*I now arisen-having my-own father-of near will-go and him-to I-will-say,*  
 “dādā, dādā, ma-na Bhag<sup>a</sup>wān-kā agēḍī nī thārā agēḍī  
*“father, father, me-by God-of in-presence and thee-of in-presence*  
 baḍō pāp kiyō, jē-kā-sī thārō laḍ<sup>a</sup>kō kahelāna-kī mhārī aw<sup>a</sup>kāt  
*great sin was-done, which-of-from thy son being-called-of my worth*  
 nahī rahī; thārā rākhyā-huwā naukar<sup>a</sup>nā-ma-sī haũ bhī ēk naukar  
*not remained; thy kept servants-in-from I also one servant*  
 chhē, asō samajh.”’ Asō kahi-na wō uṭhyō nī ap<sup>a</sup>nā  
*am, such (you-may-)understand.”’ Such said-having he arose and his-own*  
 bāp-kā pās āyō. Wō dūr-sī āi-rah-yō-thō, ētrā-ma ō-kā bāp-na  
*father-of near came. He far-from coming-was, when his father-by*  
 ō-ka dēkhyō, wa ō-ka dayā āi. Tāwa wō daudyō nī  
*him-to it-was-seen, and him-to compassion came. Then he ran and*  
 bēṭā-kā gaḷā-ma lip<sup>t</sup>tyō nī ō-kā chummā liyā. Bēṭā-na  
*the-son-of the-neck-in embraced and him-of kisses were-taken. The-son-by*  
 bāp-sī kahyō, ‘dādā, ma-na Bhag<sup>a</sup>wān-kā agēḍī nī  
*the-father-to it-was-said, ‘father, me-by God-of in-the-presence and*  
 thārā agēḍī baḍō pāp kiyō, jē-kā-sī thārō laḍ<sup>a</sup>kō  
*of-thee in-the-presence great sin was-done, which-of-from thy son*  
 kahelāna-kī mhārī aw<sup>a</sup>kāt nahī rahī.’ Ētrā-par-bhī bāp-na  
*being-called-of my worth not remained.’ So-much-on-even the-father-by*  
 ap<sup>a</sup>nā naukar<sup>a</sup>nā-sī kahyō, kī, ‘sab-sī āchhā kap<sup>a</sup>dā lāi-na  
*his-own servants-to it-was-said, that, ‘all-than good clothes brought-having*  
 laḍ<sup>a</sup>kā-ka pahenāw; aru ō-kā ũg<sup>a</sup>li-ma āg<sup>a</sup>thī ḍālō aru ō-kā pāw-ma  
*the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on*  
 ḍāl<sup>a</sup>na-ku panhainā dēw. Apan majā-ma khāsā pīsā nī  
*putting-for shoes give. We pleasure-in will-eat will-drink and*  
 chain kar<sup>a</sup>sā; kyaũ-kī haũ sam<sup>a</sup>jhō-thō kī yē mhārō chhōrō  
*merriment will-make; because-that I understood-had that this my son*  
 mari-gayō-hu-sē, pan nahī, phiri-bhī yē jindō chhē; wō kathaī  
*dead-gone-was, but no, again-even he alive is; he somewhere*  
 chaḷyō-gayō-thō, par phiri āi-gayō.’ Asō kahi-na wō chain  
*gone-away-had, but again returned.’ Thus said-having they merriment*  
 kar<sup>a</sup>na lāgyā.  
*to-do began.*

Āwa ō-kō baḍō bēṭō khēt-ma thō. Wō aw<sup>a</sup>na lāgyō nī ghar-kā  
*Now his elder son field-in was. He to-come began and house-of*  
 pās pahūchyō; tāwa un-na sunyō kī ‘bājyō aru nāch  
*near reached; then him-by was-heard that ‘music and dancing*

chaḷī-rahyačh.' Ō-kā-par-sī un-na ap'nā naukar'nā-ma-sī ēk-ka  
*going-on-are.' That-of-on-from him-by his-own servants-in-from one-to*  
 pukāryō nī ō-ka pūchhyō kī, 'yē kāi hui-rahyačh?'  
*it-was-called and him-to it-was-asked that, 'this what going-on-is?'*  
 Naūkar-na ō-ka kahyō kī, 'thārō bhāi āyōch, nī thārā  
*The-servant-by him-to it-was-said that, 'thy brother come-is, and thy*  
 bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhaḷō ghara  
*father-by a-feast given-is, because-that thy brother safe-well in-house*  
 āi-gayōch.' Ē-kā-par-sī baḍā bhāi-ka ghussō āyō nī ghar-ma  
*returned-is.' This-of-on-from the-elder brother-to anger came and house-in*  
 nahī jāw. Tāwa bāp bāhar āyō nī baḍā bēṭā-ka manāyō.  
*not goes. Then the-father out came and the-elder son-to it-was-entreated.*  
 Tē-kā-par-sī baḍā bēṭā-na bāp-sī kahyō, 'dēkh'jō, ē'rā  
*That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many*  
 baras-sī thārī sēwā-chāk'rī karūch, kabhī thārā hukam-ka nahī  
*years-from thy service I-doing-am, ever thy order-to not*  
 tōdyō. Ē'rā-par-bhī tū-na ma-ka ēk-wār-bhī bak'rī-kō  
*it-was-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of*  
 bachchō tak nahi diyō kī haū ap'nā dōst'nā-kā sāth chain  
*a-young-one even not was-given that I my-own friends-of with merriment*  
 kartō. Inā thārā chhōṭā chhōrā-na rāṇḍ'nā-kā sāth rahi-na  
*might-have-made. This thy younger son-by harlots-of with ived-having*  
 ap'nī dhan-daulat udāi-divī, wō chhōrō ghara āta-kā  
*his-own property was-wasted-away, that son to-house on-coming-of*  
 sāth tū-na wa-kā-sāṭha jāphat divich.' Tāwa bāp ap'nā baḍā  
*with thee-by him-of-for a-feast given-is.' Then the-father his-own elder*  
 bēṭā-sī bōlyō, 'bēṭā, tū-tō sadā mhārā pāsa-ch chhē, nī jō  
*son-to said, 'son, thou-inded always me-of near art, and whatever*  
 mhārī dhan-daulat chhē, sab thārī-ch chhē. Apaṇ sam'jhā-thā kī  
*my property is, all thine-alone is. We understood-had that*  
 thārō bhāi mari-gayō-hu-sē, paṇ nahi, phiri-bhī wō jindō chhē; wō  
*thy brother dead-gone-was, but no, again-even he alive is; he*  
 kathaī chalyō-gayō-thō, par phiri āi-gayōch; ē-kā-sāṭha apaṇ-ka  
*somewhere gone-away-had, but again returned-has; this-of-for us-to*  
 chāy'jē kī apaṇ-na anand manāw'nū nī khūsī  
*it-was-meet that us-by merriment was-to-be-celebrated and happiness*  
 hōṇū.  
*was-to-be-become.'*

[ No. 54.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

NĪMĀDĪ.

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बडी फजर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तोस लागी । ऊ-न अपणा मन-म कयो की पाणी कँई जगा मिऊ तो पीणूँ । इतरा-म वो-ख एक लीम-को भाड गहरो नजर आयो । वहाँ पाणी होयगा असो जाणी-न घोड दवडाई-न लीम पास गयो । वहाँ जाई-न देखज तो एक सूखी तकाई पडीज न एक जोगी पलक लगाई-न बढ्यो-थो न वो-को चेलो वसती-म आटो माँगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी मिऊन कँई मिल । कसी जगा-म जोगी बढ्योज । वो-ती बखत राजा सोना-को मुगट पहेख्यो-थो । वो-म कली-को वासो होज । ते-का-सू राजा-ख कँई समज नहीं पडी न मरेलो साँप जोगी-का गऊ-म वळवी-आयो । इतरा-म आटो माँगी-न चेली आयो चेला-न अपणा गुरू-का गऊ-म साँप वळवेलो देखी-न साँप-ख कयो की जिन-न म्हारा गुरू-का गऊ-म साँप वळ्यो-होय वो-ख तू जाई-न रात-म डस । अल्योग राजा अपणा म्हल-म आई-न मुगट उतारी-न बढ्या । तँव राजा-ख चेत आई की आपण जोगी-का गऊ-म मरेलो साँप वळवी-आया । ये बुरो काम, कखो । पण अब जाई-न साँप निकाळी-आऊँ । असो विचार करी-न राजा बिदा हुयो ॥

[ No. 54.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

NĪMĀDĪ DIALECT.

(STATE BHARWANI, BHOPAWAR AGENCY).

## TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Wō sikār-kha jāy. Baḍī phajar-sī tō  
*A king there-was. He hunting-for goes. Early morning-from indeed*  
 sikār khēl<sup>a</sup>ta-khēl<sup>a</sup>ta wō-kha pānī-kī tīs lāgī. Ū-na ap<sup>a</sup>nā  
*hunting in-sporting-in-sporting him-to water-of thirst was-felt. Him-by his-own*  
 man-ma kayō kī, 'pānī kāi jagā miḷ tō pīṇū.  
*mind-in it-was-said that, 'water at-some place if-it-is-got then I-may-drink.'*  
 It<sup>a</sup>rā-ma wō-kha ēk lim-kō jhād gah<sup>a</sup>rō najar āyō. Wahā pānī  
*So-much-in him-to one nim-of tree dense in-sight came. There water*  
 hōy<sup>a</sup>gā asō jānī-na ghōḍō daw<sup>a</sup>dāi-na lim pās gayō.  
*will-be so thought-having horse caused-to-run-having the-nim near he-went.*  
 Whā jāi-na dēkhaj tō ēk sūkhī talāi paḍij na ēk jōgī  
*There gone-having it-seen-is then one dried tank lying-is and one devotee*  
 palak lagāi-na baṭhyō thō, na wō-kō chēlō was<sup>a</sup>tī-ma ātō  
*eye-lashes closed-having seated was, and him-of disciple village-into flour*  
 māg<sup>a</sup>na gayō-thō. Rājā-na man-ma kayō kī, 'yahā pānī miḷ  
*to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got*  
 na kāi mila; kasi jagā-ma jōgī baṭhyōj! Wō-ti bakhat  
*not anything got; what-sort-of place-in the-devotee seated-is! At-that time*  
 rājā sōnā-kō mugat paheryō-thō; wō-ma Kalī-kō wāsō hōj;  
*(by-)the-king gold-of a-crow worn-was; that-in Kali-of abode being-is;*  
 tē-kā-sū rājā-kha kāi samaj nahī paḍī. Na marēlō  
*that-of-from the-king-to any understanding not occurred. And a-dead*  
 sāp jōgī-kā galā-ma waḷ<sup>a</sup>vī-āyō. It<sup>a</sup>rā-ma ātō  
*serpent the-devotee-of neck-in having-suspended-came. So-much-in flour*  
 māgī-na chēlō āyō. Chēlā-na ap<sup>a</sup>nā gurū-kā galā-ma  
*begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in*  
 sāp waḷ<sup>a</sup>vēlō dēkhī-na sāp-kha kayō kī, 'jin-na mhārā  
*a-serpent suspended seen-having serpent-to it-was-said that, 'whom by my*  
 gurū-kā galā-ma sāp waḷ<sup>a</sup>vyō-hōy, wō-kha tū jāi-na  
*preceptor-of the-neck-on serpent may-have-been suspended, him-to thou gone-having*  
 rāt-ma ḍas.<sup>a</sup> Alyāg rājā ap<sup>a</sup>nā mahal-ma āi-na mugat  
*the-night-in bite.' Here the-king his-own palace-in come having crown*

utāī-na      baṭhyā.      Tāwa      rājā-kha      chēt      āi      kī,      'āpaṇ  
*put-off-having      sat.      Then      the-king-to      consciousness      came      that,      'I*  
 jōgī-kā      gaḷā-ma      marēlō      sāp      waḷ<sup>a</sup>vī-āyā;      yē      burō      kām  
*the-devotee-of      on-the-neck      a-dead      serpent      having-put-came;      this      bad      work*  
 karyō.      Paṇ      ab      jāi-na      sāp      nikāḷī-āũ.      Asō  
*was-done. But      now      gone-having      the-serpent      taken-off-having-I-will-come.      Thus*  
 vichār      karī-na      rājā      bidā-huyō.  
*consideration      made-having      the-king      set-out.*

### FREE TRANSLATION OF THE FOREGOING.

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,<sup>1</sup> and through its influence the king could not understand what he was doing; so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor.' In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out.

<sup>1</sup> The presiding evil genius of the present age.

# LIST OF STANDARD WORDS AND

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipuri.	Mēwātī.
1. One . . . . .	Ēk . . . . .	Hēk . . . . .	Ēk, yēk . . . . .	Ēk . . . . .
2. Two . . . . .	Dōy . . . . .	Bē . . . . .	Dō . . . . .	Dō . . . . .
3. Three . . . . .	Tin . . . . .	Tina . . . . .	Tin . . . . .	Tin . . . . .
4. Four . . . . .	Chiyār, chyār . . . . .	Chāra . . . . .	Chyār . . . . .	Chyār . . . . .
5. Five . . . . .	Pāch . . . . .	Pūcha . . . . .	Pāch . . . . .	Pāch . . . . .
6. Six . . . . .	Chhaw . . . . .	Chhaw, chha . . . . .	Chhai . . . . .	Chhai . . . . .
7. Seven . . . . .	Sāt . . . . .	Satta . . . . .	Sāt . . . . .	Sāt . . . . .
8. Eight . . . . .	Āth . . . . .	Attha . . . . .	Āth . . . . .	Āth . . . . .
9. Nine . . . . .	Naw . . . . .	Naw . . . . .	Nau . . . . .	Nau . . . . .
10. Ten . . . . .	Das . . . . .	Das . . . . .	Das . . . . .	Das . . . . .
11. Twenty . . . . .	Bis . . . . .	Bisa . . . . .	Bis . . . . .	Bis . . . . .
12. Fifty . . . . .	Pachās . . . . .	Pachās . . . . .	Pachās . . . . .	Pāchās . . . . .
13. Hundred . . . . .	Sō; Saik*ṛō . . . . .	Sō . . . . .	Sau . . . . .	Sau . . . . .
14. I . . . . .	Hũ, mhũ . . . . .	Hũ . . . . .	Maĩ . . . . .	Maĩ . . . . .
15. Of me . . . . .	Mhārō, mārō . . . . .	Mā-jō . . . . .	Mhārō . . . . .	Mērō . . . . .
16. Mine . . . . .	Mhārō, mārō . . . . .	Mayālō . . . . .	Mhārō . . . . .	Mērō . . . . .
17. We . . . . .	Mhē, mē . . . . .	Mhē . . . . .	Mhē . . . . .	Ham, hamā . . . . .
18. Of us . . . . .	Mhārō, mārō . . . . .	Mhā-rō . . . . .	Mhā-kō . . . . .	Mhārō . . . . .
19. Our . . . . .	Mhārō, mārō . . . . .	Mhā-rō . . . . .	Mhā-kō . . . . .	Mhārō . . . . .
20. Thou . . . . .	Tũ, thũ . . . . .	Tũ, tñ . . . . .	Tñ . . . . .	Tñ . . . . .
21. Of thee . . . . .	Thārō . . . . .	Tā-jō . . . . .	Thārō . . . . .	Tērō . . . . .
22. Thine . . . . .	Thārō . . . . .	Tayālō . . . . .	Thārō . . . . .	Tērō . . . . .
23. You . . . . .	Thē; tamē . . . . .	Thē . . . . .	Thē . . . . .	Tam, tum, tham . . . . .
24. Of you . . . . .	Thārō, tamārō . . . . .	Thā-rō . . . . .	Thā-kō . . . . .	Thārō . . . . .
25. Your . . . . .	Thārō, tamārō . . . . .	Thā-rō . . . . .	Thā-kō . . . . .	Thārō . . . . .

# SENTENCES IN RĀJASTHĀNĪ.

Mālvi (Rāngri).	Mālvi (when different from Rāngri).	Nīmāḍī (Nimar).	English.
Ēk . . . . .	.....	Ēk . . . . .	1. One.
Dō . . . . .	.....	Dui . . . . .	2. Two.
Tin . . . . .	.....	Tin . . . . .	3. Three.
Chār . . . . .	.....	Chār . . . . .	4. Four.
Pāch . . . . .	.....	Pāch . . . . .	5. Five.
Chhē . . . . .	.....	Chhaw . . . . .	6. Six.
Sāt . . . . .	.....	Sāt . . . . .	7. Seven.
Āth . . . . .	.....	Āth . . . . .	8. Eight.
Naw . . . . .	.....	Naw . . . . .	9. Nine.
Das . . . . .	.....	Das . . . . .	10. Ten.
Vis . . . . .	.....	Bis . . . . .	11. Twenty.
Pachās . . . . .	.....	Pachās . . . . .	12. Fifty.
Sō . . . . .	.....	Sau . . . . .	13. Hundred.
Hũ . . . . .	.....	Haũ . . . . .	14. I.
Mhārō, mārō . . . . .	.....	Mhārō . . . . .	15. Of me.
Mhāro, mārō . . . . .	.....	Mhārō . . . . .	16. Mine.
Mhē . . . . .	.....	Ham . . . . .	17. We.
Mhā-kō, mhāpō . . . . .	Hamārō . . . . .	Hamārō . . . . .	18. Of us.
Mhā-kō, mhāpō . . . . .	Hamārō . . . . .	Hamārō . . . . .	19. Our.
Tũ . . . . .	.....	Tū . . . . .	20. Thou.
Thārō . . . . .	.....	Thārō . . . . .	21. Of thee.
Thārō . . . . .	.....	Thārō . . . . .	22. Thine.
Thē, thaĩ . . . . .	Tam . . . . .	Tum . . . . .	23. You.
Thā-kō, thānō . . . . .	Tamārō . . . . .	Tumhārō . . . . .	24. Of you.
Thā-kō, thāpō . . . . .	Tamārō . . . . .	Tumhārō . . . . .	25. Your.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipurī.	Mēwātī.
26. He . . . . .	Wō, u, uwō . . . . .	Ō . . . . .	Wō . . . . .	Wō, woh . . . . .
27. Of him . . . . .	Un-rō . . . . .	Uvê-rō . . . . .	U-kō . . . . .	Waiḥ-ko . . . . .
28. His . . . . .	Un-rō . . . . .	Uvê-rō . . . . .	U-kō . . . . .	Waiḥ-kō . . . . .
29. They . . . . .	Wē, wai, uwē . . . . .	Ō . . . . .	Wai . . . . .	Wē, wai, waiḥ . . . . .
30. Of them . . . . .	Unā-rō . . . . .	Uwā-rō . . . . .	Wā-kō . . . . .	Un-kō . . . . .
31. Their . . . . .	Unā-rō . . . . .	Uwā-rō . . . . .	Wā-kō . . . . .	Un-kō . . . . .
32. Hand . . . . .	Hat . . . . .	Hath . . . . .	Hāt . . . . .	Hāt . . . . .
33. Foot . . . . .	Pag . . . . .	Pag . . . . .	Pag . . . . .	Pāw, pāg . . . . .
34. Nose . . . . .	Nak . . . . .	Nak . . . . .	Nak . . . . .	Nāk . . . . .
35. Eye . . . . .	Ākh; nāḥ . . . . .	Ākh . . . . .	Ākh . . . . .	Ākhyā . . . . .
36. Mouth . . . . .	Mūḍō . . . . .	Mūḍō . . . . .	Mūḍō . . . . .	Mōḥ . . . . .
37. Tooth . . . . .	Dāt . . . . .	Ditta . . . . .	Dāt . . . . .	Dāt . . . . .
38. Ear . . . . .	Kān . . . . .	Kan . . . . .	Kān . . . . .	Kān . . . . .
39. Hair . . . . .	Kēs; bāl . . . . .	Kēs . . . . .	Bāl . . . . .	Bāl . . . . .
40. Head . . . . .	Māthō . . . . .	Matthō . . . . .	Māthō . . . . .	Sir . . . . .
41. Tongue . . . . .	Jib . . . . .	Jibh . . . . .	Jib . . . . .	Jib . . . . .
42. Belly . . . . .	Pēt . . . . .	Pēt . . . . .	Pēt . . . . .	Pēt . . . . .
43. Back . . . . .	Māūr . . . . .	Putṭhī . . . . .	Maṅgar . . . . .	Maṅgar, pīṭh . . . . .
44. Iron . . . . .	Lō . . . . .	Lō . . . . .	Lō . . . . .	Lōh . . . . .
45. Gold . . . . .	Sōnō . . . . .	Sōnō . . . . .	Sōnū . . . . .	Sōnū . . . . .
46. Silver . . . . .	Rūpō . . . . .	Chāḍi, rūpō . . . . .	Chāḍi . . . . .	Chāḍi . . . . .
47. Father . . . . .	Bāp . . . . .	Bāp . . . . .	Bāp . . . . .	Bāp, bābō . . . . .
48. Mother . . . . .	Mā . . . . .	Mā . . . . .	Mā . . . . .	Mā . . . . .
49. Brother . . . . .	Bhāi . . . . .	Bhāi . . . . .	Bhāi . . . . .	Bhāi . . . . .
50. Sister . . . . .	Bāḥ . . . . .	Bēn . . . . .	Bhāḥ . . . . .	Bahāḥ . . . . .
51. Man . . . . .	Minakh; ād <sup>m</sup> . . . . .	Manakh, māṇas, ādmī . . . . .	Mōṭyār, minakh, ād <sup>m</sup> . . . . .	Ād <sup>m</sup> , mard, mōṭyār . . . . .
52. Woman . . . . .	Lugāi . . . . .	Lugāi . . . . .	Lugāi . . . . .	Bair <sup>a</sup> bāni, bir <sup>a</sup> bāni, lugāi . . . . .



Mālvi (Rāngri).	Mālvi (when different from Rāngri).	Nimādi (Nimar).	English.
Ū . . . . .	Ū . . . . .	Wō . . . . .	26. He.
Waṇī-kō, -rō; uṇī-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō . . .	Us-kō, ō-kō . . . . .	27. Of him.
Waṇī-kō, -rō; uṇī-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō . . .	Us-kō, ō-kō . . . . .	28. His.
Vi . . . . .	Vi . . . . .	Wō . . . . .	29. They.
Wauā-kō, waṇā-kō . . .	Un-kō . . . . .	Un-kō . . . . .	30. Of them.
Waṇā-kō, waṇā-kō . . .	Un-kō . . . . .	Un-kō . . . . .	31. Their.
Hāt . . . . .	.....	Hāt . . . . .	32. Hand.
Paṅ . . . . .	.....	Pāw . . . . .	33. Foot.
Nāk . . . . .	.....	Nāk . . . . .	34. Nose.
Akh . . . . .	.....	Ākh . . . . .	35. Eye.
Mūḍo . . . . .	.....	Munḍhō . . . . .	36. Mouth.
Dāt . . . . .	.....	Dāt . . . . .	37. Tooth.
Kān . . . . .	.....	Kān . . . . .	38. Ear.
Kēs . . . . .	.....	Bāl . . . . .	39. Hair.
Mathō . . . . .	.....	Sir . . . . .	40. Head.
Jibh . . . . .	.....	Jibh . . . . .	41. Tongue.
Pēt . . . . .	.....	Pēt . . . . .	42. Belly.
Pīth . . . . .	.....	Pit, pūṭ . . . . .	43. Back.
Lōh . . . . .	Lūwō . . . . .	Lōhō . . . . .	44. Iron
Sōnō . . . . .	Sōnō, sunnō . . . . .	Sunnō . . . . .	45. Gold.
Chādi . . . . .	.....	Chādi . . . . .	46. Silver.
Bāp, bhābhā, pitā . . .	Bāp, dādā, dāy-ji . . .	Bāp, dādā, dādō . . .	47. Father.
Mā . . . . .	Mā, jiji . . . . .	Mā, māya . . . . .	48. Mother.
Bhāi . . . . .	.....	Bhāi . . . . .	49. Brother.
Bain, bēn . . . . .	.....	Bahēn . . . . .	50. Sister.
Ādāmī, manak . . . . .	.....	Ādāmī . . . . .	51. Man.
Lugāi . . . . .	Bairā . . . . .	Awrat . . . . .	52. Woman.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipurī.	Mēwātī.
53. Wife . . . .	Jōṛāyat ; bahū . . . .	Baū . . . .	Bhaū, lugāi . . . .	Lugāi . . . .
54. Child . . . .	Ṭābar ; bālak . . . .	Tabar . . . .	Bālak, ṭābar . . . .	Bālak . . . .
55. Son . . . .	Bēṭō, dik <sup>a</sup> rō . . . .	Dik <sup>a</sup> rō . . . .	Bēṭō . . . .	Bēṭō, chhōrō . . . .
56. Daughter . . . .	Bēṭi, dhīw <sup>a</sup> ṛi, dik <sup>a</sup> ri . . . .	Dik <sup>a</sup> ri . . . .	Bēṭi . . . .	Bēṭi, chhōri . . . .
57. Slave . . . .	Gōlō ; chākar . . . .	Chākar . . . .	Bādō . . . .	Bādō . . . .
58. Cultivator . . . .	Kar <sup>a</sup> sō . . . .	Hāli . . . .	Pal <sup>a</sup> ti . . . .	Kisān, jimidar . . . .
59. Shepherd . . . .	Ēvāliyō . . . .	Gōwāl, gōri . . . .	Guwālyō . . . .	Guwāl . . . .
60. God . . . .	Īsvar ; Rām-jī . . . .	Par <sup>a</sup> mēsar, bhag <sup>a</sup> wān . . . .	Paṇ <sup>a</sup> mēsar . . . .	Rām, Īsur . . . .
61. Devil . . . .	Rākas . . . .	Sētān . . . .	Rākas, parēt, bhūt . . . .	Bhūt, parēt . . . .
62. Sun . . . .	Sūraj-jī . . . .	Sūraj . . . .	Suraj . . . .	Sūraj . . . .
63. Moon . . . .	Chandar <sup>a</sup> mā-jī . . . .	Chandarmā . . . .	Chād . . . .	Chād . . . .
64. Star . . . .	Tārō . . . .	Tārā . . . .	Tārō . . . .	Tārō . . . .
65. Fire . . . .	Bās <sup>a</sup> dēw . . . .	Bāstē . . . .	Āg, bāstē, baisāndar . . . .	Āg, āgya . . . .
66. Water . . . .	Jal . . . .	Pāṇi . . . .	Pāṇi . . . .	Pāṇi . . . .
67. House . . . .	Ghar . . . .	Ghar . . . .	Ghar, jagā . . . .	Ghar . . . .
68. Horse . . . .	Ghōṛō . . . .	Ghōṛō . . . .	Ghōṛō . . . .	Ghōṛō . . . .
69. Cow . . . .	Gāy . . . .	Gāya . . . .	Gāy . . . .	Gāy . . . .
70. Dog . . . .	Kuttō, giṇḍak . . . .	Kuttō . . . .	Kūk <sup>a</sup> rō, gaṇḍak, gāḍak <sup>a</sup> rō . . . .	Kuttō, kūk <sup>a</sup> rō . . . .
71. Cat . . . .	Minni . . . .	Billi, minni . . . .	Bilāi, balāi, myāñ . . . .	Bilāi . . . .
72. Cock . . . .	Kūk <sup>a</sup> rō . . . .	Kukaṛō . . . .	Mur <sup>a</sup> gō . . . .	Mur <sup>a</sup> gō . . . .
73. Duck . . . .	Āḍ . . . .	Āḍ . . . .	Batak . . . .	Batak . . . .
74. Ass . . . .	Gadhō, purāṇiyō . . . .	Gadō . . . .	Ghadō, gadairō . . . .	Gadhō, chaupō . . . .
75. Camel . . . .	Ūṭh, pāgaḷ, tōḍiyō ; mayyō ; jākhōṛō . . . .	Ūṭ . . . .	Uṭh . . . .	Ūṭ . . . .
76. Bird . . . .	Pākhērū . . . .	Paṅkhi . . . .	Chirī, charī . . . .	Chirī . . . .
77. Go . . . .	Jā . . . .	Jā . . . .	Jā . . . .	Jā . . . .
78. Eat . . . .	Jim . . . .	Khā . . . .	Khā . . . .	Khā . . . .
79. Sit . . . .	Bāṭh . . . .	Bais . . . .	Baiṭh . . . .	Baiṭh . . . .

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍi (Nimar).	English.
Lugāi, waū . . . . .	Baū . . . . .	Lāḍi, bāy <sup>a</sup> ki . . . . .	53. Wife.
Bālak, chhōrō . . . . .	.....	Bachchō . . . . .	54. Child.
Lāḍ <sup>a</sup> kō, bēṭō . . . . .	.....	Bēṭō, cbhōrō, lāḍ <sup>a</sup> kō . . . . .	55. Son.
Lāḍ <sup>a</sup> ki, bēṭi . . . . .	.....	Bēṭi, chhōri, lāḍ <sup>a</sup> ki . . . . .	56. Daughter.
Lōḍō . . . . .	.....	Gulām . . . . .	57. Slave.
Kar <sup>a</sup> shāṇ . . . . .	Kir <sup>a</sup> sān . . . . .	Kisān . . . . .	58. Cultivator.
Gāḍ <sup>a</sup> ri . . . . .	.....	Gadariyō . . . . .	59. Shepherd.
Paramēśwar . . . . .	.....	Dēwa . . . . .	60. God.
Bhūt, jind . . . . .	.....	Bhūt . . . . .	61. Devil.
Sūraj . . . . .	.....	Sūraj . . . . .	62. Sun.
Chāḍ . . . . .	.....	Chāḍ . . . . .	63. Moon.
Tārā . . . . .	.....	Tārō . . . . .	64. Star.
Wās <sup>a</sup> di . . . . .	Bastī . . . . .	Āg . . . . .	65. Fire.
Paṇi . . . . .	Pāni . . . . .	Pāni . . . . .	66. Water.
Ghar . . . . .	.....	Ghar . . . . .	67. House.
Ghōṛō . . . . .	.....	Ghōḍō . . . . .	68. Horse.
Gāy . . . . .	.....	Gāy . . . . .	69. Cow.
Kuttō, kut <sup>a</sup> rō, tēg <sup>a</sup> ḍō . . . . .	.....	Kuttō, kutrō . . . . .	70. Dog.
Min <sup>a</sup> ki . . . . .	.....	Billi, mājar . . . . .	71. Cat.
Kūk-ḍō . . . . .	.....	Kuk <sup>a</sup> ḍō . . . . .	72. Cock.
Badak . . . . .	.....	Badak . . . . .	73. Duck.
Gadō, rās <sup>a</sup> bō . . . . .	.....	Gadhō . . . . .	74. Ass.
Ūt . . . . .	.....	Ūt . . . . .	75. Camel.
Pākhērū . . . . .	.....	Pañchhi, pākhērū . . . . .	76. Bird.
Jā . . . . .	.....	Jā . . . . .	77. Go.
Khā . . . . .	.....	Khā . . . . .	78. Eat.
Bēṭh . . . . .	.....	Baṭh . . . . .	79. Sit.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipurī.	Mōwātī.
80. Come . . .	Āw . . .	Āw, ā . . .	Ā, āw . . .	Ā . . .
81. Beat . . .	Kūt . . .	Mār . . .	Pit . . .	Mār . . .
82. Stand . . .	Ūbō-hō . . .	Uth . . .	Ubō-whai . . .	Kharō whā . . .
83. Die . . .	Mar . . .	Mar . . .	Mar . . .	Mar . . .
84. Give . . .	Dē-dō . . .	Dē . . .	Dē . . .	Dē . . .
85. Run . . .	Dōṛō . . .	Daur . . .	Bhāg . . .	Daur, bhāj . . .
86. Up . . .	Uchō, ūpar . . .	Uchē . . .	Ūpar . . .	Ūpar . . .
87. Near . . .	Kanāī, nāīṛō, gōḍāī . . .	Nēṛō, kanē . . .	Kanai . . .	Nīṛō, nīrai, kanai . . .
88. Down . . .	Hēṭāī, nīchāī . . .	Nichē . . .	Nichai . . .	Nichai . . .
89. Far . . .	Al <sup>g</sup> ō . . .	Aghō . . .	Dūr . . .	Dūr . . .
90. Before . . .	Āgāī, pāīlē . . .	Agārī . . .	Pailī, āgai . . .	Āgai . . .
91. Behind . . .	Lārāī, pāchhāī . . .	Pachhārī . . .	Pāchhai, pāchhā-nai . . .	Pichhai, gailā . . .
92. Who . . .	Kuṇ . . .	Kūṇ . . .	Kuṇ . . .	Kauṇ . . .
93. What . . .	Kāī, kau . . .	Ki . . .	Kāī . . .	Kē . . .
94. Why . . .	Kiū . . .	Kyā . . .	Kyō . . .	Kyū . . .
95. And . . .	Nāī, ōr . . .	Aur, ar . . .	Anr, ar . . .	Ar, aur . . .
96. But . . .	Pin . . .	Paṇ . . .	Pan . . .	Par . . .
97. If . . .	Jē . . .	Jē . . .	Jō, jyō, jai . . .	Jai . . .
98. Yes . . .	Hā . . .	Hā, huwē . . .	Hā, mhai, hambai, ū, hū . . .	Hā . . .
99. No . . .	Nā . . .	Nā, kō-nī . . .	Nā, hāā . . .	Nāh . . .
100. Alas . . .	Gajab-rē ! . . .	Arar, hāya . . .	Hāy, rām-rām . . .	Hāy . . .
101. A father . . .	Bāp . . .	Bāp . . .	Bāp . . .	Bāp . . .
102. Of a father . . .	Bāp-rō . . .	Bāp-rō . . .	Bāp-kō . . .	Bāp-kō . . .
103. To a father . . .	Bāp-nāī . . .	Bāp-nā . . .	Bāp-nai . . .	Bāp-nai . . .
104. From a father . . .	Bāp-sū . . .	Bāp-sū . . .	Bāp-sū . . .	Bāp-taī, -saī . . .
105. Two fathers . . .	Dōy bāp . . .	Bē bāp . . .	Dō bāp . . .	Dō bāp . . .
106. Fathers . . .	Bāp . . .	Bāpā . . .	Bāp . . .	Bāp . . .

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍī (Nimar).	English.
Ā . . . . .	.....	Āw . . . . .	80. Come.
Mār . . . . .	.....	Mār . . . . .	81. Beat.
Ūbhō-rē . . . . .	.....	Khaḍō . . . . .	82. Stand.
Mar . . . . .	.....	Mar . . . . .	83. Die.
Dē . . . . .	.....	Da, dē . . . . .	84. Give.
Dōḍ . . . . .	.....	Bhāg . . . . .	85. Run.
Ūpar . . . . .	.....	Upar . . . . .	86. Up.
Mērē . . . . .	.....	Pās, najik . . . . .	87. Near.
Nichē . . . . .	.....	Nicha . . . . .	88. Down.
Dūr, vēg <sup>1</sup> lō . . . . .	.....	Dūr . . . . .	89. Far.
Pelā, āgē . . . . .	.....	Āga . . . . .	90. Before.
Pāchhē . . . . .	.....	Pāchha . . . . .	91. Behind.
Kūṇ . . . . .	.....	Kuṇ, kun . . . . .	92. Who.
Kaĩ, kãĩ . . . . .	Kaĩ, kaĩ . . . . .	Kãĩ . . . . .	93. What.
Kã, kyũ, kyõ . . . . .	.....	Kyaũ . . . . .	94. Why.
Aur, ōr, nē . . . . .	.....	Aru, nī, wa . . . . .	95. And.
Par, parant, paṇ . . . . .	.....	Paṇ . . . . .	96. But.
Jō . . . . .	.....	Agar . . . . .	97. If.
Hā . . . . .	.....	Hã . . . . .	98. Yes.
Nī, nĩ . . . . .	.....	Nahī . . . . .	99. No.
Arē-arē . . . . .	.....	Ar bāp-rē . . . . .	100. Alas.
Bāp . . . . .	.....	Bāp . . . . .	101. A father.
Bāp-kō, -rō . . . . .	.....	Bāp-kō . . . . .	102. Of a father.
Bāp-nē, -kē . . . . .	Bāp-kē . . . . .	Bāp-ka . . . . .	103. To a father.
Bāp-sũ, -sē, -ũ . . . . .	.....	Bāp-sī . . . . .	104. From a father.
Dō bāp . . . . .	.....	Dui bāp . . . . .	105. Two fathers.
Bāp . . . . .	Bāp, bāp-hōr (or hōrō, -hōn, -honō, and so throughout all declensions); <sup>1</sup>	Bāp <sup>3</sup> na . . . . .	106. Fathers.

<sup>1</sup> The plural suffixes will be varied in the following words, so as to show their use.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipuri.	Mewātī.
107. Of fathers . . .	Bāpā-rō . . .	Bāpā-rō . . .	Bāpā-kō . . .	Bāpā-kō . . .
108. To fathers . . .	Bāpā-nāī, -kanāī . . .	Bāpā-nā . . .	Bāpā-nai . . .	Bāpā-nai . . .
109. From fathers . . .	Bāpā-sū . . .	Bāpā-sū . . .	Bāpā-sū . . .	Bāpā-taī, -saī . . .
110. A daughter . . .	Bēṭī . . .	Dik*ri . . .	Bēṭī . . .	Bēṭī . . .
111. Of a daughter . . .	Bēṭī-rō . . .	Dik*ri-rō . . .	Bēṭī-kō . . .	Bēṭī-kō . . .
112. To a daughter . . .	Bēṭī-nāī, -kanāī . . .	Dik*ri-nā . . .	Bēṭī-nai . . .	Bēṭī-nai . . .
113. From a daughter . . .	Bēṭī-sū . . .	Dik*ri-sū . . .	Bēṭī-sū . . .	Bēṭī-taī, saī . . .
114. Two daughters . . .	Dōy bēṭiyā . . .	Bē dik*riyā . . .	Dō bēṭī, dō bēṭyā . . .	Dō bēṭī . . .
115. Daughters . . .	Bēṭiyā . . .	Dik*riyā . . .	Bēṭyā . . .	Bēṭyā . . .
116. Of daughters . . .	Bēṭiyā-rō . . .	Dik*riyā-rō . . .	Bēṭyā-kō . . .	Bēṭyā-kō . . .
117. To daughters . . .	Bēṭiyā-nāī, -kanāī . . .	Dik*riyā-nā . . .	Bēṭyā-nai . . .	Bēṭyā-nai . . .
118. From daughters . . .	Bēṭiyā-sū . . .	Dik*riyā-sū . . .	Bēṭyā-sū . . .	Bēṭyā-taī, -saī . . .
119. A good man . . .	Ēk bhalō ād*mi . . .	Bhalō māṇas . . .	Ēk chōkhō minakh . . .	Ēk āchhyō ād*mi . . .
120. Of a good man . . .	Ēk bhalā ād*mi-rō . . .	Bhalō māṇas-rō . . .	Ēk chōkhā minakh-kō . . .	Ēk āchhyā ād*mi kō . . .
121. To a good man . . .	Ēk bhalā ād*mi-nāī; -kanāī . . .	Bhalō māṇas-nā . . .	Ēk chōkhā minakh-nai . . .	Ēk āchhyā ād*mi-nai . . .
122. From a good man . . .	Ēk bhalā ād*mi-sū . . .	Bhalō māṇas-sū . . .	Ēk chōkhā minakh-sū . . .	Ēk āchhyā ād*mi-taī, -saī . . .
123. Two good men . . .	Dōy bhalā ād*mi . . .	Bē bhalā māṇas . . .	Dō chōkhā minakh . . .	Dō āchhyā ād*mi . . .
124. Good men . . .	Bhalā ād*mi . . .	Bhalā māṇas . . .	Chōkhā minakh . . .	Āchhyā ād*mi . . .
125. Of good men . . .	Bhalā ād*miyā-rō . . .	Bhalā māṇasā-rō . . .	Chōkhā min*khā-kō . . .	Āchhyā ād*myā-kō . . .
126. To good men . . .	Bhalā ād*miyā-nāī; -kanāī . . .	Bhalā māṇasā-nā . . .	Chōkhā min*khā-nai . . .	Āchhyā ād*myā-nai . . .
127. From good men . . .	Bhalā ād*miyā-sū . . .	Bhalā māṇasā-sū . . .	Chōkhā min*khā-sū . . .	Āchhyā ād*myā-taī, -saī . . .
128. A good woman . . .	Ēk bhali lugāī . . .	Bhali lugāī . . .	Ēk chōkhī lugāī . . .	Ēk āchhī bair*bānī . . .
129. A bad boy . . .	Ēk bhūḍō chhōrō . . .	Burō chhōk*rō . . .	Ēk burō chhōrō . . .	Ēk burō chhōrō . . .
130. Good women . . .	Bhali lugāyā . . .	Bhali lugāiyā . . .	Chōkhī lugāyā . . .	Āchhī bair*bānyā . . .
131. A bad girl . . .	Ēk bhūḍī chhōrī . . .	Burī chhōk*ri . . .	Ēk burī chhōrī . . .	Ēk burī chhōrī . . .
132. Good . . .	Bhalō . . .	Bhalō . . .	Chōkhō . . .	Āchhyō, chōkhō . . .
133. Better . . .	Uṭipō . . .	Ghaṇō bhalō . . .	U-sū chōkhō . . .	Waiḥ-taī āchhyō ( <i>better than that</i> ). . .

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍī (Nimar).	English.
Bāpā-kō, -rō . . .	Bāp-kō, bāp-hōr-kō . . .	Bāp <sup>a</sup> nā-kō . . .	107. Of fathers.
Bāpā-nē, -kē . . .	Bāp-kī, bāp-hōr-kē . . .	Bāp <sup>a</sup> nā-ka . . .	108. To fathers.
Bāpā-sū, sē, -ū . . .	Bāp-sē, bāp-hōr-sē . . .	Bāp <sup>a</sup> nā-sī . . .	109. From fathers.
Laḍ <sup>a</sup> ki . . .	Bēṭi . . .	Bēṭi . . .	110. A daughter.
Laḍ <sup>a</sup> ki-kō, -rō . . .	Bēṭi-kō . . .	Bēṭi-kō . . .	111. Of a daughter.
Laḍ <sup>a</sup> ki-nē, -kē . . .	Bēṭi-kē . . .	Bēṭi-ka . . .	112. To a daughter.
Laḍ <sup>a</sup> ki-sū, -sē, -ū . . .	Bēṭi-sē . . .	Bēṭi-sī . . .	113. From a daughter.
Dō laḍ <sup>a</sup> kyā . . .	Dō bēṭi, dō bēṭi-hōrō . . .	Dui bēṭinā . . .	114. Two daughters.
Laḍ <sup>a</sup> kyā . . .	Bēṭi-hōrō, bēṭyā . . .	Bēṭinā . . .	115. Daughters
Laḍ <sup>a</sup> kyā-kō, -rō . . .	Bēṭi-hōr-kō . . .	Bēṭinā-kō . . .	116. Of daughters.
Laḍ <sup>a</sup> kyā-nē, -kē . . .	Bēṭi-kē, bēṭi-hōr-kē . . .	Bēṭinā-ka . . .	117. To daughters.
Laḍ <sup>a</sup> kyā-sū, -sē, -ū . . .	Bēṭi-hōn-sē, bēṭi hōnō-sē . . .	Bēṭinā-sī . . .	118. From daughters.
Āchhō ād <sup>a</sup> mī . . .	Achchhō ād <sup>a</sup> mī . . .	Ēk āchhō ād <sup>a</sup> mī . . .	119. A good man.
Āchhā ād <sup>a</sup> mī-kō, -rō . . .	Achchhā ād <sup>a</sup> mī-kō . . .	Ēk āchhā ād <sup>a</sup> mī-kō . . .	120. Of a good man.
Āchhā ād <sup>a</sup> mī-nē, -kē . . .	Achchhā ād <sup>a</sup> mī-kē . . .	Ēk āchhā ād <sup>a</sup> mī-ka . . .	121. To a good man.
Āchhā ād <sup>a</sup> mī -sū, -sē, -ū . . .	Achchhā ād <sup>a</sup> mī-sē . . .	Ēk āchhā ād <sup>a</sup> mī-sī . . .	122. From a good man.
Dō āchhā ād <sup>a</sup> mī . . .	Dō achchhā ād <sup>a</sup> mī . . .	Dui āchhā ād <sup>a</sup> mī . . .	123. Two good men.
Āchhā ād <sup>a</sup> mī . . .	Achchhā ād <sup>a</sup> mī-hōrō . . .	Āchhā ād <sup>a</sup> minā . . .	124. Good men.
Āchhā ād <sup>a</sup> myā-kō, -rō . . .	Achchhā ād <sup>a</sup> mī-hōr-kō . . .	Āchhā ād <sup>a</sup> minā-kō . . .	125. Of good men.
Āchhā ād <sup>a</sup> myā-nē, -kē . . .	Achchhā ād <sup>a</sup> mī-hōr-kē . . .	Āchhā ād <sup>a</sup> minā-ka . . .	126. To good men.
Āchhā ād <sup>a</sup> myā -sū, -sē, -ū . . .	Achchhā ād <sup>a</sup> mī-hōn-sē . . .	Āchhā ād <sup>a</sup> minā-sī . . .	127. From good men.
Āchhi lugāi . . .	Achchhi bairā . . .	Ēk āchhi aw <sup>a</sup> rat . . .	128. A good woman
Khōḍ <sup>a</sup> lō laḍ <sup>a</sup> kō . . .	Burō chhōrō . . .	Ēk kharāb laḍ <sup>a</sup> kō . . .	129. A bad boy.
Āchhi lugāyā . . .	Achhi lugāyā, achchhi lugāyā-hōrō, achchhi bairā-hōrō . . .	Achhi aw <sup>a</sup> rat <sup>a</sup> nā . . .	130. Good women.
Khōḍ <sup>a</sup> lī laḍ <sup>a</sup> ki . . .	Burī chhōrī . . .	Ēk kharāb laḍ <sup>a</sup> ki . . .	131. A bad girl.
Āchhō . . .	Achchhō . . .	Āchhō . . .	132. Good.
Wanī-sū ( <i>than that</i> ) āchhō . . .	Ō-sē achchhō . . .	Jādō āchhā . . .	133. Better.

English.	Mārwarī.	Mārwarī (Thālī of Jaissalmer).	Jaipurī.	Māwātī.
134. Best . . .	Nirāt-āchhō . . .	Mulē bhalō . . .	Sab-sū chōkhō . . .	Sab-tai āchhyō . . .
135. High . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .
136. Higher . . .	Ghaṇō ūchō, uṇ-sū ūchō . . .	Ghaṇō ūchō . . .	Ū-sū ūchō . . .	Waiṇ-tai ūchō . . .
137. Highest . . .	Sag <sup>a</sup> lā-sū ūchō . . .	Mulē ūchō . . .	Sab-sū ūchō . . .	Sāb-tai ūchō . . .
138. A horse . . .	Ēk ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .
139. A mare . . .	Ēk ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛiyā . . .	Ghōṛiyā . . .	Ghōṛiyā . . .	Ghōṛiyā . . .
142. A bull . . .	Ēk sād . . .	Baladh . . .	Sād, ākal . . .	Bijār . . .
143. A cow . . .	Ēk gāy . . .	Gāya . . .	Gāy . . .	Gāy . . .
144. Bulls . . .	Sād . . .	Bal <sup>a</sup> dhā . . .	Sād, ākal . . .	Bijār . . .
145. Cows . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .
146. A dog . . .	Ēk kuttō, ēk giṇḍak . . .	Kuttō . . .	Kūk <sup>a</sup> rō, gāḍak <sup>a</sup> rō . . .	Kuttō . . .
147. A bitch . . .	Ēk kuttī . . .	Kuttī . . .	Kūk <sup>a</sup> ri, gāḍak <sup>a</sup> ri . . .	Kuttī . . .
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kūk <sup>a</sup> rā, gāḍak <sup>a</sup> rā . . .	Kuttā . . .
149. Bitches . . .	Kuttiyā . . .	Kuttiyā . . .	Kūk <sup>a</sup> ryā, gāḍak <sup>a</sup> ryā . . .	Kuttiyā . . .
150. A he goat . . .	Ēk bak <sup>a</sup> rō . . .	Bak <sup>a</sup> rō . . .	Bāk <sup>a</sup> rō . . .	Bak <sup>a</sup> rō . . .
151. A female goat . . .	Ēk bak <sup>a</sup> ri, ēk chhaḷī . . .	Bak <sup>a</sup> ri . . .	Bak <sup>a</sup> ri . . .	Bak <sup>a</sup> ri . . .
152. Goats . . .	Bak <sup>a</sup> rā . . .	Bak <sup>a</sup> rā . . .	Bak <sup>a</sup> rā-bak <sup>a</sup> ri . . .	Bak <sup>a</sup> rā-bak <sup>a</sup> ri . . .
153. A male deer . . .	Ēk hiraṇ . . .	Haraṇ . . .	Hiraṇ . . .	Hiraṇ . . .
154. A female deer . . .	Ēk hir <sup>a</sup> ṇī . . .	Haraṇī . . .	Hir <sup>a</sup> ṇī . . .	Hir <sup>a</sup> ṇī . . .
155. Deer . . .	Hiraṇ . . .	Haraṇā . . .	Hiraṇ . . .	Hiraṇ . . .
156. I am . . .	Hū hū . . .	Hū āi . . .	Maī chhū . . .	Maī hū . . .
157. Thou art . . .	Tū hai . . .	Tū āi . . .	Tū chhai . . .	Tū hai, hā . . .
158. He is . . .	Uwō hai . . .	Ō āi . . .	Wō chhai . . .	Wō hai . . .
159. We are . . .	Mē hā . . .	Mhē āi . . .	Mhē chhā . . .	Ham hā . . .
160. You are . . .	Thē hō . . .	Thē āi . . .	Thē chhō . . .	Tam hō . . .



Mālvi (Bāngrī).	Mālvi (when different from Bāngrī).	Nīmāḍī (Nimar).	English.
Sab-sũ āchhō . . . .	Sab-sē achchhō . . . .	Baḍō āchhō . . . .	134. Best.
Ūchō . . . . .	Ūchō . . . . .	Ūchō . . . . .	135. High.
Wañi-sũ ūchō . . . .	Un-sē ūchō . . . .	Jāḍō ūchō . . . .	136. Higher.
Sāb-sũ ūchō . . . .	Sab-sē ūchō . . . .	Baḍō ūchō . . . .	137. Highest.
Ghōḍō . . . . .	.....	Ghōḍō . . . . .	138. A horse.
Ghōḍi . . . . .	.....	Ghōḍi . . . . .	139. A mare.
Ghōḍā . . . . .	Ghōḍā-hōnō . . . .	Ghōḍā, ghōḍānā . . .	140. Horses.
Ghōḍyā . . . . .	Ghōḍi-hōnō . . . .	Ghōḍinā . . . . .	141. Mares.
Bēl, baḷad . . . . .	Sāḍ . . . . .	Sāḍ . . . . .	142. A bull.
Gāy . . . . .	Gāy . . . . .	Gāya . . . . .	143. A cow.
Bēl, baḷ <sup>a</sup> dyā . . . .	Sāḍ-hōrō . . . . .	Sāḍ <sup>a</sup> nā . . . . .	144. Bulls.
Gāyā . . . . .	Gāy-hōn . . . . .	Gāy <sup>a</sup> nā . . . . .	145. Cows.
Tēg <sup>a</sup> ḍō . . . . .	Kut <sup>a</sup> rō . . . . .	Kuttō . . . . .	146. A dog.
Tēg <sup>a</sup> ḍi . . . . .	Kutti . . . . .	Kutti . . . . .	147. A bitch.
Tēg <sup>a</sup> ḍā . . . . .	Kut <sup>a</sup> rā-hōrō . . . .	Kuttā, kuttānā . . .	148. Dogs.
Tēg <sup>a</sup> dyā . . . . .	Kut <sup>a</sup> ri-hōrō . . . .	Kuttinā . . . . .	149. Bitches.
Bak <sup>a</sup> rō, khāj <sup>a</sup> rū . . .	.....	Bak <sup>a</sup> rō . . . . .	150. A he goat.
Bak <sup>a</sup> ri . . . . .	.....	Bak <sup>a</sup> ri . . . . .	151. A female goat.
Bak <sup>a</sup> ryā . . . . .	Bak <sup>a</sup> rā-hōnō . . . .	Bak <sup>a</sup> rinā . . . . .	152. Goats.
Haran . . . . .	.....	Haran . . . . .	153. A male deer.
Har <sup>a</sup> ni . . . . .	.....	Har <sup>a</sup> ni . . . . .	154. A female deer.
Haranyā . . . . .	Hiran-hōrō . . . . .	Haran <sup>a</sup> nā . . . . .	155. Deer.
Hũ hũ . . . . .	.....	Haũ chhē . . . . .	156. I am.
Tũ hai, hē . . . . .	.....	Tũ chhē . . . . .	157. Thou art.
Ū hai, hē . . . . .	.....	Wō chhē . . . . .	158. He is.
Mhē hā . . . . .	Ham hā . . . . .	Ham āya . . . . .	159. We are.
Thē hō . . . . .	Tam hō . . . . .	Tum chhō . . . . .	160. You are.

English.	Mārwarī.	Mārwarī (Thaṭi of Jaisalmer).	Jaipurī.	Mēwātī.
161. They are . . .	Uvê hāi . . .	Ô āi . . .	Wai chhai . . .	Wai hai . . .
162. I was . . .	Hũ hō . . .	Hũ hātō . . .	Maĩ chhō . . .	Maĩ hō, thō . . .
163. Thou wast . . .	Tũ hō . . .	Tũ hātō . . .	Tũ chhō . . .	Tũ hō, thō . . .
164. He was . . .	Uwō hō . . .	Ô hātō . . .	Wō chhō . . .	Wō hō, thō . . .
165. We were . . .	Mē hā . . .	Mhẽ hātā . . .	Mhẽ chhā . . .	Ham hā, thā . . .
166. You were . . .	Thē hā . . .	Thē hātā . . .	Thē chhā . . .	Tam hā, thā . . .
167. They were . . .	Uvê hā . . .	Ô hātā . . .	Wai chhā . . .	Wai hā, thā . . .
168. Be . . .	Hō (imperative) . . .	Hō . . .	Whai . . .	Whā . . .
169. To be . . .	Hũṇō . . .	Hōw <sup>a</sup> ṇō . . .	Whaibō . . .	Hōṇū . . .
170. Being . . .	Hōtō, hūtō . . .	Hōw <sup>a</sup> tō . . .	Whaitō . . .	Hō-tō . . .
171. Having been . . .	Hūyar . . .	Hōyar . . .	Whair . . .	Hō-kar . . .
172. I may be . . .	Hũ hōũ . . .	Hũ hōwā . . .	Maĩ hũ . . .	Maĩ hũ . . .
173. I shall be . . .	Hũ hōũlā . . .	Hũ hōis . . .	Maĩ hũ-lō, hōsyũ . . .	Maĩ hũgō . . .
174. I should be . . .	.....	.....	Maĩ hũ . . .	.....
175. Beat . . .	Kūtō . . .	Mār . . .	Piṭ . . .	Mār . . .
176. To beat . . .	Kūt <sup>a</sup> ṇō . . .	Mār <sup>a</sup> ṇō . . .	Piṭ <sup>a</sup> bō . . .	Mār <sup>a</sup> ṇū . . .
177. Beating . . .	Kūt <sup>a</sup> tō . . .	Mār <sup>a</sup> tō . . .	Piṭ <sup>a</sup> tō . . .	Mār <sup>a</sup> tō . . .
178. Having beaten . . .	Kṇtar . . .	Mārar . . .	Piṭar . . .	Mār-kar . . .
179. I beat . . .	Hũ kūtũ . . .	Hũ mārā-i . . .	Maĩ piṭũ . . .	Maĩ mārũ . . .
180. Thou beatest . . .	Tũ kūtāi . . .	Tũ mārē-i . . .	Tũ piṭai . . .	Tũ mārā . . .
181. He beats . . .	Ū kūtāi . . .	Ô mārē-i . . .	Wō piṭai . . .	Wō mārā . . .
182. We beat . . .	Mē kūtā . . .	Mhẽ mārā-i . . .	Mhẽ piṭā . . .	Ham mārā . . .
183. You beat . . .	Thē kūtō . . .	Thē mārō-i . . .	Thē piṭō . . .	Tam mārō . . .
184. They beat . . .	Uvê kūtāi . . .	Ô mārā-i . . .	Wai piṭai . . .	Wai mārāi . . .
185. I beat ( <i>Past Tense</i> ) . . .	Mhaĩ kṇṭiyō . . .	Mẽ mār̄yō . . .	Maĩ piṭyō . . .	Maĩ mār̄yō . . .
186. Thou beatest ( <i>Past Tense</i> .) . . .	Thāĩ kṇṭiyō . . .	Tẽ mār̄yō . . .	Tũ piṭyō . . .	Taĩ mār̄yō . . .
187. He beat ( <i>Past Tense</i> ) . . .	Uṇ kṇṭiyō . . .	Ūvê mār̄yō . . .	Wō piṭyō . . .	Waĩh mār̄yō . . .

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍī (Nimar).	English.
Vī hai, hē . . . .	.....	Wō chhē . . . .	161. They are.
Hũ thō . . . . .	.....	Haũ thō . . . . .	162. I was.
Tũ thō . . . . .	.....	Tũ thō . . . . .	163. Thou wast.
Ū thō . . . . .	.....	Wō thō . . . . .	164. He was.
Mhē thā . . . . .	Ham thā . . . . .	Ham thā . . . . .	165. We were.
Thē thā . . . . .	Tam thā . . . . .	Tum thā . . . . .	166. You were.
Vī thā . . . . .	Hō thā . . . . .	Wō thē . . . . .	167. They were.
Whō . . . . .	.....	Hō . . . . .	168. Be.
Vhēṇō, vēṇō . . . .	Hōṇō . . . . .	Hōṇū . . . . .	169. To be.
Vhētō, vētō . . . .	Hōtō . . . . .	Hōtō . . . . .	170. Being.
Wai-nē . . . . .	Hui-nē . . . . .	Hui-na . . . . .	171. Having been.
.....	.....	.....	172. I may be.
Hũ waũgā, wũgā . . .	Hōũgō . . . . .	Haũ huis . . . . .	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . . . .	.....	Mār . . . . .	175. Beat.
Mār <sup>a</sup> pō, mār <sup>a</sup> wō . . .	Mār <sup>a</sup> nō . . . . .	Mār <sup>a</sup> pū . . . . .	176. To beat.
Mār <sup>a</sup> tō . . . . .	.....	Mār <sup>a</sup> tō . . . . .	177. Beating.
Mārī-nē . . . . .	.....	Mārī-nē . . . . .	178. Having beaten.
Hũ mārũ . . . . .	.....	Haũ mārũch . . . . .	179. I beat.
Tũ mārē . . . . .	.....	Tũ mārach, mārēch . .	180. Thou beatest.
Ū mārē . . . . .	.....	Wō mārach, mārēch . .	181. He beats.
Mhē mārā, mārā . . .	Ham mārā, mārā . . .	Ham mārāch . . . . .	182. We beat.
Thē mārō . . . . .	Tam mārō . . . . .	Tum mārōch . . . . .	183. You beat.
Vī mārē . . . . .	.....	Wō mārach, mārēch . .	184. They beat.
Mhaĩ mārýō . . . . .	Mha-nē mārýō . . . .	Ma-na mārýō . . . . .	185. I beat ( <i>Past Tense</i> ).
Thaĩ mārýō . . . . .	Tha-nē mārýō . . . .	Tū-na mārýō . . . . .	186. Thou beatest ( <i>Past Tense</i> ).
Waṇī-ē mārýō . . . .	Ō-nē mārýō . . . . .	Un-na mārýō . . . . .	187. He beat ( <i>Past Tense</i> ).

English.	Mārwarī.	Mārwarī (Thaṭī of Jaisalmer).	Jaipuri.	Mōwātī.
188. We beat ( <i>Past Tense</i> ).	Mhē kūṭiyō . . .	Mhā māryō . . .	Mhē pītyō . . .	Ham māryō . . .
189. You beat ( <i>Past Tense</i> )	Thē kūṭiyō . . .	Thā māryō . . .	Thē pītyō . . .	Tam māryō . . .
190. They beat ( <i>Past Tense</i> )	Uwā kūṭiyō . . .	Uwā māryō . . .	Wai pītyō . . .	Un māryō . . .
191. I am beating . . .	Hū kūṭū-hū . . .	Hū mārā-i . . .	Maī pīṭū-chhū . . .	Maī mārū-hū . . .
192. I was beating . . .	Hū kūṭāi-hō . . .	Hū mār <sup>a</sup> tō-hātō . . .	Maī pītai-chhō . . .	Maī mārāi-hō, -thō . . .
193. I had beaten . . .	Mhāi kūṭiyō-hō . . .	Mē māryō-hātō . . .	Maī pītyō-chhō . . .	Maī māryō-hō, -thō . . .
194. I may beat . . .	Hū kūṭū . . .	Hū mārā . . .	Maī pīṭū . . .	Maī mārū . . .
195. I shall beat . . .	Hū kūṭū-lā . . .	Hū mārīs . . .	Maī pīṭū-lō, pī <sup>a</sup> syū . . .	Maī mārūgō . . .
196. Thou wilt beat . . .	Tū kūṭāi-lā . . .	Tū mārīs . . .	Tū pītai-lō, pī <sup>a</sup> si . . .	Tū mārāigō . . .
197. He will beat . . .	Uwō kūṭāi-lā . . .	Ō mār <sup>a</sup> sē . . .	Wō pītai-lō, pī <sup>a</sup> si . . .	Wō mārāigō . . .
198. We shall beat . . .	Mhē kūṭā-lā . . .	Mhē mār <sup>a</sup> sā . . .	Mhē pīṭā-lā, pī <sup>a</sup> syā . . .	Ham mārāgā . . .
199. You will beat . . .	Thē kūṭō-lā . . .	Thē mār <sup>a</sup> ō . . .	Thē pīṭō-lā, pī <sup>a</sup> syō . . .	Tam mārāgā . . .
200. They will beat . . .	Uvē kūṭāi-lā . . .	Ō mār <sup>a</sup> sē . . .	Wai pītai-lā, pī <sup>a</sup> si . . .	Wai mārāgā . . .
201. I should beat . . .	.....	.....	Maī pīṭū . . .	.....
202. I am beaten . . .	Hū kūṭīiyō hū . . .	Hū mārīyō-i . . .	Maī pītyō-chhū . . .	Maī pītyō-hū . . .
203. I was beaten . . .	Hū kūṭīiyō hō . . .	Hū mārīyō . . .	Maī pītyō-chhō . . .	Maī pītyō-hō, -thō . . .
204. I shall be beaten . . .	Hū kūṭiyō jāū-lā . . .	Hū mārīyō jāis . . .	Maī pīṭū-lō . . .	Maī pīṭūgō . . .
205. I go . . .	Hū jāū . . .	Hū jāwā-i . . .	Maī jāū . . .	Maī jāū . . .
206. Thou goest . . .	Tū jāwāi . . .	Tū jāvē-i . . .	Tū jāy . . .	Tū jāy . . .
207. He goes . . .	Uwō jāwāi . . .	Ō jāvē-i . . .	Wō jāy . . .	Wō jāy . . .
208. We go . . .	Mhē jāwā . . .	Mhē jāwā-i . . .	Mhē jāwā . . .	Ham jāh . . .
209. You go . . .	Thē jāwō hō . . .	Thē jāwō-i . . .	Thē jāwō . . .	Tam jāwō . . .
210. They go . . .	Uvē jāwāi . . .	Ō jāvē-i . . .	Wai jāy . . .	Wai jāyāh . . .
211. I went . . .	Hū gayō . . .	Hū gyō, gayō . . .	Maī gayō . . .	Maī gayō . . .
212. Thou wentest . . .	Tū gayō . . .	Tū gyō, gayō . . .	Tū gayō . . .	Tū gayō . . .
213. He went . . .	Uwō gayō . . .	Ō gyō, gayō . . .	Wō gayō . . .	Wō gayō . . .
214. We went . . .	Mhē gayā . . .	Mhē gayā . . .	Mhē gayā . . .	Ham gaya . . .

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍi (Nimar).	English.
Mhā-ē mār̥yō . . .	Ham-nē mār̥yō . . .	Ham-na mār̥yō . . .	188. We beat ( <i>Past Tense</i> ).
Thā-ē mār̥yō . . .	Tam-nē mār̥yō . . .	Tum-na mār̥yō . . .	189. You beat ( <i>Past Tense</i> ).
Waṇā-ē mār̥yō . . .	Un-nē mār̥yō . . .	Un-na mār̥yō . . .	190. They beat ( <i>Past Tense</i> ).
Hū mār̥hū . . .	.....	Haū mār̥ rahyōch . . .	191. I am beating.
Hū mār̥ <sup>ts</sup> -thō . . .	... ..	Haū mār̥ rahyō-thō . . .	192. I was beating.
Mhaī mār̥yō-thō . . .	Mha-nē mār̥yō-thō . . .	Haū mār̥yō-thō . . .	193. I had beaten.
Hū mār̥hū . . .	Hū mār̥hū . . .	.....	194. I may beat.
Hū mār̥gā . . .	Hū mār̥gō, -gā . . .	Haū mār̥is . . .	195. I shall beat.
Tū mār̥gā . . .	Tū mār̥gō, -gā . . .	Tū mār̥is . . .	196. Thou wilt beat.
Ū mār̥gā . . .	Ū mār̥gō, -gā . . .	Wō mār̥ <sup>sē</sup> . . .	197. He will beat.
Mhē mār̥gā . . .	Ham mār̥gā . . .	Ham mār̥ <sup>sā</sup> . . .	198. We shall beat.
Thē mār̥gā . . .	Tam mār̥gā . . .	Tum mār̥ <sup>sō</sup> . . .	199. You will beat.
Vi mār̥gā . . .	Vi mār̥gā . . .	Wō mār̥ <sup>sē</sup> , mār̥ <sup>gā</sup> . . .	200. They will beat.
... ..	.....	.....	201. I should beat.
Hū mār̥yō jāū-hū . . .	.....	Ma-ka mār̥yō . . .	202. I am beaten.
Hū mār̥yō gayō . . .	.....	Ma-ka mār̥yō-thō . . .	203. I was beaten.
Hū mār̥yō jāūgā . . .	.....	Haū mār̥yō jāis . . .	204. I shall be beaten.
Hū jāwū . . .	Hū jāū . . .	Haū jāūch . . .	205. I go.
Tū jāwē, jāy . . .	.....	Tū jāch, tūjā . . .	206. Thou goest.
Ū jāwē, jāy . . .	.....	Wō jāch . . .	207. He goes.
Mhē jāwā . . .	Ham jāwā . . .	Ham jāwāj . . .	208. We go.
Thē jāwō . . .	Tam jāwō . . .	Tum jāwōj, tum jāwā . . .	209. You go.
Vi jāvē, jāy . . .	Vi jāvē, jāy . . .	Wō jāj . . .	210. They go.
Hū gayō . . .	.....	Haū gayō . . .	211. I went.
Tū gayō . . .	.....	Tū gayō . . .	212. Thou wentest.
Ū gayō . . .	.....	Wō gayō . . .	213. He went.
Mhē gayā . . .	Ham gayā . . .	Ham gayā . . .	214. We went.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipuri.	Mēwāti.
215. You went . . .	Thē gayā . . .	Thē gayā . . .	Thē gayā . . .	Tam gayā . . .
216. They went . . .	Uwāi gayā . . .	Ō gayā . . .	Wai gayā . . .	Wai Gayā . . .
217. Go . . .	Jāwō . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāw <sup>a</sup> tō . . .	Jāw <sup>a</sup> ṇō . . .	Jātō . . .	Jātō . . .
219. Gone . . .	Gayō . . .	Gayō . . .	Gayō . . .	Gayō . . .
220. What is your name ? .	Thārō nāv kã hã ? .	Thārō nām ki ãi ? .	Thār-kō kã nāv chhai ? .	Thārō kē nāv hai ?
221. How old is this horse ?	Ip ghōrā-rī umar kã hã ? .	Ē ghōrō kittō badō ãi ? .	Yō ghōrō kattōk badō chhai ?	Yō ghōrō kit <sup>a</sup> ni umar-maī hai ?
222. How far is it from here to Kashmir ?	Athā-sū Kasmir kit <sup>a</sup> ri bhū hã ?	Kasmir ithā-sū kitti aghi ãi ?	Kas <sup>a</sup> mir aīdā-sū kat <sup>a</sup> rik dūr chhai ?	Kas <sup>a</sup> mir it-taī kit <sup>a</sup> ni-k dūr hai ?
223. How many sons are there in your father's house ?	Thārāi bāp-rāi ghar-maī kit <sup>a</sup> rā bēṭā hã ?	Thār-rē bāp-rē ghar-mē kittā dek <sup>a</sup> rā ãi ?	Thār-kā bāp-kā ghur-maī kaiyēk bēṭā chhai ?	Thārā bāp-kā ghar-maī kit <sup>a</sup> nāk bēṭā hai ?
224. I have walked a long way to-day.	Mhāi āj ghaṇō pāḍō kiyo .	Āj hū ghaṇi bhaū gayō .	Āj maī nari dūr chalyō-chhū.	Āj maī bhaut dūr chalyō-hū.
225. The son of my uncle is married to his sister.	Mhārā kākā-rō bēṭō up-rī bāiṇ par <sup>a</sup> niyō-hāi.	Uvērī bain-sū mā-jē kākē-rē dik <sup>a</sup> rē-rō biyā huō ãi.	Mhārā kākā-kā bēṭā-kō byāw ũ-kī bhaīṇ-sū huyō-chhai.	Mērā kākā-kā bēṭā-kō byāh waīh-kī bāhāṇ-taī huyō-hai.
226. In the house is the saddle of the white horse.	Lilā ghōrā-rī kāṭhī ghar-maī paṛi hã.	Uvērī ghar-mē dhaulē ghōrē-rō palāṇ ãi.	Dhaulā ghōrā-kī jīd ghar-maī chhai.	Supēd ghōrā-kī jin ghar-maī hai.
227. Put the saddle upon his back	Up-rāi māṭṭā upar kāṭhī māṇḍ dō.	Uvērī puṭhī mātṭhē palāṇ māṇḍō.	Jīd ũ-kā māṅ <sup>a</sup> rā-mālai mēlō.	Jin waīh-kī piṭh-par dharō
228. I have beaten his son with many stripes.	Mhāi up-rāi bēṭāi-rāi ghaṇā chāb <sup>a</sup> kiyā rī-divi hã.	Mē uvērē dik <sup>a</sup> rē-nā ghaṇi sārī bēṭā bai.	Maī ũ-kā bēṭā-nai nara kōr <sup>a</sup> rā-sū māryō-chhai.	Maī waīh-kō bēṭō bhaut kar <sup>a</sup> rā-taī māryō-hai.
229. He is grazing cattle on the top of the hill.	Uwō ḍūgar-rī chōṭi-upar dhāw charāy-rayō-hāi.	Uvērī tāk <sup>a</sup> ri mātṭhē o dhaṇ charāvē-i.	Wō ḍūgar-mālai dhāḍā charāwai-chhai.	Wō pāhār-kai upar dhōr charā-rayō hai.
230. He is sitting on a horse under that tree.	Uwō up rūkh hēṭāi ghōrāi mātṭhāi chadiyōrō bāiṭhō-hāi	Ō uvērī rūkh-rē hēṭē (sic) ghōrē mathē (sic) bēṭhō i.	Wō ũ rūkh-nichai ēk ghōrā-mālai chhaṛ rahyō-chhai.	Wō waīh rūkh-kai nichai ghōrā-par baiṭhyō-hai.
231. His brother is taller than his sister.	Up-rō bhāi āp-rī bāiṇ-sū ghaṇō ḍigō hã.	Uwērō bhāi uwērī bain-sū ḍigō ãi.	Ū-kō bhāi ũ-kī bhaīṇ-sū lambō chhai.	Waīh-kō bhāi waīh-kī bāhāṇ-taī lambō hai.
232. The price of that is two rupees and a half.	Up-rō mōl adāi rupiyā hã .	Uwērō mōl adhāi rupayā ãi	Ū-kō mōl dhāi ripyā chhai .	Waīh-kō mōl dhāi rapaiyā hã.
233. My father lives in that small house.	Mārō bāp up chhōṭāi ghar-maī rāivāi-hāi.	Mā-jō bāp uwērī chhōṭē ghar-mē rē-i.	Mhārō bāp ũ chhōṭā ghar-maī rahai-chhai.	Mērō bāp waīh chhōṭā ghar-maī rahai-hai.
234. Give this rupee to him .	Ō rupiyō up-nāi dē-dēwō .	Ē rupayō uwērī nā dō .	Yō ripyō ũ-nai dyō .	Yō rapaiyō waīh-naidyō .
235. Take those rupees from him.	Uwērī rupiyā up kanā-sū lē-lēwō.	Ō rupayā uwērī sū lō .	Ū-sū wai ripyā lē-lyō .	Wai rapaiyā waīh-taī lyō .
236. Beat him well and bind him with ropes.	Up-nāi āchhi tarāi-sū kūtō nāi up-nāi rāḍ <sup>a</sup> wā-sū chas <sup>a</sup> kāy-dēwō.	Uwērī nā bhaī tarē-sū mārō aur rāḍuā-sū bandhō.	Ū-nai gairō piṭō ar jēw <sup>a</sup> rā-sū bād-dyō.	Waīh-nai khūb mārō ar jēw <sup>a</sup> rā-taī bādō.
237. Draw water from the well.	Bērāi-māy-sū jal sīchō .	Talē-māh-sū pāṇi kadhō .	Kuwa-maī-sū pāṇi kadhō .	Kuwa-taī pāṇi kadhō .
238. Walk before me .	Mārāi āgāi āgāi hālō .	Mā-jē āgāi bai .	Mhārāi āgai chāl .	Mērāi āgai chāl .
239. Whose boy comes behind you ?	Thārāi lārāi kiṇ-rō chhōrō āwāi-hāi ?	Thār-rē lārē kē-rō dik <sup>a</sup> rō āwē-i	Yār-kai pāchhai kuṇ-kō chhōrō āwai-chhai ?	Tērāi pāchhai kaīh-kō chhōrō āwai-hai ?
240. From whom did you buy that ?	Uwāi thē kiṇ-sū mōl liwi ?	Thār ō kē-kanā mōl liyō .	Thē wō kuṇ-kanai-sū mōl liyō ?	Tam wō kit-taī mōl liyō ? .
241. From a shopkeeper of the village.	Gāw-rāi hāṭ-wālāi kanā-sū .	Hēkē gāw-rē hāṭ-bāniyō-sū	Gāw-kā ēk dukandār-kanai-sū.	Gāw kā ēk hāṭ-wālā-taī .

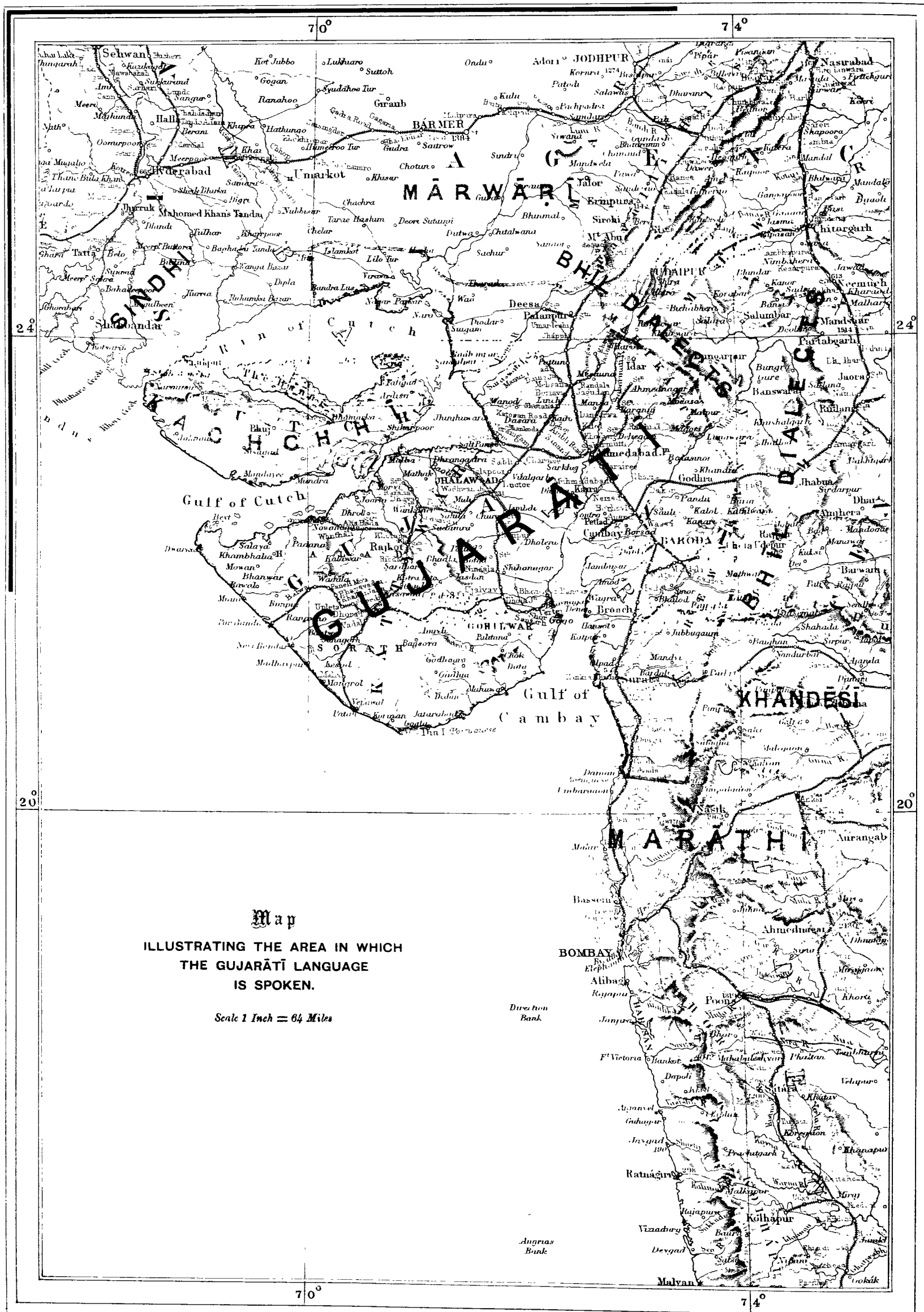
<sup>a</sup> Feminine to agree with *chāz* or *bāt*, understood.

Mālvi (Rāngri).	Mālvi (when different from Rāngri).	Nīmādi (Nimar).	English.
Thē gayā . . . .	Tam gayā . . . .	Tum gayā . . . .	215. You went.
Vi gayā . . . .	Vi gayā . . . .	Wō gayā . . . .	216. They went.
Jā . . . . .	.....	Jā . . . . .	217. Go.
Jātō . . . . .	.....	Jātō . . . . .	218. Going.
Gayō . . . . .	.....	Gayō . . . . .	219. Gone.
Thārō nām kãĩ ? . .	Tamārō nām kãĩ ? . .	Tumhārō nām kãĩ chhē ? .	220. What is your name ?
Anī ghōḍā-kī umar kãĩ ? .	Inā ghōḍā-kī umar kãĩ ? .	Inā ghōḍā-kī kēt*ri umar chhē ?	221. How old is this horse ?
Hyā-sū Kāsmir kit*ri-k dūr hai ?	Yā-sē Kāsmir kitti dūr hai ?	Yāhā-si Kāsmir kēt*rō dūr chhe ?	222. How far is it from here to Kashmir ?
Thā-kē pitā-kē wathē kit*rā lad*kā hai ?	Thārā bāp-kā ghar-mē kit*rā lad*kā hē ?	Thārā bāp-kā ghar-ma kēt*rā chhōrā chhē ?	223. How many sons are there in your father's house ?
Āj hū bahōt dūr pharī-nē āyō.	Hū āj bhōt dūr chālyō .	Āj hū dūr-tak chalyō gayō	224. I have walked a long way to-day.
Mhārā kākā-kā bēṭā-ē waṇī-kī bēn-sē byāw karyō.	Mhārā kākā-kā bēṭā-nē ō-kī bēn-sē byāw karyō-hai.	Mhārā kākā-kā ēk chhōrā-kī ō-kā bahēn-si sādī huich.	225. The son of my uncle is married to his sister.
Ghar-mē dhōlā ghōḍā-kō khōgīr hai.	.....	Saphēt ghōḍā-kō khōgīr ghar-ma chhē.	226. In the house is the saddle of the white horse.
Waṇī-kē pīṭh-par khōgīr mēlō.	O-kī pīṭh-par khōgīr dhar	Ōkā pūṭ-par khōgīr kas .	227. Put the saddle upon his back.
Mhañ waṇī-kā lad*kā-nē ghaṇā kōrḍā māryā.	Mha-nē ō-kā chhōrā-kē bhōt chap*kyā māryā.	Ma-na ō-kā chhōrā-ka bahut-sā sapāṭā māryā.	228. I have beaten his son with many stripes.
Ū waṇī tēk*ri-kā māthā-par dhāḍhā charāvē-hai.	Ū tēk*ḍi-kā māthā-par dhōr charāvē-hē.	Wō baidī-kā māthā-par dhōr charai-rahyoeh.	229. He is grazing cattle on the top of the hill.
Waṇī jhād-kē nīchē ū ghōḍā-par bēṭhē-hai.	Ū unā jhād-kē nīchē ghōḍā-par bēṭhē-hē	Wō unā jhād-kā nīcha ghōḍā-par bathī-rahyoeh.	230. He is sitting on a horse under that tree.
Waṇī-kō bhāi waṇī-kī bēn-sū ūchō hai.	O-kō bhāi ō-kī bēn-sē ūchō hē.	Ō-kō bhāi ō-kā bahēn-si ūchō chhē.	231. His brother is taller than his sister.
Waṇī-kō mōl aḍi ripyā hai	Ō-kī kimat aḍai rūpyā hē .	Ō-kī kimat aḍhai rūpyā chhē.	232. The price of that is two rupees and a half.
Waṇī chhōṭā ghar-mē mhārō pitā rē-hai.	Mhārō bāp unā chhōṭā ghar-mē rē-hē.	Mhārō bāp unā chhōṭā ghar-ma rahēch.	233. My father lives in that small house.
Yō ripyō waṇī-nē dē . .	Ō-kē yō rūpyō dē . .	Yē rūpyō ō-kha dē . .	234. Give this rupee to him.
Vi ripyā waṇī-pās-sū lē .	Vi rūpyā ō-kē-pās-sē lē .	Wō rūpyā ō-kā-si la . .	235. Take those rupees from him.
Waṇī-nē khūb mārō nē rāsā-sū bādhō.	Ō-kē khūb mār aur ō-kē rāsī-sē bādh.	Ō-ka āchhi tarah-si mār aru ō-ka rāsī-sū bādh.	236. Beat him well and bind him with ropes.
Waṇī kūḍī-mē-sū pāṇī kāḍō	Kūḍī-mē-sē pāṇī nikāl .	Kuwā-ma-sū pāṇī khaich .	237. Draw water from the well.
Mhārē agāḍī chāl . .	Mhārē agāḍī chal . .	Mhārā sāma chal . .	238. Walk before me.
Kaṇī-kō lad*kō thārē pāchhē-sū āvē-hai ?	Tamārē pāchhē kē-kō chhōrō āvē-hē ?	Thārā pāchha kun-kō chhōrō āwaj ?	239. Whose boy comes behind you ?
Ū thā-ē kaṇī-kanē-sū mōl lidō ?	Ū tam-nē kē-kē-pās-sē mōl liyō ?	Kun-kā-si tū-na mōl liyō ? .	240. From whom did you buy that ?
Waṇī gāw-kā dūkāndār-kanē-sū.	Unā gām-kā ēk dūkāndār-pās-sē.	Gāw-kā wanyā-si . .	241. From a shopkeeper of the village.









Map  
ILLUSTRATING THE AREA IN WHICH  
THE GUJARĀTĪ LANGUAGE  
IS SPOKEN.

Scale 1 Inch = 64 Miles

Direction  
Bank

Angria's  
Bank

## GUJARĀTĪ.

The word 'Gujarāṭī' means the vernacular language of Gujarat, and this name very

Name of Language. accurately connotes the area in which it is spoken.

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar.

Area in which spoken. It is the court and business language of Cutch, and has even extended a short distance into Sind. The name 'Gujarat'

is derived from the Sanskrit Gurjaratrā,<sup>1</sup> which apparently means 'the country of the Gurjaras.' The ancient Gurjaratrā only covered that portion of the modern Gujarat which lies north of the river Mahi, *i.e.* Kaira, Ahmedabad, Mahikantha, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāwadās, who ruled in Anahilawāda between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lāṭa, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule.<sup>2</sup>

The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who

The Gurjaras. passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat.

The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east. Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāṭs or Jāṭs as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjars spread further east and south than the Jāṭs. The earliest Gūjar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants. From Mathura, the Gūjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gūjars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bhilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.<sup>3</sup> In the other direction, the Gūjars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir. It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthānī and with Gujarāṭī. The grammar of the Gūjars of Swat is almost the same as that of the Rajputs of Jaipur.

The following is taken from pp. 1 and 2 of the *Early History of Gujarat*, already

Mixed origin of the population quoted. The richness of Mainland Gujarat, the gift of the f Gujarat. Sabarmati, the Mahi, the Narbada, and the Tapti, and the

<sup>1</sup> The intermediate form is the Prakrit Gujjarattā; see Dr. Fleet in the Journal of the Royal Asiatic Society for 1906, p. 458.

<sup>2</sup> *Bombay Gazetteer*, Vol. I., Part i., p. 5.

<sup>3</sup> Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr. Bhagvānīlal Indrajī, in Vol. I., Part i. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-rāṣṭra*, through the Prakrit *Gujjara-raṭṭha*. As shown by Dr. Fleet in the article quoted in note <sup>1</sup>, this is incorrect.

goodliness of much of Saurāshtra,<sup>1</sup> 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500); contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians; the pursued Pārsis and the pursuing Arabs (A.D. 600—800); hordes of Sanganian pirates (A.D. 900—1200); Pārsi and Nawāyat Musalmān refugees from Khulagu Khān's devastation of Persia (A.D. 1250—1300); Portuguese and rival Turks (A.D. 1500—1600); Arabs and Persian Gulf pirates (A.D. 1600—1700); African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800); Armenian, Dutch, and French traders (A.D. 1600—1750); and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500); the Gurjaras (A.D. 400—600); the early Jādējās and Kāṭhis (now of Kathiawar) (A.D. 750—900); wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500); and the later Jādējās and Kāṭhis (A.D. 1300—1500).

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmaṇs; and since the 13th century have come Turk, Afghān, and Mughul Musalmāns.

From the east have come the Mauryans (B.C. 300); the half-Scythian Kshatrapas (B.C. 100—A.D. 300); the Guptas (A.D. 320); the Gurjaras (A.D. 400—600); the Mughuls (A.D. 1530); the Marāṭhās (A.D. 1660—1760); and the British (A.D. 1780 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the lan-

Linguistic Boundaries.

guage is Mārwarī. Gujarātī has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwarī to its north. On the west it is bounded by the Ran of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marāṭhī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāṭhās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Ārāvali Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhil tribes. These Bhils have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhili.<sup>2</sup> Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipurī and Mālvi. Jaipurī and Mālvi are both closely connected with Gujarātī, and the Bhil dialects may be considered as linking them together.

<sup>1</sup> Saurāshtra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar.

<sup>2</sup> See Vol. IX., Part III.

The following is the number of persons reported for the purposes of this Survey to speak Gujarātī in the tract in which it is a vernacular :—

Name of District, State or Agency.	Number of Speakers.	Reported number of Speakers.
Ahmedabad	.	840,000
Mahikantha	.	541,500
Palanpur	.	606,000
Cutch	.	205,500
Kathiawar	.	2,571,000
Cambay	.	82,700
Kaira	.	840,000
Panch Mahals	.	188,000
Rewa Kantha	.	565,000
Broach	.	290,000
Surat	.	502,000
Baroda	.	2,025,758
Surat Agency	.	56,000
TOTAL		9,313,459

Gujarātī is spoken by settlers in nearly every province and state of India. The Pārsīs, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 147 ff.) retain the language of their original home.

The following are the figures for Gujarātī in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

These tracts in that year.													Number of Speakers.
Province, State or Agency.													
Ajmer-Merwara	.	.	.	.	.	.	.	.	.	.	.	.	1,483
Assam	.	.	.	.	.	.	.	.	.	.	.	.	26
Bengal	.	.	.	.	.	.	.	.	.	.	.	.	1,713
Berar	.	.	.	.	.	.	.	.	.	.	.	.	20,954
Bombay (excluding the area in which Gujarātī is a vernacular)	.	.	.	.	.	.	.	.	.	.	.	.	1,142,611
Burma	.	.	.	.	.	.	.	.	.	.	.	.	761
Central Provinces	.	.	.	.	.	.	.	.	.	.	.	.	17,059
Coorg	.	.	.	.	.	.	.	.	.	.	.	.	126
Madras	.	.	.	.	.	.	.	.	.	.	.	.	82,594
Punjab	.	.	.	.	.	.	.	.	.	.	.	.	1,457
United Provinces	.	.	.	.	.	.	.	.	.	.	.	.	5,079
Quettah, etc.	.	.	.	.	.	.	.	.	.	.	.	.	240
Andamans	.	.	.	.	.	.	.	.	.	.	.	.	364
Hyderabad State	.	.	.	.	.	.	.	.	.	.	.	.	26,994
Mysore State	.	.	.	.	.	.	.	.	.	.	.	.	2,182
Kashmir State (Estimate)	.	.	.	.	.	.	.	.	.	.	.	.	30
Rajputana Agency	} Estimate	.	.	.	.	.	.	.	.	.	.	.	27,313
Central India Agency		.	.	.	.	.	.	.	.	.	.	.	
TOTAL													1,330,977

To these we must add the Gujarātī spoken by some wandering tribes of Bombay and Berar, viz.—

Kākari	.	122
Tārīmūki or Ghisādi	.	1,669
TOTAL		1,791

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey :—

Gujarātī spoken at home	.	.	.	.	.	.	.	.	9,313,459
„ „ abroad	.	.	.	.	.	.	.	.	1,330,977
„ „ by wandering tribes	.	.	.	.	.	.	.	.	1,791
								TOTAL	10,646,227

In 1901 the total number of speakers of Gujarātī was 9,165,831.

The only true dialectic variation of Gujarātī consists in the difference between the speech of the uneducated and that of the educated. That of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation, although there are a few “clipped” or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *ī* as *ē*, of *k* and *kh* as *ch* and *chh*, respectively, of *ch* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *ḍ* and *ḷ*, to double medial consonants, and to pronounce the letter *ā* as a broad *o*, something like the sound of *a* in *all*. The Pārsīs and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of Pārsīs and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nāgarī, the language of the Nāgar Brāhmaṇs, or Charōtarī, the language of the Charōtar tract on the banks of the Mahi, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarātī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhīl languages. These are dealt with separately.<sup>1</sup> They form a connecting link between Gujarātī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhīl languages is 3,942,175, and if we add this to 9,313,459, the number given above for speakers of recognized Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Gujarātī (with Western Hindī, Rājasthānī and Panjābī) is a member of the Central Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

Place of the language in connection with the other Indo-Aryan languages.

<sup>1</sup> See Vol. IX., Part III.

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above<sup>1</sup> in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east—the Gurjaras. At the same time, although Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *ā*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāṭhī and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarātī with its immediate parent the Nāgara form of Śaurasēna Apabhraṃśa. This was the Apabhraṃśa with which the Grammarian Hēmachandra (fl. 12th century A.D.) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhmaṇs form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most sanskritized form) is called Nāgarī after them.<sup>2</sup> It is probable that the Nāgara Apabhraṃśa also derives its name from this literary caste. Hēmachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilawāḍa Paṭṭaṇ did not die out with Hēmachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsingh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhraṃśa, and we can trace the development of Apabhraṃśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years.<sup>3</sup>

The Nāgara Apabhraṃśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēnī, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

<sup>1</sup> P. 324.

<sup>2</sup> See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

<sup>3</sup> Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhraṃśa (see pp. 353 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

Gujarātī closely agrees in its main characteristics with Western Hindī and still more closely with Rājasthānī.<sup>1</sup> It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindī. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

The Gujarātī synthetic genitive and dative. One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, *i.e.*, by the addition of help-words, while in the latter it is conducted synthetically, *i.e.*, by means of terminations. For example in Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōrē-kā*, and 'to a horse' is *ghōrē-kō*, in which the help-words *kā* and *kō* are added to the word *ghōrē*. On the other hand, in Bengali, 'of a horse' is *ghōrār*, and 'to a horse' is *ghōrārē*, in which the terminations *r* and *rē* are suffixed to the word *ghōrā*, and in each case *ghōrār* or *ghōrārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōrē-kā* and *ghōrē-kō*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhraṃśa. This is that certain consonants (of which *k* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalati*, he goes, becomes *chalaī* in Apabhraṃśa, through the *t*, which is in the middle of a word and between two vowels, being elided; but in the phrase *kāmassa tatta*, the essence of love, the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhraṃśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *kiaa*, *kara* or *karaū*, and *taṇaū*. The Hindōstānī *ghōrē-kā* is derived from the Apabhraṃśa *ghōḍai-kiaa*. Here it will be seen that the *k* of *kiaa* has not been elided in becoming *kā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōrē*, and *kā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali *ghōrār* is derived from *ghōḍaa-kara*, through an intermediate form *ghōḍaa-ara*. Here the initial *k* of *kara* has been elided. It had therefore become medial, and *kara* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōḍaakara*. The *r* is therefore a termination and not a postposition. Bengali grammarians quite properly write *ghōrār* as one word, and not *ghōrār-r*, as if it were two, and the declension is no longer analytical, but has become synthetical.

The case is exactly the same with the Western Rājasthānī *ghōḍārō*, of a horse, usually, but wrongly, written *ghōḍā-rō*. It is derived from *ghōḍaakaraū*, and the elision of the *k* shows that *ghōḍaakaraū* and *ghōḍārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetical and no longer analytical.

Finally, let us take the Gujarātī *ghōḍānō*, of a horse. This is derived from *ghōḍaa-taṇaū*, through *ghōḍaanaū*. Here again the elision of the *t* shows that *taṇaū* has ceased to be a postposition, and has become a termination, just as the letter *i* in *equi* is a termination and not a postposition. *Ghōḍānō* is therefore one word and not two. *Nō*, like *rō*, is a termination, not a postposition, and it is wrong to write *ghōḍā-nō*, with a hyphen as is usually done, just as it would be wrong to write *equ-i* instead of *equi*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *kā*, as *rē* is that of *r* or *rō*, and as *nē* is that of *nō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī<sup>2</sup> depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

<sup>1</sup> In mediæval times, Gujarāt was simply a part of Rājputana. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

<sup>2</sup> So also Pañjābī. The Pañjābī *dā* is a contraction of *kidā*.



In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

*Other Characteristics.*

When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel.<sup>1</sup> Thus, the Hindī *makkhan*, butter, is *mākhaṇ* in Gujarātī; so the Apabhramśa *mārissaũ*, I shall strike, becomes *mārīs* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *sahr* but Gujarātī *seher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindōstānī has *ai* and *au*. Thus Hindōstānī *baiṭhā*, Gujarātī *beṭhō*, seated; Hindōstānī *laundī*, Gujarātī *lōṇḍī*, a slave-girl. It will be observed that in *beṭhō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all.' A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *ó*.

Many words which contain *i* in Hindōstānī have *a* in Gujarātī. Thus Hindōstānī *biguṛnā*; Gujarātī *bugaṛwũ*, to be spoilt; Hindōstānī *likh'nā*, Gujarātī *lakh'wũ*, to write; Hindōstānī *mil'nā*, Gujarātī *maḷ'wũ*, to be met; Hindōstānī *adhik*, Gujarātī *adakhũ*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *ó*, and *i* becomes *ē*. This is especially common in North Gujarāt. The change of *i* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōṇī* for *pāṇī*, water; and *mārīs* for *mārīs*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindōstānī. Thus Hindōstānī *tum*, Gujarātī *tamē* [compare Mēwātī (Rājasthānī) *tam*], you; Hindōstānī *mānus*, Gujarātī *mānas*, a man; Hindōstānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hutō*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Pañjābī, Sindhī, and Marāṭhī. The cerebral letters *ḍ* and *ḍh* in literary Gujarātī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindī sounds of *r* and *rḥ*. In Northern Gujarātī, moreover, *ḍ* is often dentalized to a pure *r*, as will be explained below. The cerebral *n* and the cerebral *l* are unknown to Hindōstānī, but are extremely common (only as medial or final letters) in Gujarātī. The rule is that when *n* and *l* represent double *nn* or double *ll* in Apabhramśa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhramśa *sonnaũ*, Gujarātī *sōnũ*, gold, with a dental *n*; Apabhramśa *ghaṇaũ*, Gujarātī *ghaṇũ*, dense; Apabhramśa *challai*, Gujarātī *chālē*, he goes; Apabhramśa, *chalai*, Gujarātī *chalē*, he moves. As already explained, Gujarātī prefers to simplify a double consonant and to lengthen the preceding vowel at the same time. It thus happens that the dental letters, when medial, almost always follow long vowels. In colloquial Northern Gujarātī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

<sup>1</sup> Exactly the reverse tendency is observable in Pañjābī.

In such cases, *ḍ*, *ḍh*, and *ḷ* generally become *ṛ*. Thus, *mātē* for *mātē*, for; *dīthō* for *dīthō*, seen; *thōrā* or *ṭhōḍā* for *thōḍā*, a few; *lōrū* for *lōḍhū*, iron; *tēnē* for *tēnē*, by him; *mar<sup>a</sup>wū* for *maḷ<sup>a</sup>wū*, to mingle; *ḍāh<sup>a</sup>dō* for *daḥāḍō*, a day; *ṭū* for *tū*, thou; *dīḍhō* or *ḍīḍhō* for *dīdhō*, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Piśācha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce *ch* and *chh* as *s*, and, as we go north, this gradually becomes the rule. Thus, *pās* for *pāch*, five; *usō*, for *ūchō*, high; *sār<sup>a</sup>wū*, for *chār<sup>a</sup>wū*, to feed cattle; *sōrū* for *chhōrū*, a child; *pusyō*, for *puchhyō*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *z*, as in *zād* for *jhād*, a tree. In the Charōtar country, on the banks of the river Mahi, this *s* and *z* are pronounced as *ts* and *dz* respectively, so that the name of the tract itself is called by the people who live in it 'Tsarōtar.' A similar pronunciation is found in Marāṭhī.<sup>1</sup>

While *ch* and *chh* become *s*, on the other hand *k*, *kh*, and *g*, especially when followed or preceded by *i*, *e*, or *y*, become *ch*, *chh*, and *j*, respectively, in Northern Gujarātī. Thus, *dīk<sup>a</sup>rō*, a son, becomes *dīch<sup>a</sup>rō*; *khētar*, a field, becomes *chhētar*; the verb *lāg<sup>a</sup>icū*, to begin, makes its past tense *lājyō*, not *lāgyō*; *pagē*, on foot, becomes *pajē*. A similar change is observable in the Marāṭhī of the Northern Konkan.<sup>2</sup> This *ch* or *chh* is further liable to become *s*, under the preceding paragraph. Thus, *nākhya*, on being thrown, becomes, first *nāchhya*, and then *nāsyā*.

In Hindōstānī, *w* or *v* regularly becomes *b*, but in Gujarātī it is preserved. Thus, Hindōstānī *baniā*, Gujarātī *wāniō*, a shop-keeper; Hindōstānī *binā*, Gujarātī *vinā*, without; Hindōstānī *parbat*, Gujarātī *parwat*, a mountain.

In colloquial Gujarātī, the letters *s* and *ś* are often pronounced *h*, and this is the rule in the north (compare Western Rājasthānī). Thus, *māṇah*, for *māṇas*, a man; *hō*, for *sō*, a hundred; *hūraj* for *sūraj*, the sun; *hū* for *śū*, what? *dēh*, for *dēs*, a country; *ham<sup>a</sup>jāyō*, for *sam<sup>a</sup>jāvyō*, caused to understand. In Kathiawar, an initial *s* is aspirated, so as to sound like *s'h*, which bears the same relationship to *s*, that *kh* does to *k* (see p. 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *utō*, for *hutō* (i.e., *hatō*), he was; *ū*, for *hū*, I; *āthī*, for *hāthī*, an elephant; *kaū*, for *kahū*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ēkatu*, for *ēkaṭhū*, in one place; *hātē* or *hātī*, for *hāthē*, on the hand; *adakhū*, for *adhikū*, more. Even in standard Gujarātī an *h* is often omitted in writing, although it is still slightly audible. Thus the word *amē*, we, is sometimes pronounced *aḥmē*, in which *h* represents a faint aspirate. A list of the words which contain this faint *h* is given on pp. 347 and ff. Some dictionaries indicate this unwritten *h* by putting a dot under the syllable after which it is pronounced. Thus, *ṛḍḍ kēh<sup>o</sup>wū*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *mahārāṇī*, a queen, pronounced *m'hārāṇī*. Again, *ahu* is pronounced *'han*, as in *bahu*, much, pronounced *b'hau*, and *ahi* is pronounced *'hai*, as in *lahiyō*, a scribe, pronounced *l'haiyō*. Similarly, words like *rahyō*, he remained, *kahyū*, it was said, are pronounced *r'hayō*, *k'hayū*, etc.

<sup>1</sup> See Vol. VII., p. 22.

<sup>2</sup> See Vol. VII., p. 65.

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *diṭṭhō* for *dīṭhō*, seen; *nōkkar* for *nōkar*, a servant; *ammē* for *amē*, we; *nāllō* for *nālō* (i.e. *nānō*), small; *mmārō*, my. As in *nāllō*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *i*. Thus, *māryō*, struck, is pronounced *māirō*. Even in standard Gujarātī such forms as *āvvyō*, *lāvvyō*, are pronounced *āivvyō*, *lāivvyō*.

In Gujarātī we often meet cases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *ṭip<sup>a</sup>wũ* or *piṭ<sup>a</sup>wũ*, to beat; so *kharāvēs* for *kharāvēs*, I will give to eat; *dēt<sup>a</sup>wā* for *dēw<sup>a</sup>tā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charōtar tract we meet *jambūt*, for *majbūt*, strong; *mag*, for *gam*, towards; and *nuskān*, for *nuksān*, injury.

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindōstānī. Their vocabulary is, naturally, full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.<sup>1</sup> The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarātī spoken by Pārsis often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindōstānī in having a neuter gender. It is true that in Hindōstānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindī sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindī, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī these instances cease to be sporadic, and become more and more frequent as we go westwards, till we find the neuter gender firmly established in Gujarat. In this respect Gujarātī agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōk<sup>a</sup>rō* (masc.), a boy; *chhōk<sup>a</sup>rī* (fem.), a girl; *chhōk<sup>a</sup>rũ* (neut.), a child (male or female).

The suffix *ḍō* (masc.), *ḍī* fem., and *ḍũ* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhraṃśa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *kuk<sup>a</sup>ḍō*, a cock; *bilāḍī*, a cat; *gadhēḍũ*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindī (except with the Hindōstānī dialect, which in this respect follows Pañjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōḍō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, viz. in having the oblique form in *ā*, which is quite strange to Western Hindī. Thus, *ghōḍānō*, of a horse, but Western Hindī *ghoḍē-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

<sup>1</sup> See pp. 437 and ff.

word *śū*, to mean 'what?' The Hindōstānī *kyā* is also used, especially in the north where it appears under the form *chiyā*.

In the conjugation of verbs we may note the use of the word *chhū*, to mean 'I am.' This occurs (in various forms) in all the languages of the Outer Circle and also in Panjābī and Rājasthānī, but is unknown to Western Hindī, the pure representative of the Central Group. The characteristic letter of the future is *ś* or *s*. This *s*-future is also found in Lahndā (a language of the Outer Circle) and in some dialects of Rājasthānī. In Western Hindī, when it occurs, the *s* has been weakened to *h*. This weakening also occurs in some forms of colloquial Gujarātī. Gujarātī also possesses a true passive voice. Thus, *dēkh'wū*, to see, *dēkhāwū*, to be seen. It often forms its causals by adding *ād*, or more commonly *āw* and sometimes *aw*, to the root. Thus, *dēkhāḍ'wū*, to cause to see; *karāw'wū*, to cause to do.

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, but which I have not noted elsewhere in India. It is in the use of the past tenses of transitive verbs. These are used either as passives, as in other Indian languages, or impersonally. In the former case, the participle which forms the tense agrees in gender and number with the object. Thus, *tēṇē rāj-dhānī karī*, he founded a capital city, literally, by him a capital city was founded. In Hindōstānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine. Thus, *us-nē rānī-kō chhōṇā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done). In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object. Thus, *tēṇē rānīnē mukī*, he left the queen, literally, by him as for the queen, she was left. This idiom should be carefully noted, as it is very characteristic of the language. Here, again, we may note that the same idiom is found in the Marāṭhī of the Konkan.<sup>1</sup>

Gujarātī has not a large literature, but it is larger than it has sometimes been credited with. Most of the books written before the introduction of printing were, as in the case of other Indo-Aryan Vernaculars, in verse. The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-siṅgh Mētā, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarātī for their explanations. One of these grammars, the *Mugdhāvabōdha-mauktika*, was written in 1394 A.D. and has been printed. Nar-siṅgh Mētā (or Mēhētā) himself does not appear to have written any long continuous work. His fame rests upon his short songs, many of which exhibit considerable elegance. He was a Nāgar Brāhman by caste, and was born at Junagarh in the year 1413 A.D.<sup>2</sup> His father was a worshipper of Śiva, but his mother was devoted to Viṣṇu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs. He died in the year 1479, in the sixty-sixth year of his age. Other poets followed him, amongst whom we may mention Prēmānand Bhaṭṭ (fl. 1681 A.D. Author of the *Nar-siṅgh Mēhētānū Māmērū*), Vallabh,

<sup>1</sup> See Vol. VII., pp. 67 and 170.

<sup>2</sup> For an account of Nar-siṅgh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 74.

Kālidās, Pritam, Rēwaśaṅkar (translated the Mahābhārata), Muktānand, Sāmal Bhaṭṭ (author of *Akōlā-Rāṇī*, *Barās Kastūrī*, *Murdā Pachīsī*, *Nand Batrīsī*, *Padmāvatī*, *Strī-charitra*, *Vikram-charitra*), Brahmānand and Dayārām. All these are admittedly inferior to Nar-siṅgh Mētā in grace and feeling. Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān. A more important side of Gujarātī literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Rās Mālā*.

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the name 'Gujarātī' as applied to a language is in 1731. In November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzeratica lingua.'<sup>1</sup> The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratīca*,' with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalischer Sprachmeister*. The version in the vernacular is in the ordinary Gujarātī character, and not in Dēva-nāgarī, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand	alo	tzé	amará	Pitá				
<i>Cælo</i>	<i>in</i>	<i>qui es</i>	<i>noster</i>	<i>Pater</i>				
Tumára	namā	púsa-karwáne						
<i>tuum</i>	<i>nomen</i>	<i>sanctificetur</i>						
Tumára	ratschia	áwé						
<i>tuum</i>	<i>regnum</i>	<i>veniat</i>						
Tumára	mán	paramandaló	kewun	karótzó	jewutzé	bumimá	karó.	
<i>tua</i>	<i>voluntas</i>	<i>cælo in</i>	<i>sicut</i>	<i>fit</i>	<i>ita</i>	<i>terra in</i>	<i>fiat.</i>	

Adelung (1806), in his *Mithridates*<sup>2</sup> gives a brief notice of the language under the name of 'Guzuratte' or 'Suratte' and reprints (with corrections) Schultze's version of the Lord's Prayer. He mentions a manuscript Gujarātī Dictionary by Franciscus Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Lingue Indianæ*. Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujuratee.'

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<sup>1</sup> *Thesaurus epistolicus LaCrozianus*, Vol. iii, p. 64. Before this, in 1715, John Josiah Ketelaar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindōstānī Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindōstānī.

<sup>2</sup> Vol. i, p. 198. Published 1806.

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 NĀTHĀ-ŚAṆKAR PŪJĀ-ŚAṆKAR ŚĀSTRĪ,—See Har-gōvind Dwārkā-dās Kānta-wālā.  
 KABRAJI, MRS. P. J. (née PUTLIBAI D. WADIA),—See Putlibai D. Wadia and Prēmānand.

Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhmaṇs, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India. A Tirhutiyā scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājani script in Upper India, and in Gujarat it is known as *Vāṇiāi* or *Ṣarrāfi* (from *Vāṇiō*, a shop-keeper, and *Ṣarrāf*, a banker), or *Bōḍiā* (from *Bōḍi*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgarī it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp. 7 and ff. of Vol. V, Pt. ii. It will suffice to give the forms of the letters.

These are as follows :—

#### VOWELS, ETC.

અ a, આ ā, ઇ i, ઈ ī, ઉ u, ઊ ū, ઋ rī, એ e, ઐ ai, ઓ o, ઔ au, or ° both *anuswār* and *anunāsik*. Although Gujarātī has both a short *e* and a long *ē*, no distinction is made in writing them. Nor is any distinction made between *anuswār* and *anunāsik*, both being represented by °.

#### CONSONANTS.

ક ka,	ખ kha,	ગ ga,	ઘ gha,	ઙ ṅa.
ચ cha,	છ chha,	જ ja,	ઝ jh,	ઞ ṇa.
ટ ta,	ઠ tha,	ડ da,	ઢ dh,	ણ ṇa.
ત ta,	થ tha,	દ da,	ધ dha,	ન na.
પ pa,	ફ or ૫ pha,	બ ba,	ભ bha,	મ ma.
ય ya,	ર ra,	લ la,	વ va or va.	
શ śa,	ષ ṣha,	સ sa,	હ ha,	ળ ḷa.

It will be noted that Gujarātī has a cerebral *la*.

The following examples show the employment of non-initial vowels :—

બા bā,	બિ bi,	બી bī,	બુ bu,	બૂ bū,	બ્રિ bṛi.
બે be,	બૈ bai,	બો bō,	બૌ bau,		

The following are more or less irregular,—

ર ru or rū, also ર ru, ર rū,				
જા jā (hardly irregular),	જી jī,	જુ ju,	જૂ jū,	
દ્રિ dṛi,	ડ્રિ dṛi, and	હ્રિ hṛi.		

For some of these regular forms are also used. Thus, ડ્રિ dṛi, રુ ru.

The following are examples of compound consonants :—

ક્ષ ksha,	જ્ઞ jā,	ક્ષ kna,	ગ્વા gwa.
ત્તા tta,	ત્ર tra,	ત્વા tva,	પ્તા pta.
સ્તા sta,	દ્વા dva,	દ્યા dya,	
દ્ધ dḍha,	શ્ચ ścha,	શ્વા śwa,	
ઙ (or, better, ઙ) ઙ્ઠઙ (tḥa),	હ્યા hya,	ધ્યા dhya.	

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form *ṛ*. Thus, *ṛtha*. When it is not the first member of a compound, it takes the form *ra*. Thus, *grya*, *bra*.

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. We may add that *ṛ* is often written for *i* and *u* for *ū*. *ṛi* is often pronounced *rū* (German *ü*), but more commonly as the English *ru* in 'rule.' The letter *ṛ* is a pure labial, as explained under Rājasthānī (*ante*, p. 5.), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *v*, otherwise *w*. The letter *ś* is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter *ṣ* is pronounced *gnya*, not *dnya* as in Marāṭhī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp. 394 and ff. below).

As a general rule, the spelling of Gujarātī is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

After the foregoing explanations, it is hoped that the following brief sketch of Gujarātī Grammar will enable the reader to understand the specimens.

Grammar.

## GUJARATĪ SKELETON GRAMMAR.

I.—**NOUNS**.—There are three genders, masculine, feminine, and neuter. There are two numbers, singular and plural.

**Case**.—Besides the nominative, there is a general oblique form, and an agent-locative. Thus :—

A.—*Strong nouns*.

	Masc.	Fem.	Neut.
Sing. Nom.	<i>chhōk*ṛō</i> , a boy	<i>chhōk*ṛī</i> , a girl	<i>chhōk*ṛū</i> , a child.
Obl.	<i>chhōk*ṛā</i>	<i>chhōk*ṛī</i>	<i>chhōk*ṛā</i> .
Ag.-Loc.	<i>chhōk*ṛē</i> , <i>chhōk*ṛāē</i> , by or in a boy	<i>chhōk*ṛīē</i> , by or in a girl	<i>chhōk*ṛē</i> , <i>chhōk*ṛāē</i> , by or in a child.
Plur. Nom.	<i>chhōk*ṛā</i> , <i>chhōk*ṛāō</i> , boys	<i>chhōk*ṛīō</i> , girls	<i>chhōk*ṛā</i> , <i>chhōk*ṛāō</i> , children.
Obl.	<i>chhōk*ṛā</i> , <i>chhōk*ṛāō</i>	<i>chhōk*ṛīō</i>	<i>chhōk*ṛā</i> , <i>chhōk*ṛāō</i> .
Ag.-Loc.	<i>chhōk*ṛāē</i> , <i>chhōk*ṛāōē</i> , by or in boys	<i>chhōk*ṛīōē</i> , by or in girls	<i>chhōk*ṛāē</i> , <i>chhōk*ṛāōē</i> , by or in children.

B.—*Other nouns*. *Bālak*, a child (nom. and obl. sing.); *bālakē*, by or in a child; *bālakō* (nom. and obl. plur.); *bālakōē*, by or in children.

The usual case suffixes are, acc.-dat. *nē*; abl. *thī*; gen. *nō*; loc. (instead of *ē* above) *mā*. They are all added to the oblique form. Thus, *chhōk\*ṛānē*, to a boy; *chhōk\*ṛā-thī*, from a boy; *chhōk\*ṛānō*, of a boy; *chhōk\*ṛē* or *chhōk\*ṛā-mā*, in a boy. *Gharē*, in a house, is nearly always written and pronounced *gher*.

The genitive *nō* is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find *tanō* or *kērō* instead of *nō*.

Instead of the ablative *thī*, we sometimes, in the dialects, find *thō*, which is an adjective agreeing in gender, number, and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental.

Note that *nē*, the sign of the acc.-dat. is the locative of the genitive *nō*. *Nō* and *nē* are not real postpositions. They are terminations and are added to the noun without hyphens. Thus, *chhōk\*ṛānō*. On the other hand, *thī* and *mā* are postpositions and require hyphens. Thus, *chhōk\*ṛā-thī*. This is a matter of history which is too long to explain here. (See p. 328.)

**Adjectives**.—A strong adjective (including genitives, and the *thō*-ablative) has its masculine in *ō*, its feminine in *ī*, and its neuter in *ū*. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in *ō*. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples: *sārō chhōk\*ṛō*, a good boy; *sārā chhōk\*ṛānē*, to the good boy; *sārī chhōk\*ṛīō*, good girls; *sārū chhōk\*ṛū*, a good child; *sārā chhōk\*ṛānē*, to good children; *bījē dahādē*, on the second day; *ēnā* (not *ēnē*) *bhatrijē māgyū*, his nephew asked. Adjectives other than strong do not change.

Comparison is formed as usual by the ablative. Thus, *māthā-thī mōṭū*, larger than the head; or, as in Mārwarī, with *kar\*tā*, with the obl. gen.; thus, *dar\*wājānā kar\*tā ūchū*, higher than the door. Generally *nā* is omitted. *Sahu-thī mōṭū* or *sahu kar\*tā mōṭū*, largest of all, largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II.—**PRONOUNS**.—The following is taken from Mr. Taylor's Grammar.

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, viz., first person, sing. *hū*, *ma*, *mārā*, and *maj* (or *muj*); plur. *am*, *amārā*, *amō*. Second person, sing. *tū*, *ta*, *tārā*, *tuj*; plur. *tam*, *tamārā*, *tamō*. We thus get the following declension :—

## First Person.

	Singular.				Plural.		
Base.	<i>hū</i> .	<i>ma</i> .	<i>mārā</i> .	<i>maj</i> .	<i>am</i> .	<i>amārā</i> .	<i>amō</i> .
Nom.	<i>hū</i>	...	...	...	<i>amē</i> , <i>am</i>	...	<i>amō</i> .
Acc.-Dat.	...	<i>manē</i>	<i>mārē</i>	<i>maj*nē</i>	<i>am*nē</i>	<i>amārē</i>	<i>amōnē</i> .
Ag.	...	<i>mē</i>	<i>mārē</i>	...	<i>amē</i>	<i>amārē</i>	<i>amōē</i> .
Abl.	<i>hū-thī</i>	...	<i>mārā-thī</i>	<i>maj-thī</i>	<i>am-thī</i>	<i>amārā-thī</i>	<i>amō-thī</i> .
Gen.	...	...	<i>mārō</i>	<i>maj</i>	...	<i>amārō</i>	...
Loc.	...	...	<i>mārā-mā</i>	<i>maj-mā</i>	<i>am-mā</i>	<i>amārā-mā</i>	<i>amō-mā</i> .

## Second Person.

	Singular.				Plural.		
Base.	<i>tū</i> .	<i>ta</i> .	<i>tārā</i> .	<i>tuj</i> .	<i>tam</i> .	<i>tamārā</i> .	<i>tamō</i> .
Nom.	<i>tū</i>	...	...	...	<i>tamē</i> , <i>tam</i>	...	<i>tamō</i> .
Acc.-Dat.	...	<i>tanē</i>	<i>tārē</i>	<i>tuj*nē</i>	<i>tam*nē</i>	<i>tamārē</i>	<i>tamōnē</i> .
Ag.	...	<i>tē</i>	<i>tārē</i>	...	<i>tamē</i>	<i>tamārē</i>	<i>tamōē</i> .
Abl.	<i>tū-thī</i>	...	<i>tārā-thī</i>	<i>tuj-thī</i>	<i>tam-thī</i>	<i>tamārā-thī</i>	<i>tamō-thī</i> .
Gen.	...	...	<i>tārō</i>	<i>tuj</i>	...	<i>tamārō</i>	...
Loc.	...	...	<i>tārā-mā</i>	<i>tuj-mā</i>	<i>tam-mā</i>	<i>tamārā-mā</i>	<i>tamō-mā</i> .

The genitives *mārō*, *amārō*, *tārō*, and *tamārō* are, as usual, adjectives. So are *maj* (*muj*) and *tuj*, but these do not change for gender, number, or case. The *maj* and *tuj* forms are mainly poetical. *Am*, *tam*, *am-thī* and *tam-thī* are rarely used. *Amē* and *tamē*, etc., and *mārō*, *tārō*, are pronounced with a slight *h*-sound. Thus, *aḥmē*, *taḥmē*, *māhrō*, *tāhrō*.

The pronoun of the first person plural, *āp<sup>nē</sup>* is only used when 'we' includes the person addressed. It is thus declined, acc.-dat., *āpaṇ<sup>nē</sup>*; agent, *āp<sup>nē</sup>-thī*; gen. *āp<sup>nē</sup>* (poetical, *āp<sup>nē</sup>-dō*); loc. *āp<sup>nē</sup>-mā*.

The honorific pronoun of the second person is *āp*, your Honour. It is declined regularly, like a noun. Thus, abl. *āp-thī*; gen. *āp<sup>nē</sup>*.

**Demonstrative Pronouns.** These are *tē*, he, she, it, that; *ē*, this; *ā*, this (near). *Tē* has sing. agent *tēnē*, gen. *tēnō*, obl. base *tē*, or (in abl. and loc.) *tēnā*; plur. nom. *tēō*, obl. *tēō*, *tem*, or (in abl. and loc.) *tem<sup>nā</sup>*. In the agent *tēnē*, and in the acc.-dat. *tēnīnē* may be used in the fem. sing. About Surat, *tēwan* is used as a plural of respect. Pārsis often use *tēwan* for 'he' and *tēnī* for 'she,' both declined regularly. *Ē* and *ā* are declined exactly like *tē*. Other demonstrative pronouns are *pēlō*, that, and *ōlō* or *ōlyō*, that, both declined regularly.

**Reflexive Pronouns.** This is *pōtē*, self; agent, *pōtē*; gen. *pōtānō*; obl. base, *pōtā*. Plural same as singular. The genitive is not used, as in Hindi, to represent the first person, and rarely to represent the second person. But we have often phrases like *hū pōtē chālyō*, I went myself.

The Relative Pronoun is *jē*. Declined like *tē*.

The Interrogative Pronouns are,—(1) *kōṇ*, who? (sing. same as plur.) It has four forms of the oblique base, which are used as follows, *kō* (acc.-dat., abl., gen., loc.); *kōnā* (abl., loc.); *kē* (acc.-dat., gen.); *kēnā* (abl., loc.). *Kē* is pronounced with a slight *h*-sound. Thus, *kēḥ*. The agent is *kōṇē* or *kēṇē*. (2) *śō*, what? thus declined.

	Singular.			Plural.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>śō</i>	<i>śī</i>	<i>śū</i>	<i>śā</i>	<i>śī</i>	<i>śā</i>
Acc.-Dat.	wanting	wanting	wanting	wanting	wanting	wanting.
Agent	<i>śē</i>	wanting	<i>śēnē</i> (rare)	wanting	wanting	wanting.
Abl.	<i>śā-thī</i>	wanting	<i>śā-thī</i>	<i>śā-thī</i>	wanting	<i>śā-thī</i> .
Gen.	<i>śānō</i>	wanting	<i>śānō</i>	<i>śānō</i>	wanting	<i>śānō</i> .
Loc.	<i>śā-mā</i>	wanting	<i>śā-mā</i>	<i>śā-mā</i>	wanting	<i>śā-mā</i> .

The defective parts are supplied by *kōṇ*.

The Indefinite pronouns are *kōi* (m. and f.), anyone, some one, and *kāi* or *kāī*, anything, something. Both are declined like nouns, except that the plural is the same as the singular. Others are *kōk*, *kōi-ēk*, some one; *kāik*, *kāi-ēk*, something; *har-kōi*, any one; *har-kāi*, anything. Although *kōi* is masculine or feminine it generally governs a neuter verb.

Other Pronominal forms—

Pronouns.	<i>ā</i> , <i>ē</i> , this.	<i>tē</i> , that.	<i>jē</i> , who.	<i>kōṇ</i> , who?
Quality	<i>āwō</i> , <i>ēwō</i> , like this	<i>tēwō</i> , like that	<i>jēwō</i> , like which	<i>kēwō</i> , like what?
Size	<i>āw<sup>nē</sup>-dō</i> , <i>ēw<sup>nē</sup>-dō</i> , this size	<i>tēw<sup>nē</sup>-dō</i> , so large	<i>jēw<sup>nē</sup>-dō</i> , as large	<i>kēw<sup>nē</sup>-dō</i> , how large?
Quantity	<i>āṭ<sup>nē</sup>-lō</i> , <i>ēṭ<sup>nē</sup>-lō</i> , this many or much.	<i>tēṭ<sup>nē</sup>-lō</i> , that many or much	<i>jēṭ<sup>nē</sup>-lō</i> , as many or much	<i>kēṭ<sup>nē</sup>-lō</i> , how many or much?
Manner	<i>ām</i> , <i>em</i> , thus	<i>tem</i> , so	<i>jem</i> , as	<i>kem</i> , how? why?
Place	<i>āhiyā</i> , <i>āhī</i> , <i>hyā</i> , here	<i>tyā</i> , there	<i>jyā</i> , where	<i>kyā</i> , where?
Time	<i>atyārē</i> , now	<i>tyārē</i> , then	<i>jyārē</i> , when	<i>kyārē</i> , when?

The adjectives of quality have a slight unwritten *h*-sound in their first syllables. Thus, *āḥwō*, *tēḥwō*, *jēḥwō*; similarly in *tyāḥ*, *jyāḥ*, *tyāḥrē*, *jyāḥrē*, *kyāḥrē*, and in words like *tēḥwārē*, then, etc. See the list on pp. 347 and ff.

### III.—VERBS.

#### A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.

Past, I was.

	Sing.	Plur.	Sing.			Plur.		
			Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
1	<i>chhū</i>	<i>chhī</i> (vulgar <i>chhīyē</i> ).						
2	<i>chhe</i>	<i>chhō</i>	<i>hatō</i> or	<i>hatī</i>	<i>hatū</i>	<i>hatā</i>	<i>hatī</i>	<i>hatā</i> .
3	<i>chhe</i>	<i>chhe</i>	<i>hawō</i>	<i>havi</i>	<i>hawū</i>	<i>hawā</i>	<i>havi</i>	<i>hawā</i> .

This tense does not change for person. The forms with *w* (v) are vulgar.

Present participle locative, *chhatā*, in or while being. Other forms are wanting.

Negative present *nathī*, used for all persons and both numbers. Past, *nahatō*, *nahōtō*, or *nōhōtō*.

## B.—Finite Verb.

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, *tēṇē rāṇinē mūkī* (not *mūkyū*), by him, with reference to the queen, she (not 'it') was left, he left the queen.

## Principal parts.

Infinitive, *mār<sup>a</sup>wū*, obl. *mār<sup>a</sup>wā*, to strike.

Present participle, *mār<sup>a</sup>tō*, striking.

Past „ *māryō*, *mārō* (obsolete), *mārēlō* (declinable), *mārēl* (indeclinable), struck.

Future „ *mār<sup>a</sup>wānō* (gen. of infn.), about to strike.

Conjunctive „ *mārī*, *mārīnē*, having struck.

Present Gerund, *mār<sup>a</sup>tā*, on striking.

Past „ *māryā*, on having struck.

Noun of Agency, *mār<sup>a</sup>nārō* (declinable), *mār<sup>a</sup>nār* (indeclinable), one who strikes or is about to strike.

## (a) Simple tenses.

Present, 'I strike,' 'I may strike,' etc.			Future, 'I shall strike,' etc.				(b) Compound tense. Present Definite, 'I am striking.'	
	Sing.	Plur.	Standard.		Parsi.		Sing.	Plur.
			Sing.	Plur.	Sing.	Plur.		
1	<i>mārū</i>	<i>mārīē</i>	<i>mārīs</i>	<i>mārīsū</i>	<i>māras</i>	<i>mār<sup>a</sup>su</i>	<i>mārū-chhū</i>	<i>mārīē-chhīē</i>
2	<i>mārē</i>	<i>mārō</i>	<i>mār<sup>a</sup>sē</i>	<i>mār<sup>a</sup>sō</i>	<i>mār<sup>a</sup>sē</i>	<i>mār<sup>a</sup>sō</i>	<i>mārē-chhē</i>	<i>mārō-chhō</i>
3	<i>mārē</i>	<i>mārē</i>	<i>mār<sup>a</sup>sē</i>	<i>mār<sup>a</sup>sē</i>	<i>mār<sup>a</sup>sē</i>	<i>mār<sup>a</sup>sē</i>	<i>mārē-chhē</i>	<i>mārē-chhē</i>

Imperative, 'strike thou,' etc. 2nd person sing. *mār*, plur. *mārō*; familiar, *mārōnē*, *mārōnī*; polite, sing. *mār<sup>a</sup>jē*, plur. *mār<sup>a</sup>jō*; precativ (2nd and 3rd persons), *mārō*.

## (c) Participial tenses.

## Transitive verb.

*hū mār<sup>a</sup>tō*, I used to strike.

(jō) *hū mārat*, (if) I had struck.

*hū mār<sup>a</sup>tō-hatō*, I was striking.

(jō) *hū mār<sup>a</sup>tō-hōū*, (if) I may be striking.

(jō) *hū mār<sup>a</sup>tō-hōt*, (if) I had been striking.

*mē māryō* (or *mārēlō*),<sup>1</sup> I struck (him).

*mē māryō-chhē*, I have struck (him).

*mē māryō-hatō*, I had struck (him).

(jō) *mē māryō-hōy*, (if) I may have struck (him).

(jō) *mē māryō-hōt*, (if) I had struck (him).

*hū mār<sup>a</sup>wānō<sup>2</sup>-chhū*, I am about to strike.

*hū mār<sup>a</sup>wānō-hatō*, I was about to strike.

(jō) *hū mār<sup>a</sup>wānō-hōū*, (if) I be about to strike.

(jō) *hū mār<sup>a</sup>wānō-hōt*, (if) I had been about to strike.

## Intransitive verb.

*hū chāl<sup>a</sup>tō*, I used to go.

(jō) *hū chālat*, (if) I had gone.

*hū chāl<sup>a</sup>tō-hatō*, I was going.

(jō) *hū chāl<sup>a</sup>tō-hōū*, (if) I may be going.

(jō) *hū chāl<sup>a</sup>tō-hōt*, (if) I had been going.

*hū chālyō* (or *chālēlō*), I went.

*hū chālyō-chhū*, I have gone.

*hū chālyō-hatō*, I had gone.

(jō) *hū chālyō-hōū*, (if) I may have gone.

(jō) *hū chālyō-hōt*, (if) I had gone.

*hū chāl<sup>a</sup>wānō<sup>2</sup>-chhū*, I am about to go.

*hū chāl<sup>a</sup>wānō-hatō*, I was about to go.

(jō) *hū chāl<sup>a</sup>wānō-hōū*, (if) I be about to go.

(jō) *hū chāl<sup>a</sup>wānō-hōt*, (if) I had been about to go.

## Irregular verbs.

(1) *Thawū*, to become. Pres. sg. (1) *thāū*, (2, 3) *thāy*; pl. (1) *thaiē*, (2) *thāō*, (3) *thāy*. Future, (1) *thaiē*, (2) *thasē*, and so on; conj. part. *thaiñē*. The stem is *tha* before *i*, *ē*, or a consonant. Otherwise it is *thā*. Note, however, *thā<sup>l</sup>lō*, past part., and *thāy* of pres. tense, 2nd and 3rd sing. and 3rd plur.

(2) *Jawū*, to go. Conjugated like *thawū*. Past part. also irregular. See below.

(3) *Jōiē*, it is necessary (defective impersonal); fut. *jōiē*; past subj. (jō) *jōiat*; pres. part. *jōitō*. *Mārē ā chōp<sup>a</sup>dī jōiē*, to me this book is necessary.

(4) Verbs like *lēwū*, to take, *dēwū*, to give, *kēwū*, *kehēwū*, or *kahēwū*, to say, *rēwū*, *rehēwū*, or *rahēwū*, to remain, form the 2nd and 3rd sing., and 3rd plur. pres., *lē*, *dē*, *kehē* or *kahē*, and *rehē* or *rahē*. So, conjunctive participle *kahīnē*, *laiñē*, *daiñē*; fut. *laiē*, and so on.

(5) Verbs with roots in *i*, like *pīwū*, to drink, form the 1st plur. present like *pīē*.

(6) If the root ends in *ō*, it becomes *u* before the terminations *-ē* and *-ō*. Thus, *jōwū*, to see; *juē*, he sees; *juō*, you see. But *jōēlō*, because the *-ē* is not a complete termination. *Hōwū*, to be, and *kahōwū*, to be rotten, make *hōy* and *kahōy*, respectively, with the termination *ē*.

(7) If the root ends in *s*, it becomes *ś* before *i* or *y* in some dialects, but not in the Standard. Thus (dialectic), *bes<sup>a</sup>wū*, to sit; *beśīñē*, having sat: *vas<sup>a</sup>wū*, to dwell; past part. *vaśyō*.

## (8) Irregular past participles.

<i>Bes<sup>a</sup>wū</i> , to sit,	past part.	<i>beṭhō</i> , <i>beṭhēlō</i> .
<i>Dekh<sup>a</sup>wū</i> , to see,	„ „	<i>dīṭhō</i> , <i>dīṭhēlō</i> .
<i>Nās<sup>a</sup>wū</i> ( <i>nāḥs<sup>a</sup>wū</i> ), to flee,	„ „	<i>nāṭhō</i> , <i>nāṭhēlō</i> .
<i>Pes<sup>a</sup>wū</i> , to enter,	„ „	<i>peṭhō</i> , <i>peṭhēlō</i> .
<i>Bihīwū</i> or, better, <i>bīwū</i> , to fear,	„ „	<i>bīdhō</i> or <i>bīñō</i> , <i>bīdhēlō</i> or <i>bīñēlō</i> .
<i>Dēwū</i> , to give,	„ „	<i>dīdhō</i> , <i>dīdhēlō</i> .
<i>Kar<sup>a</sup>wū</i> , to do,	„ „	<i>kīdhō</i> or <i>karyō</i> , <i>kīdhēlō</i> or <i>karēlō</i> .
<i>Khāwū</i> , to eat,	„ „	<i>khādhō</i> , <i>khādhēlō</i> .
<i>Lēwū</i> , to take,	„ „	<i>līdhō</i> , <i>līdhēlō</i> .

<sup>1</sup> And so, throughout, the participle in *ēlō* may be substituted for that in *yō*.

<sup>2</sup> Or *mār<sup>a</sup>nārō*, *chāl<sup>a</sup>nārō*, and so throughout.

<i>Pīwũ</i> , to drink,	past part.	<i>pīdhō, pīdhēlō</i> .
<i>Hōwũ</i> , to be,	" "	<i>hatō, hōlō</i> (regular).
<i>Suwũ</i> , to sleep,	" "	<i>sutō, sutēlō</i> .
<i>Mar*uwũ</i> , to die,	" "	<i>muō, muēlō</i> or <i>marēlō</i> .
<i>Jawũ</i> , to go,	" "	<i>gayō, gāēlō</i> .
<i>Kahōwũ</i> , to be rotten,	" "	<i>kahōyō, kahēlō</i> .
<i>Kehēwũ</i> , or <i>kahewũ</i> , to say,	" "	<i>kahyō, kahēlō</i> .
<i>Rehēwũ</i> or <i>rahēwũ</i> , to remain,	" "	<i>rahyō, rahēlō</i> .
<i>Nīpaj*uwũ</i> , to be produced,	" "	<i>nīpajyō</i> or <i>nīpanyō</i> .
<i>Upaj*uwũ</i> , to be produced,	" "	<i>upajyō</i> or <i>upanyō</i> .

The past gerunds of these verbs are regular. Thus, *tē khāyā* (not *khādhā*) *karē-chhe*, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarat, passives whose roots end in *ā*, may optionally form the past participle by adding *ṇō* (*ṇī, ṇũ*) instead of *yō* (*ī, yũ*). Thus, *bharāṇō* (or *bharāyō*), was filled; *marāṇō*, was killed; *chhapāṇō*, was printed. So, also, *dīṭhāṇō*, for *dēkhāyō*, was seen.

**Passive Voice.** The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always impersonal (cf. Latin *luditur a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lakh\*uwũ*, to write; *lakhāwũ*, to be written. If the root ends in a vowel, *wā* is added, not *ā*. Thus, *jōwāwũ*, to be seen. A preceding *ā* is shortened. Thus, *wāpar\*uwũ*, to use, passive *wāp\*rawũ*; *gāwũ*, to sing, passive *gawāwũ*; *āw\*uwũ*, to come, passive *awāwũ*; *awāy*, it is come. These passives have usually a potential sense; *lakhāy*, it can be written; *dēkhāy*, it can be seen, it is visible; *awāy*, it can be come.

Another passive is formed by conjugating the past participle with *jawũ*, to go, as in Western Hindi. Thus, *tē mārīyō gayō*, he was struck.

Another is formed with *āw\*uwũ*, to come, and the locative of the infinitive. Thus, *ē wastu jōwā-mā āw\*śē*, this thing will come into seeing, will be seen.

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā-thī ē kām karāyũ*, this work was done by the king.

**Causal Verbs.** These (including transitives from neuters) are usually formed by adding *āw* or *āḍ* to the root, a preceding *ā* being shortened.

Thus, <i>lakh*uwũ</i> , to write,	<i>lakhāw*uwũ</i> , to cause to write.
<i>dēkh*uwũ</i> , to see,	<i>dēkhāḍ*uwũ</i> , to cause to see.
<i>sābhaḷ*uwũ</i> , to hear,	<i>sābh*ḷāw*uwũ</i> , to cause to hear.

Sometimes the added syllable is *aw*. Thus, *chhōḍ\*uwũ*, to release, *chhōḍaw\*uwũ* or *chhōḍāw\*uwũ*, to cause to release.

Irregular are—

<i>bhaḷ*uwũ</i> , to be mixed,	<i>bhēḷaw*uwũ</i> , to mix.
<i>phar*uwũ</i> , to be turned,	<i>phēraw*uwũ</i> , to turn.
<i>maḷ*uwũ</i> , to be met,	<i>mēḷ*uwũ</i> , to mingle.
<i>pīwũ</i> , to drink,	<i>pāwũ</i> , to give to drink.
<i>mar*uwũ</i> , to die,	<i>mār*uwũ</i> , to strike, kill.
<i>ṭhar*uwũ</i> , to be fixed,	<i>ṭhēraw*uwũ</i> , or <i>ṭharāw*uwũ</i> , to fix.

and others.

Double causals and passives can be formed from causals. Thus, *khaḥw\*ḍāw\*uwũ*, to cause to eat; *tapīw\*uwũ*, to cause to be warm; *tapāwāwũ*, to be caused to be warm.

**Compound Verbs.** These are as in other Indo-Aryan languages, viz.—

(1) From the shorter form of the conjunctive participle.

Intensives,—*mārī nākh\*uwũ*, to strike down, kill.

Potentials,—*lakhī sak\*uwũ*, to be able to write.

*lakhī sakāwũ*, to be able to be written.

Compleatives,—*lakhī chuḥ\*uwũ*, to finish writing.

(2) From the past gerund.

Frequentatives,—*bōlyā* (or *bōlyā*) *kar\*uwũ*, to speak frequently.

*khāyā* (or *khāyā*) *kar\*uwũ*, to eat frequently.

*jayā* (or *jayā*) *kar\*uwũ*, to go frequently.

(3) From the present participle, with *jawũ*, *āw\*uwũ*, or *rahēwũ*.

Continuatives,—*bōl\*ṭō rahēwũ*, to keep talking.

(4) From the infinitive,—

Obligatives,—*sipākhōnē bhūkhē mar\*uwũ pīḍ\*śē*, to the sepoys dying by hunger will fall, the sepoys will have to die of hunger.

Permissives,—*jawā* (oblique) *dēwũ*, to allow to go.

Inceptives,—*kar\*wā lāg\*uwũ*, to begin to do.

**IV. PARTICLES.** The negative of the verb substantive has been already described. *Mā* is prohibitive. It follows the verb; *bīhō mā*, do not fear. *Nā* is used in answering questions like our 'no.' It and *ni* are also used in prohibition, preceding the verb; *na bīhō*, do not fear. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *nahī*.

Questions which do not contain an interrogative pronoun are generally indicated by *śū*, what? Thus, *śū tamē jāō-chhō*, are you going?

The emphatic suffix *-j* is of frequent occurrence. Thus, *tamē-j*, you indeed; *ēka-j*, only one. It corresponds to the Marāṭhī *-ch*.

## GUJARĀTĪ GRAMMAR

## APPENDIX I.

Words containing a short *e*.The following list of Gujarātī words containing short *e* is taken from the *Narmakōś* :—

<i>eḍ</i> ( <i>eḥḍ</i> ), stocks, fetters.	<i>prem-kōr</i> , a woman passionately fond of her lover, but
<i>edī</i> , lazy.	<i>prēm</i> , love.
<i>em</i> , thus.	<i>pheṇ</i> , a snake's hood.
<i>eru</i> , a snake.	<i>pheḷ</i> , pretence.
<i>ewā</i> ( <i>eḥwā</i> ), habit, custom.	<i>pheḷ-wũ</i> , to be spread.
<i>elē</i> , in vain.	<i>pheṣ-lō</i> , a decision.
<i>keḍ</i> , the waist.	<i>be</i> , two.
<i>keḍiyũ</i> , a jacket.	<i>bechārek</i> , about two or four.
<i>keṇigam</i> , whither ?	<i>beṭhak</i> , a seat.
<i>kem</i> , how ?	<i>ben</i> ( <i>beḥn</i> ), a sister.
<i>ker</i> , <i>kerā</i> , a certain wild fruit.	<i>berũ</i> ( <i>beḥrũ</i> ), deaf.
<i>ker-qō</i> , a <i>ker</i> -tree.	<i>bel</i> , a bull.
<i>ker-bō</i> , a kind of dance.	<i>bes-wũ</i> , to sit.
<i>keri</i> , a mango.	<i>bhe</i> or <i>bhō</i> , fear.
<i>keḷ</i> or <i>kal</i> , sharp pain, but <i>kēḷ</i> , a plantain.	<i>bheṇũ</i> , an earthen cooking pot.
<i>khe</i> , consumption.	<i>bheraw</i> , a certain musical mode, a form of Śiva.
<i>kheṇ</i> , a hindrance.	<i>meḍak</i> , a frog.
<i>kheḷ</i> , paste, starch.	<i>meḍhō</i> , a ram.
<i>gebī</i> , secret, hidden.	<i>medī</i> , a certain plant ( <i>Lawsonia inermis</i> ).
<i>gel</i> , indulgence.	<i>medō</i> , fine wheaten flower.
<i>ghen</i> , drowsiness.	<i>menā</i> , a jay, a <i>mainā</i> .
<i>gher</i> , in a house.	<i>memān</i> ( <i>meḥmān</i> ), a guest.
<i>gherũ</i> , deep-coloured.	<i>mer</i> , interjection, be off !
<i>ghelũ</i> , mad, foolish.	<i>mel</i> , dirt, filth.
<i>che</i> or <i>cheḥ</i> , a funeral pyre.	<i>meḷē</i> , spontaneously.
<i>cheṇ</i> , a muskrat.	<i>reṇ</i> , night.
<i>chen</i> ( <i>cheḥn</i> ), rest, repose.	<i>reṇu</i> , dust.
<i>chel</i> , itching.	<i>le</i> ( <i>leḥ</i> ) or <i>lhe</i> , inclination, propensity.
<i>chhe</i> , he is.	<i>lekō</i> ( <i>leḥkō</i> ), motion, gait.
<i>jejewantī</i> , a certain metre.	<i>leṇ</i> ( <i>leḥn</i> ), dues, debts due.
<i>jeṇigam</i> , whither ?	<i>ler</i> ( <i>leḥr</i> ), a wave.
<i>jem</i> , how.	<i>lelīn</i> ( <i>leḥlīn</i> ), intent upon.
<i>jher</i> , poison.	<i>lelō</i> , a trowel.
<i>ṭel</i> ( <i>ṭeḥl</i> ), prying.	<i>lewũ</i> ( <i>leḥwũ</i> ), to reflect, think (but <i>lāwũ</i> , to take).
<i>ḍhel</i> , a peahen.	<i>ve</i> ( <i>veḥ</i> ), a hole.
<i>tem</i> , so.	<i>veṇ</i> , voice, word.
<i>deṇ</i> , a debt.	<i>veṇā</i> , a lute.
<i>dheṇ</i> , a woman in her first pregnancy.	<i>veṇī</i> , a wooden bar fitted against a door.
<i>dhen</i> , a cow.	<i>venũ</i> , a water cart.
<i>neṇ</i> , an eye.	<i>ver</i> , enmity.
<i>nem</i> , intention.	<i>verāg</i> , absence of worldly affection.
<i>nemī</i> ( <i>neḥmī</i> ) or <i>nehemī</i> , always.	<i>verāḍī</i> , name of a certain musical mode.
<i>neḷ</i> , a narrow lane.	<i>vere</i> , with, along with.
<i>pejan</i> , an anklet.	<i>seṇ</i> , wise, discreet.
<i>peṭhũ</i> , entered.	<i>seher</i> , a city.
<i>peṭhō</i> , like to.	<i>sej</i> ( <i>seḥj</i> ), a little.
<i>pēḍō</i> , a kind of sweetmeat.	<i>sen</i> , hemp.
<i>peṇī</i> , a frying pan.	<i>seniyũ</i> , hemp-cloth.
<i>peṇḍō</i> , a blow with the clenched fist.	<i>sel</i> , taking the air, a walk.
<i>ped</i> , confusion.	<i>sewũ</i> ( <i>seḥwũ</i> ), to bear, endure.
<i>per</i> , a method.	<i>heḍ</i> , stocks, fetters, cf. <i>eḍ</i> .
<i>peḷ</i> ( <i>peḥl</i> ), beginning.	<i>heuā</i> , practice, habit, cf. <i>ewā</i> .
<i>pes-wũ</i> , to enter.	



## GUJARĀTĪ GRAMMAR.

## APPENDIX II.

Words containing a broad *ō*.

The following list of words in which *ō* is pronounced like the *aw* in 'law,' and transliterated *ō*, is compiled from the Narmakōś and other standard dictionaries:—

*ōkhar*, a surname.  
*ōkhāg-wū*, to call out.  
*ōg-nā*, small pieces of cake, etc.  
*ōg-lō*, half-boiled rice.  
*ōgal-wū*, to ooze.  
*ōgāl*, that which is spit out after chewing a thing.  
*ōchar*, a voucher, a document (a corruption of 'voucher').  
*ōchar-wū*, to utter, speak.  
*ōchintū*, unexpectedly.  
*ōchchhav*, holiday.  
*ōchhād*, a sheet, coverlet.  
*ōjhat*, a slap.  
*ōjhal*, a curtain, a veil.  
*ōthū*, a shadow.  
*ōdāwū*, to desire.  
*ōtal-wū*, to forget.  
*ōthār*, a nightmare.  
*ōdhān*, pregnancy.  
*ōdhār*, rescue, salvation.  
*ōr*, another. See *ōhr* in App. III.  
*ōr-tō*, joy, fruition.  
*ōr-māi*, a step-brother.  
*ōriyō*, joy, fruition, relief.  
*ōl*, dry or arid saliva in the mouth.  
*ōliyū*, simple, artless.  
*ōsanāwū*, to be bashful.  
*ōsināl*, free from obligation after returning a favour.  
*ōsar-wū*, to recede, be contracted.  
*kōēl*, a cuckoo.  
*kōēlō*, coal.  
*kōgaliyū*, cholera.  
*kōg-lō*, a mouthful of water.  
*kōch-lū*, the shell of a nut.  
*kōth*, *kōthū*, a wood-apple; but *kōthū*, a face.  
*kōdā*, cowries.  
*kōdiyū* (*kōhdiyū*), a byre; afflicted with white leprosy.  
*kōdī*, a score; a cowry.  
*kōn*, who?  
*kōdālī*, a hoe.  
*kōdālō*, a large hoe.  
*kōdī*, ever, at any time.  
*kōdū*, an old she-buffalo.  
*kōl-sō*, coal.  
*kōlō*, greyish.  
*kōshṭak*, one of a number of squares ruled on paper.  
*kōsan-wū*, to mix.  
*kōsar*, deficiency.  
*kōs-lū*, the iron part of a ploughshare.  
*kōl*, a small wisp of grass, but *kōl*, a large rat.  
*kōliyō*, a mouthful.  
*kōlō*, a wisp of grass.

*kōl-rū*, a pretext.  
*kōrū*, rancid.  
*kōl*, oilcake; a search.  
*kōlō*, the lap.  
*gōkh-lō*, a recess in a wall.  
*gōjū*, dirty, nasty.  
*gōthō*, a byre; case; a nest.  
*gōd*, a boil, a tumour.  
*gōnṇī*, a married woman invited to dinner in fulfilment of a vow.  
*gōtar*, a kind of cattle-fodder.  
*gōtū*, forage; manure.  
*gōr*, a family priest.  
*gōraw*, a dinner given by the father of a bride to the bridegroom.  
*gōl*, treacle, but *gōl*, spherical.  
*gōliyō*, an empty treacle-jar.  
*ghōn*, a large, heavy, hammer.  
*ghōniyū*, a drum.  
*chōk*, a quadrangle.  
*chōk-thū*, a quadrangular frame.  
*chōk-dī*, a square; an aggregate of four.  
*chōk-dū*, an ear ornament.  
*chōk-wū*, to start, shy.  
*chōkas*, exact.  
*chōkī*, a police station.  
*chōkō*, a quadrangular spot for cooking.  
*chōkhāṇṇī*, a kind of chequered cloth.  
*chōkhunṭ*, on all sides.  
*chōkhun*, quadrangular.  
*chōg-dō*, the figure 4.  
*chōgam*, on all sides.  
*chōghadiyū*, a period of four *ghaḍīs*.  
*chōd*, a heap.  
*chōdaw-wū*, to cook.  
*chōdān*, breadth.  
*chōdū*, broad; fourfold.  
*chōdō*, a heap.  
*chōtaraph*, on all sides.  
*chōt-rīs*, thirty-four.  
*chōt-rō*, a raised square, a *chabutra*.  
*chōtār*, a kind of cloth.  
*chōtāl*, having four measures of time.  
*chōth*, a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight.  
*chōthū*, fourth.  
*chōdh-rī*, a certain public officer.  
*chōdhārū*, four-edged.  
*chōp*, vigilance; a mace.  
*chōpagū*, a quadruped.

APPENDIX II—*contd.*

*chōp\*ḍī*, a book.  
*chōp\*ḍō*, an account-book, a ledger, but *chōp\*ḍū*, unctuous.  
*chōp\*dār*, a mace-bearer.  
*chōpāi*, a kind of metre.  
*chōpāniyū*, a pamphlet.  
*chōpās*, on all sides.  
*chōpālō*, a litter, a swing.  
*chōphāl*, a cloth having four folds.  
*chōmāsū*, the monsoon, rainy season.  
*chōbhēr*, in four directions.  
*chōras*, a square.  
*chōr\*sū*, a cube.  
*chōrō*, a public square in a village.  
*chōryāsī*, eighty-four.  
*chōlāi*, a kind of vegetable.  
*chōw\*ḍū*, fourfold.  
*chōwāṭē*, on all sides.  
*chōwāḍō*, a place for cattle-grazing.  
*chōvis*, twenty-four.  
*chōsēt*, sixty-four.  
*chōsar*, a necklace with four strings.  
*chōs\*lū*, a slice.  
*chōlī*, a kind of vegetable, but *chōlī*, a bodice.  
*chhō*, a fig, for !  
*chhōḍ*, an embryo arrested in its growth in the womb, but  
*chhōḍ*, a shrub.  
*chhōt\*rū*, a piece of dry bark.  
*chhōl*, bark.  
*chhōlā*, husks.  
*chhōl*, a wave.  
*jōl*, twins.  
*jhōḍ*, a ghost, evil spirit.  
*tōl*, mockery, fun.  
*tōlī*, mockery, but *tōlī*, a crowd.  
*thōr*, a place ; a kind of sweetmeat.  
*thōliyū*, jocular, rude.  
*ḍōl*, shape, figure.  
*ḍhōl*, a large drum.  
*tō*, then ; verily ; on the other hand.  
*tōkē*, then.  
*tōpan*, nevertheless.  
*tōr*, look, aspect.  
*tōr\*ḍī*, an earthen pot with fire in it carried before a bier.  
*dōngāi*, roguishness.  
*dōḍ* (*dōḍḍ*), one and a half.  
*dōlō*, magnanimous ; artless.  
*dhōkō*, a club.  
*dhōtāl*, generous, profuse.  
*dhōriyō*, the pole of a carriage.  
*dhōl*, a drum ; a thump.  
*dhōl*, a kind of song sung by women.  
*dhōl\*wū*, to whitewash.  
*dhōlū*, white.  
*nōkhū*, separate.  
*nōdh*, a memorandum.  
*nōdhārū*, helpless.  
*nōbat*, a kettledrum ; a time, turn.  
*nōm*, the ninth day of a lunar fortnight.

*nōy* (*nōhy*), may not be.  
*nōr* (*nōhr*), a scratch made by the nails.  
*nōr\*tū* (*nōhr\*tū*), name of a certain festival.  
*nōliyō*, mongoose.  
*pō*, the ace of dice.  
*pōn*, a promise, vow.  
*pōnisō*, ninety-nine and three-quarters.  
*pōnōsō*, three-fourths of one-hundred, seventy-five.  
*pōnū*, three-quarters.  
*pōbār*, a throw in dice, the ace and two sixes, *i.e.* thirteen.  
*pōr*, last year.  
*pōs*, the amount held in the two hands placed open side by side.  
*pōl*, a street, a lane.  
*pōliyō*, a door-keeper.  
*pōlū* (*pōhl*), wide.  
*phōt*, death.  
*phōt\*rū*, husk, chaff.  
*phōm*, memory.  
*phōr*, smell, odour.  
*phōrā*, spray.  
*bōrū*, grains in an ear of corn.  
*bhō* or *bhe*, fear.  
*mōkh\*rē*, in front.  
*mōg* or *mag*, a way, passage.  
*mōgh\*wārī*, dearness.  
*mōghū*, dear, high-priced.  
*mōthī*, eating, food.  
*mōḍā*, the roll of names in a boys' school.  
*mōḍū*, delay.  
*mōḍū* (*mōḍqū*) or *māhōḍū*, the face.  
*mōn* or *mān*, clarified butter or oil poured on dough.  
*mōnē-mōnē*, gradually.  
*mōr* (*mōhr*), tree-blossoms ; but *mār*, a peacock.  
*mōwālō*, soft hair.  
*mōsāl*, a maternal grandfather's house.  
*mōl*, nausea.  
*mōl\*wū*, to shred anything for cooking.  
*mōliyū*, that part of a garment on which the lace is fixed.  
*mōlī*, a preparation of gram-flour.  
*mōlū*, insipid.  
*mōlāl* (*mōhlāl*), pertaining to a maternal grandfather's house (*mōsāl*).  
*rōn* (*rōhn*), a fierce quarrel.  
*rōp*, airs, ostentation, but *rōp*, a sapling.  
*lōḍī*, a child's penis.  
*lōndī*, a slave-girl.  
*wōratiyō* (*wōhratiyō*), a purchaser.  
*wōr\*wū* (*wōhr\*wū*), to purchase.  
*sōḍ*, the side.  
*sōḍiyō* (*sōḍiyō*), a veil.  
*sōḍē*, near, close to.  
*sōt*, with.  
*sōdāl*, roguery.  
*sōyō*, a large needle.  
*sōr\*wū* (*sōhr\*wū*), to scrape.  
*sōl* or *sōr*, a weal.  
*hōnār*, that which will be.  
*hōy*, he may be ; let it be.

## GUJARĀTĪ GRAMMAR.

## APPENDIX III.

Words in which there is an unwritten *h*.

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound is indicated in the *Narmakōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus કેહું, pronounced *kēhūwũ*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, કેહું કેહેહું or કેહેહું, and that the *h*-sound is in most of them there by right of origin, as in બેહર *behṛ*, deaf, derived from the Sanskrit *badhirah*, through the Prakrit *bahirō*, or as in બેહતર *bēhtar*, better, from the Persian *bihtar*. In the list, I have indicated this slightly pronounced *h*-sound by *h* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

*aḍāḥṛ* (for *aḍhār* or *arāḍh*), eighteen.

*aṇ'saḥmaj*, without understanding.

*aḥmē*, we.

*aḥwālai*, pertinacity.

*aḥwāḍū* or *hawāḍū*, the udder.

*aḥwāḍō*, *aḥwēḍō*, or *hawāḍō*, a water-trough.

*āḥph*, panting.

*āḥphī-lū-kāphī-lū*, confused.

*āḥphī-jawū*, to pant.

*āḥwū*, of this kind.

*uḥlī-kū* or *ulī-kū*, a rain of fire.

*ūḥnū*, hot.

*eḥḍ* or *heḍ*, stocks, fetters; a drove of cattle.

*eḥḍ-kī*, death-struggles.

*eḥḍiyā* (pl.), a drove of cattle, but *ēḍiyū*, castor-oil.

*ēḥḍō*, affection.

*ēḥrō* or *hawāḍō*, a water-trough.

*ēḥlī* or *hēlī*, an incessant shower of rain.

*ēḥlīwār*, in this year.

*ēḥlō*, a push.

*eḥwā* or *hewā*, habit, custom.

*ēḥwū*, of this kind.

*ēḥlī-wū* or *haḷī-wū*, to be familiar.

*ōḥḍō*, a wave of water.

*ōḥn*, in this year.

*ōḥnnī* or *ōḍh-nī*, an embroidered cloth.

*ōḥr*, like, following the example of. (The *Narmakōś* writes

the word for 'other' *ōr*, but other dictionaries have

*ōḥr*, and do not give the meaning here given for *ōḥr*.)

*ōrāḥḍ-wū* or *ōrāḍh-wū*, to clothe.

*ōḥrū*, near.

*ōḥlān* or *hōlān*, the sloping bullock-track of a well.

*ōḥlāwū* or *hōlāwū*, to be extinguished.

*ōḥlī-wū*, to comb.

*ka-dāḥḍē* or *ka-dahāḍē*, on an unlucky day.

*kaḥnaiyō*, a fop, a gallant.

*kaḥyū* or *kaḥyū*, said.

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*kaḥrō*, the wall of a house.

*kaḥlai*, tin.

*kaḥlauwō*, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom.

*kāḥ*, or *kyāḥ*, where?, but *kā*, why?

*kāḥḍ-ghāl*, removing and replacing.

*kāḥḍ-wū*, to extract.

*kāḥḍ-nār*, one who brings out.

*kāḥḍō*, a decoction; an exit water channel.

*kāḥn*, a message, but *kān*, a visit of condolence.

*kāḥnī*, a story.

*kāḥr*, a pālki-bearer, but *kār*, a doer.

*kāḥr-wō*, a kind of dance.

*kāḥrē* or *kyāḥrē*, when?

*kāḥlū*, a cotton pod, but *kālū*, lipping.

*kāḥwō*, coffee.

*kuḥḍ-wū*, to be teased.

*kuḥḍāpō*, vexation.

*kuḥḍī* or *kuḥḍī*, an earthen pot.

*kēḥn*, a message.

*kēḥnī*, a proverb.

*kēḥnū*, whose.

*kēḥr* or *kēḥr*, a catastrophe.

*kēḥwat*, a proverb.

*kēḥwārē*, at what time?

*kēḥwū*, of what sort?

*kēḥwū*, to say.

*kōḥ*, mortification (the disease).

*kōḥlū*, a riddle.

*kōḥḍ*, a byre.

*kōḥḍ*, white leprosy.

*kōḥḍiyū*, afflicted with white leprosy.

*kōḥḍiyū*, a byre.

*kōḥḍyō-lōbān*, a kind of gum.

*kōḥḍiyō-sāp*, a kind of serpent.

*kōḥḍī-nār*, a kind of grain, *juwār*.

*kōḥḍī*, a riddle, but *kōḍḍō*, a whip.

APPENDIX III—*contd.*

*kōḥnī*, the elbow.  
*kōḥyādō*, a riddle, but *kōyādō*, a whip.  
*kōḥyālū*, decayed, rotten.  
*kōḥyā-bōlū*, speaking with prolixity.  
*kōḥyū*, speaking with prolixity.  
*kōḥlū*, reddish-brown.  
*kōḥlū*, a jackal.  
*kōḥwādō*, *ādī*, a hatchet.  
*kōḥwān*, putrefaction.  
*kōḥwū* or *kōḥōwū*, to putrefy.  
*kōḥlī*, the vine of a *kōḥlū*.  
*kōḥlū*, a kind of gourd.  
*khaḥlī* or *khaḥlū*, a threshing floor.  
*khaḥlī*, a ditch, but *khaḥī*, food.  
*khaḥwō*, a kind of weed.  
*kḥōḥwū*, to lose.  
*grēḥwū* or *grēḥēwū*, to take.  
*chaḥḍ-utar*, ascent and descent.  
*chaḥḍan*, an ascent.  
*chaḥḍātī*, rise.  
*chaḥḍātū*, rising.  
*chaḥḍāwū*, to rise.  
*chaḥḍāī*, an attack.  
*chaḥḍāu* or *chaḥḍēl*, vain.  
*chaḥḍā-chaḥḍī*, competition.  
*chaḥḍāw* or *chaḥḍāwō*, ascent.  
*chaḥḍāw-wū*, to cause to rise.  
*chaḥḍiyālū*, superior.  
*chāḥ*, tea.  
*chāḥy-nā*, love.  
*chāḥwū*, to love.  
*chīḥḍiyū*, irritable, but *chīḍiyū*, a bead.  
*chīḥḍ* or *chīḍh*, irritability.  
*chīḥlō*, a cart-rut.  
*chuhlādī*, a hearth.  
*chuhlā-sagādī*, a portable hearth.  
*chuhlō*, *chūhl* or *chūhlō*, a fireplace.  
*cheḥn*, ease, repose; a mark.  
*chēḥnḥō*, craving.  
*chēḥr-wū*, to erase.  
*chōḥṭ*, pain caused by indigestion.  
*chōḥṭ-wū*, to adhere.  
*chōḥṭād-wū*, to affix.  
*chōḥṭiyā*, pinching frequently.  
*chōḥṭiyō-lāḍu*, a kind of sweetmeat.  
*chōḥṭī*, a pinch.  
*chōḥḍ-wū*, to affix.  
*chhaḥlō*, curdled milk.  
*chhāḥj*, a shelf, a thatch.  
*chhāḥjālī*, a ceiling.  
*chhāḥj-wū*, to thatch; to befit.  
*chhāḥjiyū*, beating the breast in mourning.  
*chhāḥjū*, a thatched outhouse.  
*chhāḥr*, ashes.  
*chhāḥr-wū*, to compromise.  
*chhāḥrī*, a film on liquid.  
*chhāḥrū*, dust, rubbish.  
*chhēḥḍ* or *chhēḥḍ-nī*, teasing.

*chhēḥḍ-wū*, to tease.  
*chhēḥḍā-chhēḥḍī*, a knot tied at the time of performing a marriage ceremony.  
*chhēḥḍō*, conclusion, end.  
*chhēḥr* or *chhēḥranṭō*, watery excrement.  
*chhēḥr-wū*, to discharge watery excrement.  
*chhōḥ*, a plastering with chunam.  
*chhōḥḍ*, dry crust of mucus.  
*chhōḥl-wū*, to vomit milk (of a baby).  
*jāḥ* or *jyāḥ*, where.  
*jāḥrē* or *jyāḥrē*, when.  
*jāḥhō*, pomp.  
*jāḥk*, beating, dashing.  
*jēḥr* or *jher*, poison.  
*jēḥwū*, (such) as, like.  
*jēḥwē*, while.  
*tāḥḍ*, *tāḍh* or *tāḥḍ*, coldness.  
*tāḥḍak* or *tāḍhak*, coolness.  
*tāḥḍā*, ironical scolding.  
*tāḥḍiyō-tāw*, ague.  
*tāḥḍī*, ashes.  
*tāḥḍī-siyāl*, certain days in the month of Śrāvaṇ on which cold food is eaten.  
*tāḥḍū*, cold (*adj.*)  
*tāḥḍēkiyū*, a cooling medicine.  
*tēḥch*, pride.  
*tāḥyālū*, loquacity.  
*tehl*, prying; a certain beggars' cry.  
*tehlīyō*, a beggar who employs *tehl*.  
*tōḥyō*, a person set in a field to scare birds.  
*tōḥ-wū*, to scare birds.  
*tauḥkō* or *tauḥō*, the cry of a bird.  
*tōḥr*, a certain coin.  
*tōḥrī-lēwū*, to take by force.  
*dāḥī-nō-ghōḍō*, the game of hide-and-seek.  
*dāḥḍ*, *dāḍh*, see *dāḥḍ*.  
*dāḥḍī* or *dāḍhī*, see *dāḥḍī*.  
*dāḥḍō* or *dāḍhō*, see *dāḥḍō*.  
*dāḥ-pan* or *dāḥyā-pan*, wisdom, prudence.  
*dāḥm*, a brand, cautery.  
*dāḥm-wū*, to brand, but *dām-wū*, to tie by the leg.  
*dāḥmāl*, branded.  
*dahyū*, wise, prudent.  
*duḥō*, dirt.  
*dēḥm-chū*, a small stick of sugarcane.  
*dēḥrō*, a log tied to an animal's neck, but *dārō*, a tent.  
*dēḥlū* or *dēḥlō*, see *dēḥlū*.  
*dōḥḍ*, see *dōḥḍ*.  
*dōḥḍiyū*, see *dōḥḍiyū*.  
*dōḥḍī*, a kind of ornament.  
*dōḥnī* or *dōḥnī*, a whey-pot.  
*dōḥ-wū* or *dōḥl-wū*, to shake (a liquid), but *dōl-wū*, to shake and pick up what comes to the surface.  
*dōḥlō*, a thick filthy liquid.  
*tāḥ* or *tyāḥ*, there.  
*tāḥḍ*, see *tāḥḍ*.  
*tāḥr-pachhlī*, after then, after that time.  
*tāḥrē* or *tyāḥrē*, then.  
*tēḥtālīs*, forty-three.

APPENDIX III—*contd.*

- tēhtrīs*, thirty-three.  
*tēhnāi-jawū*, to be ripe.  
*tēhšēt*, sixty-three.  
*tēhwarē*, then.  
*tēhwū*, such.  
*tēhwē*, immediately, instantly.  
*tōhtrēr*, seventy-three.  
*tōhri*, anger, wrath.  
*thuhēriyō*, *thuhwar* or *thōhr*, a kind of Euphorbia.  
*dahrō*, a ditch.  
*dāhđ*, *dāđh*, or *dāhđ*, a molar tooth.  
*dāhđam*, a pomegranate.  
*dāhđi*, *dāđhī*, or *dāhđi*, the beard.  
*dāhđō*, *dāđhō*, or *dāhđō*, a day.  
*dāhy<sup>a</sup>kō* or *das<sup>a</sup>kō*, a group of ten, a decade.  
*dēhrāsar*, the room in which the family gods are kept.  
*dēhri*, a small *dēhrū*.  
*dēhrū*, a small temple.  
*dēhlī*, the upper story in front of a house.  
*dēhlū*, *dēhlō*, *dēhlū*, or *dēhlō*, the gate of a street.  
*dōhđ*, one and a half.  
*dōhđiyū* or *dōhđiyū*, three pies, a pice.  
*dōhni* or *dōh<sup>a</sup>ni*, a milk-pan.  
*dōhb<sup>a</sup>đū*, a kind of musical instrument.  
*dōhy<sup>a</sup>lū*, difficult.  
*dōhrō* or *dōh<sup>a</sup>rō*, a couplet, a distich.  
*dōhl*, affliction.  
*namēhrū*, pitiless.  
*nahrānī* or *nahrēnī*, an instrument for paring the nails.  
*nahevēhn*, a kitchen.  
*navēhlō*, the skin close to the nail.  
*naḥwānū*, a wilderness, an abandoned place.  
*nāhn*, the menses.  
*nāhnū*, the ceremony of bathing the bridegroom, but *nānū*, a coin.  
*nāhṭi-dhōtī*, a woman arrived at full age.  
*naḥnam*, inferiority.  
*naḥnū* or *nāḥnērū*, small.  
*nāhr<sup>a</sup>khū*, the centre iron pipe of the nave of a wheel.  
*nāhrū*, guinea-worm.  
*nāhl*, see *nyāhl*.  
*nāhwan*, bathing.  
*nāhwū*, to bathe.  
*nāhs<sup>a</sup>rī*, a certain small measure of value, half a pie.  
*nāhs<sup>a</sup>wū*, to run away.  
*nēh*, the tube of a hubble-bubble.  
*nēhchō*, the snake of a huqā.  
*nehmī* or *nehemī*, always.  
*nēhrū*, a gutter.  
*naihyū* or *naihyū*, the skin close to the nail.  
*nōhtar<sup>a</sup>wū*, to invite.  
*nōhtariyō*, the bearer of an invitation.  
*nōht<sup>a</sup>rū*, an invitation.  
*nōhy* or *nahōy*, may not be.  
*nōhr*, a scratch made by the nails.  
*nōhr<sup>a</sup>tū*, the name of a certain festival.  
*nyāhl* or *nāhl*, rich.  
*paḥnē* or *pāh*, there, in that place.  
*paḥnō*, the breadth of a cloth.  
*paḥnōtū*, a certain evil conjunction of the planets.  
*paḥnōtū*, fortunate.  
*paḥrānē*, against the will.  
*paḥrānō*, *paḥrōnō*, a goad.  
*paḥrē*, dawn, daybreak.  
*paḥrēj* or *par<sup>a</sup>hēj*, abstinence.  
*parōhđ*, *parōhđ*, *parōhđiyū*, or *parōhđiyū*, dawn, daybreak.  
*paḥrōnō*, a guest.  
*pāh*, see *paḥnē*.  
*pāhđ*, a mountain, but *pāđ*, obligation.  
*pāhđi*, rocky, mountainous.  
*pāhđō*, a custom, but *pāđō*, a he-buffalo.  
*pāhn* or *pāhnō*, a stone, a rock.  
*pāhniyārū*, the place in a house where water-pots are kept.  
*pāhnī*, the heel.  
*pāhnō*, the flowing of milk into the udder.  
*pīhđ* or *pīđh*, a grinder (tooth), a paint for the teeth, but *pīđ*, pain.  
*pīhyal*, besmearing the forehead of a woman with red ointment.  
*pīhyō*, the mucus of the eye.  
*pēhđi* or *pēhđi*, a generation.  
*pēhđu*, the lower part of the belly.  
*pēhran*, a kind of shirt.  
*pēhr<sup>a</sup>nū*, a garment.  
*pēhr<sup>a</sup>wū*, to wear, put on, but *pēr<sup>a</sup>wū*, a piece of sugarcane.  
*pēhrāwū*, to cause to put on.  
*pēhrēgīr*, a sentinel.  
*pēhrō*, see *pōhrō*.  
*pehl*, beginning.  
*pēhl-wān*, a wrestler.  
*pehlā*, at first.  
*pehlū* or *pahelū*, first, but *pēlū*, that.  
*pōh*, early morning.  
*pōhkiyū* or *pōhkiyū*, an ear of *juwārī*, fit to be parched.  
*pōhch*, arrival, a receipt.  
*pōhch<sup>a</sup>wū* or *pōht<sup>a</sup>wū*, to arrive.  
*pōhchī*, a wristlet.  
*pōhchēlū*, knowing, well-instructed.  
*pōhchō* or *pōhchū*, the wrist.  
*pōhđ<sup>a</sup>wū*, to sleep.  
*pōhniyū*, a three-fourths part.  
*pōhđ<sup>a</sup>wū*, to crush.  
*pōhđō*, crushed.  
*pōhtū*, *pōhtyū*, arrived.  
*pōhr*, a period of three hours, but *pōr*, a city; *pōr*, next year.  
*pōhras*, delight.  
*pōhrēgīr*, a sentinel.  
*pōhrō*, or *pēhrō*, a watch, a guard.  
*pōhlāi*, breadth.  
*pōhliyū*, a broad rupee.  
*pōhlū*, broad.  
*prōht*, a family priest.  
*phaḥrāl*, a slight meal.  
*phaḥrē-kāl*, a wooden partition.  
*phaḥrō*, a certain measure of grain.  
*phaḥwārō* or *phaḥwārō*, a fountain.  
*phaḥliyū*, a street.  
*baḥnēvī*, a sister's husband.

APPENDIX III—*contd.*

*bahrō*, pimples on the lips, but *barō*, pride.  
*bahlaiyā-khēch'wā*, to write off an account.  
*bahli*, *bahlai*, coagulated milk, but *baḷi*, strong.  
*bāhy*, the arm.  
*bāhy-dhar*, *bāhy-dharī*, a guarantee.  
*bāhyū*, a wooden support placed in the shutters of a door.  
*bāhnū*, a pretence, but *bānū*, a lady.  
*bāhyū*, the treble end of a drum, to which iron paste is not applied.  
*bāhr* or *bahār*, spring; outside.  
*bāhraniyō*, a sifter of goldsmith's dust.  
*bāhrwaṭiyō*, an outlaw.  
*bāhrwaṭū*, outlawry.  
*bāhrwāsiyō*, a sweeper.  
*bāhr'wū*, to sweep.  
*bāhrū*, singing out of tune, but *bārū*, a door.  
*bāhraiyo*, a rafter twelve cubits long; a sweeper; an outlaw.  
*bāhl* or *bahāl*, established, confirmed.  
*bāhw'rū*, bewildered.  
*bāhw'lū*, a doll, a statue.  
*bihkanū*, timid.  
*bihyāmanū*, frightful.  
*bihdhū*, *bihnū*, afraid.  
*bihwū* or *bih'wū*, etc., to fear.  
*bēhu*, both.  
*bēhkālū*, uncontrollable in temper.  
*bēhtālā*, the time of life at which a man has to use spectacles.  
*bēhtālīs*, forty-two.  
*bēhk'wū*, to send forth fragrance; to be disobedient.  
*bēhdū*, two waterpots, one on the top of the other, carried on the head.  
*bēhtar*, better, good.  
*bēhn*, *bēhn'dī*, a sister.  
*bēhn-panā*, sisterhood.  
*bēhn-panī*, a female friend.  
*bēhnī*, a confidante.  
*bēhr*, *bēhrū*, deaf.  
*bēhrakh* or *bēhērakh*, a flag.  
*bēhr'khī*, a wristlet.  
*bēhr'khō*, a rosary.  
*bēhriyū*, a kind of bird.  
*bēhrū*, see *bēhr*.  
*bōhn'wū*, to be a purchaser, to give a handsel.  
*bōhni*, a handsel.  
*bōht* or *bahut*, much.  
*bōhtēr*, seventy-two.  
*bōhūyū*, a buoy.  
*bōhlū*, large, excessive.  
*māh'q'wū* or *māh'q'wū*, to overlay, line.  
*māhlāw'dā*, coaxing.  
*māhlāw'wū*, to beautify.  
*māhlāwō*, beautifying.  
*māhs*, much, many.  
*māhy*, *māhy*, or *māhi*, in.  
*māht*, or *mahāt*, checkmate; a mahout; cf. *māhwat*.  
*māhmērū*, a present sent by parents to their daughter in the seventh month of her first pregnancy.

*māhy*, in, inside.  
*māhy'rū* or *māhiyēr*, a married woman's mother's house.  
*māhyō-māhy*, mutually.  
*māhrō*, my.  
*māhl* or *māhāl*, a certain fiscal division of the country.  
*māhl-karī*, an officer in charge of a *māhāl*.  
*māhl'wū*, to strut, but *māl'wū*, a whey-pot.  
*māhwat*, *māhwadh*, a mahout; cf. *māht*.  
*māhwarō*, or *māhāwarō*, practice, habit.  
*māhrat* or *māhūrta*, an instant.  
*mēh* or *mēh*, a cloud.  
*mēhjar*, a memorial, representation (corruption of English 'measure').  
*mēhnū*, a taunt.  
*mēhtar*, a sweeper.  
*mēhtā-jī* or *mēhtō*, a teacher.  
*mēhmān* or *mehemān*, a guest.  
*mēhl'wū*, to send.  
*mēhllō*, *mōhllō*, *mēhllō*, *mōhllō*, or *mōhōllō*, a street.  
*mōh*, *mō*, the face, see *mōh'qū*.  
*mōh-jānū*, *mōh-jōnū*, the ceremony of first seeing the bride and bridegroom.  
*mōht*, *mōhtū*, *mōhtērū*, large.  
*mōhtap*, *mōhtam*. *mōhtāpan*, *mōhtāi*, greatness.  
*mōhtī-bāi*, a husband's sister.  
*mōhtē-thī*, loudly.  
*mōh'q*, a section among Brāhman, Baujiās, etc., but *mō'q*, a chaplet.  
*mōh'q'wū*, a pile of cowdung-cakes or grass, but *mō'q'wū*, to twist.  
*mōh'qiyū*, the mouth of a thing.  
*mōh'qū* or *māhōqū*, mouth, the face; but *mō'qū*, delay.  
*mōh'qē*, by heart, by rote.  
*mōh'qō* or *mōhy'qō*, a net muzzle.  
*mōht*, death.  
*mōhtiyū*, the eaves of a house.  
*mōh-māgyū*, as much as is asked for, without haggling.  
*mōhy'qō*, a net muzzle.  
*mōhr*, before; *mōhr* (or *mōhar*), a blossom.  
*mōhr'wū*, to blossom.  
*mōhrī*, a small net muzzle.  
*mōhrū* or *mōhōrū*, a chessman, a piece or counter in a game.  
*mōhrō*, the mythical stone found in the head of a snake.  
*mōhl* or *mēhēl*, a palace, but *mōl*, a crop.  
*mōhlā*, pieces of old leather.  
*mōhllō*, see *mēhllō*.  
*mōhwan*, oil poured on dough.  
*mōhwāwō*, a disease of the mouth in cattle.  
*mōhwāl'wū*, to cry with the head covered.  
*mōhwū* or *mōh'wū*, to bewitch.  
*mōhsul*, a summons.  
*mōhsam*, a season.  
*mōhl*, low prices, but *mōl*, nausea.  
*mōhlāi*, pertaining to a maternal grandfather's house.  
*māh'qō*, the *māhū* tree.  
*māh'war*, *māh'vēr*, or *māhuwar*, a snake-charmer's flute.  
*ragat-rōhy'qō*, a certain medicinal plant.

APPENDIX III—*contd.*

- rāḥ* or *rāh*, a road.  
*rāḥḍ* or *rāḍḥ*, a cry, a noise.  
*rāḥl* (fem.), resin; (masc.), a dollar (corruption of English 'royal').  
*riḥj*\*wū or *riḥj*\*wū, to be pleased.  
*rūḥj* or *rūjh*, healing.  
*rēḥk*\*lō, a kind of bullock-cart.  
*rēḥt*, a water wheel.  
*rēḥt-māl*, the line of vessels on a water-wheel.  
*rēḥtiyō*, a spinning wheel.  
*rēḥḍḥ*\*wū, a cart.  
*rēḥn* or *rēḥn*, a kind of cement, but *ren*, night.  
*rēḥtān*, a residence.  
*rēḥnī*, manner of living, conduct.  
*rēḥwāsī*, inhabiting.  
*rēḥwū*, *rahēwū*, etc., to remain, dwell.  
*rēḥlī-nāḥk*\*wū, to rub away.  
*rōḥchō* or *rōḥchō*, rustic, boorish.  
*rōḥḍḥ*, luncheon.  
*rōḥḍ*, very thick.  
*rōḥn*, a fierce quarrel.  
*rōḥy*\*lī, an anchor.  
*lāḥn* or *lāḥwō*, enjoyment of a pleasure, fruition.  
*lāḥi*, a paste.  
*lāḥu-lāḥkar* or *lāḥw-lāḥkar*, a complete army.  
*lāḥḍ*, a person of a certain sect of Baniyās.  
*lāḥnī*, distribution of presents to members of a community, but *lānī*, reaping.  
*lāḥt*, a kick.  
*lāḥg*, a conflagration; medicine that is to be licked; a kind of silk cloth.  
*lāḥy*\*rī or *lah*\*rī, boasting.  
*lāḥr*, a line, a row.  
*lāḥrū*, a bramble.  
*lāḥrō*, burning charcoal, see *lāḥlō*.  
*lāḥw*, see *lāḥwō*.  
*lāḥw*\*nī, a ballad.  
*lāḥw-lāḥkar*, an army.  
*lāḥwū*, to distribute presents to members of a community.  
*lāḥwō*, *lāḥw*, or *lāḥn*, fruition.  
*lāḥār*, delay.  
*lāḥlō*, burning charcoal, see *lāḥrō*.  
*luḥchhanīyū*, a towel.  
*luḥchḥ*\*wū or *luḥchḥ*\*wū, to wipe.  
*luḥḥt-phāt*, plunder.  
*luḥḥt*\*wū, to plunder.  
*luḥḥtāu*, plundered property.  
*luḥḥtārō*, a plunderer.  
*luḥḥtā-luḥḥt*, robbery in several places.  
*luḥwār* or *luḥār*, a blacksmith.  
*lūḥt*, booty.  
*leh* or *lhc*, inclination, propensity.  
*lēḥkāw*\*wū or *lēḥkāw*\*wū, to move the limbs.  
*lēḥkō* or *lēḥkō*, a gesture.  
*lēḥghāwū*, to limp.  
*lēḥghī*, small trouser.  
*lēḥghō*, trousers.  
*lēḥḥī*, a kind of thin wheaten cake.  
*leḥn* or *leḥnū*, dues, debts due.  
*lēḥmēḥl*, taking and putting.  
*leḥr* or *lahar*, a wave.  
*leḥriyā*, wavy lines.  
*leḥriyū*, a kind of necklace.  
*leḥrī*, fanciful.  
*leḥ-līn*, intent upon.  
*leḥ-luḥt*, overtaken by sleep.  
*leḥ-luḥ*, hurry.  
*leḥwū*, to reflect, think, but *lēwū*, to take.  
*laiḥyo*, a scribe, a writer.  
*lōḥ* or *lōḥḍū*, iron.  
*lōḥi* or *lōḥi*, blood.  
*lōḥiyū*, *lōḥiyū*, or *lōḥiyū*, a frying pan.  
*lōḥḍi* or *lōḥḍi*, an iron pan.  
*lōḥḍū* or *lōḥ*, iron.  
*lōḥwū*, to wipe.  
*lauḥō*, a buffoon.  
*waḥu*, a daughter-in-law.  
*waḥu-ar*, *waḥu-āru*, girls who are both daughters-in-law in the same house.  
*waḥu-war*, a married couple.  
*waḥḍ-wāḥḍ* or *waḥ-wāḥḍ*, a dispute.  
*waḥḍ-wāḥḍiyā*, a certain quarrelsome kind of bird.  
*waḥḍ-wāḥḍiyū*, quarrelsome.  
*waḥḍ*\*wū or *waḥḥ*\*wū, to quarrel.  
*waḥḥtū* or *waḥḥtū*, increasing.  
*waḥr*\*ḍū, the shoot of a pulse-plant.  
*waḥr*\*wū, ugly, but *war*\*wū, to marry; to be spent.  
*waḥrēḥḥi*, *waḥrōḥḥi*, a certain caste-dinner.  
*waḥlōr*\*wū, to scrape.  
*waḥwāwū*, to be cheated.  
*wāḥḍ* or *wāḥḍ*, the edge of a cutting instrument.  
*wāḥḍ-kuḥiyō*, a man who wrangles in order to pay less than he owes.  
*wāḥḍ*\*wū or *wāḥḥ*\*wū, to cut in two.  
*wāḥḍiyō*, *wāḥḍiyō*, or *wāḥḍiyō*, a desire.  
*wāḥḍi*, a vessel for holding *ghī*, but *wāḍi*, a garden.  
*wāḥn*, a ship, but *wān*, speech.  
*wāḥnū* or *wāḥnū*, the dawn.  
*wāḥr* or *wāḥr*, help, aid, but *wār*, a day.  
*wāḥl* or *wāḥl*, love.  
*wāḥlam* or *wāḥlam*, a lover.  
*wāḥlū* or *wāḥlū*, dear, beloved.  
*wāḥlēsarī* or *wāḥlēsarī*, well-wishing.  
*wāḥlōḥ* or *wāḥlōḥ*, a kind of bean.  
*wāḥwū*, to persuade: to be dragged, but *wīwū*, to blow.  
*vīḥlā* or *vīḥlā*, a kind of bird.  
*vīḥlū* or *vīḥlū*, abashed, alone.  
*vīḥwā*, a marriage.  
*veh*, *veh*, or *vēḍh*, a hole.  
*vēḥch*\*nī, distribution.  
*vēḥch*\*wū, to distribute.  
*vēḥt*, the span.  
*vēḥtiyū*, dwarfish, span-high.  
*vēḥḍ* or *vēḥḍ*, a finger-ring.  
*vēḥḍ*\*mī, a kind of sweetmeat.  
*vēḥḍō* or *vēḥḍō*, a mango-fruit plucker.

## APPENDIX III—concl'd.

*vēḥṇuk-wāwū*, to be the time of dawn.  
*vēḥtū* or *vhētū*, flowing (of water).  
*vēḥpār*, trade.  
*vēḥpārī*, a trader.  
*vēḥm* or *vhēm*, suspicion.  
*vēḥmī* or *vhēmī*, suspicious.  
*vēḥr* or *vhēr*, sawdust, but *ver*, enmity.  
*vēḥr-wū*, or *vhēr-wū*, to saw.  
*vēḥrō* or *vhērō*, difference, but *vērō*, a tax.  
*vēḥl* or *vhēl*, a bullock-cart, but *vēl*, a creeper.  
*vēḥlā*, distress.  
*vēḥlū* or *vhēlū*, quick.  
*vēḥw-dāw-wū*, to spoil by over-indulgence.  
*vēḥwan*, *vēḥwān*, or *vhēwān*, a mother-in-law as related to her co-mother-in-law.  
*vēḥw-rāman*, the getting a thing cheap.  
*vēḥw-rāwū*, to be cheated.  
*vēḥwā*, marriage.  
*vēḥwāi*, a father-in-law, as related to his co-father-in-law.  
*vēḥwār*, intercourse.  
*vēḥwāriyō*, a dealer.  
*vēḥwū* or *vhēwū*, to flow; to bear, carry.  
*vaiḥ*, a register, but *vai*, a trap.  
*vaiḥj-wū*, to pass away.  
*vaiḥt-rū*, forced labour.  
*vaiḥwat*, business.  
*wōḥ*, a flow of water.  
*wōḥn*, a ditch full of stagnant water.  
*wōḥnū*, without, deprived of.  
*wōḥrat*, buying.  
*wōḥratiyō*, a purchaser.  
*wōḥr-wū* or *wōḥār-wū*, to purchase.  
*wōḥrō*, a trader, a *Bohra*.  
*ṣaḥre*, taste, relish.  
*ṣaḥu* or *sāḥu*, honest, cf. *sāḥu*.  
*ṣāḥjōg* or *sāḥjōg*, (a bill) payable to the holder.  
*ṣaḥī* or *ṣaḥiyar*, a female friend.  
*ṣaḥu* or *saū*, all.  
*ṣaḥḍ* or *saḍḥ*, the sail of a ship.  
*ṣaḥḍ* or *saḍḥ*, still, calm.  
*ṣaḥḍ-wū*, to make a lattice frame with bamboo chips; but *saḍ-wū*, to rot.  
*ṣaḥḍiyō*, a kind of large leaf-vein.  
*ṣaḥḍḍō*, see *saḥr-dō*.  
*ṣaḥraḍ-wū*, to fasten bamboos together.  
*samuḥrat*, an auspicious time.  
*saḥr-dō* or *saḥḍḍō*, a chameleon.  
*ṣaḥr-vē khātū*, the Survey Department.

*saḥrāt* or *saḥrās*, a pleasant taste or smell.  
*saḥrū*, palatable.  
*saḥraiḥyō*, a perfume-seller.  
*saḥwāṇē āw-wū*, to be in heat (of an animal).  
*saḥwār*, dawn, but *sawār*, a rider.  
*saḥwārū*, early, betimes.  
*saḥwāwū*, to be pregnant (of an animal).  
*sāḥj*, evening.  
*sāḥjī*, a song sung in the evening.  
*sāḥḍ* or *sāḍḥ*, a bull.  
*sāḥ* or *sāḥu*, upright, honest, cf. *sāḥu*.  
*sāḥukār*, a merchant.  
*sāḥukārī*, mercantile dealing.  
*sāḥēlī*, a female friend.  
*sāḥjan*, a meeting of respectable people.  
*sāḥjanū*, a caste meeting.  
*sāḥjōg*, see *sāḥjōg*.  
*ṣāḥīṇ*, sixty.  
*ṣāḥīṇī*, sixty years of age.  
*sāḥḍā*, plus one half.  
*sāḥḍu*, a wife's sister's husband.  
*sāḥnū*, wise, discreet.  
*sāḥmāwāḍō*, an opponent.  
*sāḥmāsāḥmī*, face to face.  
*sāḥmū* or *sāḥmē*, in front of.  
*sāḥwū*, to catch, hold.  
*sīḥrī*, sweetness.  
*sīḥrō*, a kind of sweetmeat.  
*suḥṇḍ* or *suṇḍḥ*, an elephant's trunk.  
*ṣūḥwāḍī*, a kind of dry cake.  
*ṣūḥwāḍū*, soft, smooth.  
*sēḥ*, a hundred.  
*sēḥk-dō*, an aggregate of a hundred.  
*sēḥ*, power of endurance.  
*sēḥj*, easily, a little.  
*sēḥlū* or *sēḥēlū*, easy, not difficult; but *sēlū*, a dress of honour.  
*sēḥwū*, to endure, bear.  
*sēḥwū*, to be agreeable.  
*saiḥyar*, a female companion, cf. *saḥī*.  
*saiḥyārū*, co-operation.  
*sōḥj*, conduct, character.  
*sōḥḍiyū*, a veil.  
*sōḥy-lū*, easy, not difficult.  
*sōḥr* or *sōr*, noise.  
*sōḥr-wū*, to scrape.  
*sōḥwū* or *sōbhawū*, to be beautiful; *sōḥwū*, to sift.  
*sōḥlū*, a garment worn at times of ceremonial cleanness.  
*sōḥlaiyō*, a rafter sixteen feet long.



## OLD GUJARĀTĪ GRAMMAR.

## APPENDIX IV.

In the year 1889, the late Mr. H. H. Dhruva published an edition of the *Mugdhāvabōdhamauktika*, which he described as “a Grammar for Beginners of the Gujarati Language.” He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarātī Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarātī. The date of the work is A.D. 1394, and all that is known of the author is that he was the pupil of Dēva-sundara. His name is not given. As a Sanskrit Grammar the *Mugdhāvabōdhamauktika* is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of the Prakrit Grammarian Hēma-chandra (fl. 1150 A.D.) and the time of Narsīṅgh Mētā (fl. 1450 A.D.), with whom Gujarātī literature is commonly said to commence. The close connection of this Old Gujarātī with the Gaurjara Apabhramśa of the Prakrit Grammarians is remarkable; and, though the materials are very incomplete we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

## PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of *anuswāra*, which is omitted *ad libitum*. When printed, it usually represents *anunāsika*. Possibly it sometimes represents *anuswāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by ~. Forms like *tã*, *jã*, should perhaps be written *taṁ*, *jaṁ*, respectively. I have silently corrected the numerous misprints in the use of *anuswāra*.

The letters *e* and *o* are no doubt often short, as in Apabhramśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāṭhī a single Prakrit *ṇ* remains cerebralized in the modern vernacular, but a double cerebral *ṇṇ* becomes dentalized to *n*, thus following the example of Jaina Māhārāṣṭrī. The same rule obtains in Old Gujarātī. Thus, Apabhramśa *jāṇai*, Old Guj. *jāṇai*, he knows; but Ap. *paṇṇa*, Old Guj. *pāna*, a leaf; Ap. *aṇṇai*, Old Guj. *anai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhramśa, a conjunct *r* is optionally retained (Hc., iv, 398). Thus, *Chaitra* or *Chaitta*, N.P.; *prāmai*, he obtains.

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, *aī*, *aū*. I have followed Professor Jacobi's example in omitting the diæresis as a useless complication.

## NOUNS.

WEAK NOUN IN *a*.

Base, *dāna* (neut., Sanskrit loan-word), a gift; *Chaitta* (masc.), N.P., Chaitra.

*Singular.*

	APABHRAṂŚA.	OLD GUJARATĪ.	MODERN GUJARATĪ.
Nom. . . . .	<i>dāṇa</i> . . . . . <i>dāṇu</i> , <i>Chettu</i> . . . . .	<i>dāna</i> , <i>Chaitta</i> . . . . . <i>dānū</i> , <i>Chaittu</i> . . . . .	<i>dān</i> .
Acc. . . . .	<i>dāṇa</i> . . . . . <i>dāṇu</i> , <i>Chettu</i> . . . . .	<i>dāna</i> , <i>Chaitta</i> . . . . . <i>dānū</i> , <i>Chaittu</i> . . . . .	<i>dān</i> .
		Also same as Dat. . . . .	Also same as Dat.
Instr. . . . .	<i>dāṇehī</i> , <i>dāṇē</i> . . . . .	<i>dānī</i> , <i>dānī</i> . . . . .	<i>dānē</i> .
Dat. . . . .	<i>dāṇa-taṇē</i> , iv, 425, 343 <sup>1</sup> .	<i>dāna-naī</i> . . . . .	<i>dān-nē</i> .
Abl. . . . .	<i>dāna-hu</i> , - <i>hinto</i> , - <i>suṁto</i> , <i>dānatto</i> .	<i>dāna-tau</i> , - <i>hūtau</i> , - <i>thau</i> , - <i>thakau</i> .	<i>dān-thō</i> (declined as adjective), - <i>thī-thakī</i> .
Gen. . . . .	<i>dāna-taṇau</i> . . . . .	<i>dāna-taṇau</i> . . . . . <i>dāna-nau</i> . . . . . <i>dāna-rahī</i> , - <i>rahaī</i> . . . . .	<i>dān-taṇō</i> . <i>dān-nō</i> . (cf. <i>Mārwārī dān-rō</i> ).
	<i>dāna-kehī</i> (dative), iv, 425, 345	<i>dāna-kihī</i> . . . . .	cf. <i>dān-kērō</i> .
Loc. . . . .	<i>dāṇī</i> . . . . .	<i>dānī</i> . . . . .	<i>dānē</i> .
Obl. base . . . . .	<i>dāṇaho</i> , <i>dāna</i> . . . . .	<i>dāna</i> . . . . .	<i>dān</i> .

*Plural.*

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchāi*, peacocks dance. In Ap. it would be the same. In Mod. Guj., it would be *mōr(-ō)*. Cf., however, *je līṅga vibhakti vachana huī, te śatṛ pratyaya paraī āṇī*, the terminations of gender, case and number, are added to the suffix *śatṛ*.

Examples of the various cases—

Nominative.—(a) *chandra ūgai*, the moon rises; *dāna dījai*, a gift is given; *śishya pūchhai*, the disciple asks; *dharmakaraṇahāra jīva sukha prāmai*, an individual who acts virtuously obtains bliss; *loka dekhai*, the person sees.

(b) *Chaittu loka-siū vāta karai*, Chaitra converses with a person; *Maittu nāchai*, Maitra dances; *anyādika-nau yogu hui*, the sense of 'other' or the like is indicated; *pumliṅga prathamā eka-vachanu hui*, it is the third person masculine singular. Neut. *dharmū sukha-nai kāraṇi hui*, virtue is for (*i.e.* leads to) happiness; *chaitta-taṇau dhanū gāmi chhai*, Chaitra's wealth is in the village.

<sup>1</sup> References here and elsewhere are to Hēma-chandra's Grammar. In iv. 425 Hēma-chandra gives *taṇēna*, but we are authorised to substitute *taṇē* for this by 343.

Accusative.—(a) *ṽitarāga vāñchhita dii*, the ascetic grants a boon; *vāta karai*, converses (see above); *tapa karai*, he performs austerities; *guru-taṇaũ vachana haũ sābhalaũ*, I listen to the word of the preceptor; *artha pūchhai*, he asks the meaning; *hala khedatau*, driving the plough (cf. below); *bija vāvai*, he sows seed; *sukha prāmai*, he obtains happiness; *śishya haũ sābhalaũ*, I hear the disciple; *śāstra paṭhatau*, reading the scriptures.

(b) *Chaittu kaṭu karai*, Chaitra makes a straw mat; *saṁsāru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *kisũ khedatau*, *halu*, what is he driving? the plough (cf. above).

Instrumental.—(a) *jīva dharmiṁ saṁsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below); *kīṇaĩ kījatau*, *sūtradhārī*, by whom is it being made? by the architect (see below); *śishyīṁ paṭhitaũ haũ sābhalaũ*, I listen to what is being read by the disciple; *e grantha sukhiṁ paṭhāyai*, this book can be read with pleasure; *śrāvakiṁ deva pūjīu*, the god is worshipped by the votary; *gopālīṁ gāe dohītīe*, while the cows are being milked by Gopāla; *chaitīṁ gāitai maittu nāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *kisīṁ tarai*, *dharmī*, by what does one cross? by virtue; *sūtradhārī kījatau prasāda*, *loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-naĩ*, for bliss; *jeha vastu-naĩ parityāga sūchī*, for what thing abandonment is indicated. Instead of *naĩ*, the word *kāraṇi* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekiu moksha-nai kāraṇi khapai*, the man of discrimination strives after salvation; *dharmũ sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahaĩ* is used to indicate the dative. Thus, *jeha-rahaĩ dāna dijai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-naĩ bolivai*, in saying the letter *i*.

Ablative.—*vriksha-tau pāna paḍai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *taṇau* and of *nau* will be given under the head of adjectives. The suffixes *rahaĩ* and *rahĩ* occur frequently in the grammatical rules, as in *eha-rahaĩ*, of this; *a-varṇa-rahĩ*, (in the place) of a vowel of the *a*-set. No examples are available of *kihĩ*.

Locative.—*sampradāni*, in the dative; *chaitta-taṇaũ dhanũ gāmi chhai*, Chaitra's wealth is in the village; *chaittu gāmi vasai*, Ch. lives in the village; *śabda-nai chhehi*, at the end of a word; *meghi varasatui mora nāchai*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *naĩ* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*.Base, *tārau* (masc.), a star; *sonaũ* (neut.), gold.*Singular.*

	APABHRAṂŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom. . . . .	<i>tārau, sonṇaũ</i> . . . . .	<i>tārau, sonaũ</i> . . . . .	<i>tārē, sōnũ.</i>
Acc. . . . .	<i>tārau, sonṇaũ</i> . . . . .	<i>tārau, sonaũ</i> . . . . . Also same as Dat. . . . .	<i>tārō, sōnũ.</i> Also same as Dat.
Instr. . . . .	<i>tāraehĩ, tārē</i> . . . . .	<i>tāraĩ</i> . . . . .	<i>tārē.</i>
Dat. . . . .	<i>tāraa-taṇē</i> . . . . .	<i>tārā-naĩ</i> . . . . .	<i>tārā-nē.</i>
Abl. . . . .	<i>tāraa-hu, -himto, -sumto,</i> <i>tāraatto.</i>	<i>tārā-tau, -hũtau, -thau,</i> <i>-thakau.</i>	<i>tārā-thō, -thĩ, -thakĩ.</i>
Gen. . . . .	<i>tāraa-taṇau</i> . . . . .  <i>tāraa-kehĩ</i> (dative) . . . . .	<i>tārā-taṇau, tārā-nau, tārā-</i> <i>rahĩ, -rahaĩ.</i>  <i>tārā-kihĩ</i> . . . . .	<i>tārā-taṇō, tārā-nō (tārā-</i> <i>rō).</i>  <i>tārā-kērō.</i>
Loc. . . . .	<i>tārai</i> . . . . .	<i>tārai</i> . . . . .	<i>tārē.</i>
Obl. base . . . . .	<i>tāraaho, tāraa</i> . . . . .	<i>tārā</i> . . . . .	<i>tārā.</i>

*Plural.*

In Old Gujarātī, the nom. plural masc. appears to end in *ā* and the neuter in *ā̃*. Cf. Apabhraṁśa *tārao* and *sonṇaũ̃*. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarātī the forms for both the Nom. and the Obl. base are *tārā-(ō)* and *sonā̃-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā̃ kartā kriyā suchīyāĩ*, the original subject and action are indicated (here apparently *kartā* and *kriyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine); *ātmanepada-taṇā̃ nava rachanã̃*, the nine persons of the ātmanepada; *ketalā̃*, how many (apparently masc.), and similar forms.

The following are examples of the use of some of the cases of the singular :—

Nominative.—*kriyā karivai ju mūligau hui, su kartā*, the originator in doing an action is the subject; *tārau ūgiu*, the star rose; *iḥā sonaũ suhūgaũ vīkai*, gold is sold cheap here; *ātmanepada-naũ pahilaũ ekū-ja rachana hui*, the first (*i.e.*, what we should call the third) person of the ātmanepada is only in the singular (*ja*=Śaurasēnī *jjeva*); *jcha-rahaĩ kriyā hetupaṇaũ na huĩ*, the actions of which do not become causality.

Accusative.—*sūtradhārĩ kijataũ deharaũ loka dekhai*, a person looks at a temple being built by the architect.

Instrumental.—*karĩ lei deĩ ityādi bolivaĩ*, by saying ‘having done,’ ‘having taken,’ ‘having given,’ etcetera.

Locative.—*ju karai lĩ dii paḍhai hui ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivai ju mūligau hui, su kartā* (see Nom.).

Oblique base.—*varga-taṇā pahilā akshara parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

## OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following :—

Nominative singular.—*vivekiu moksha-nai kārāṇi khapai*, a man of discrimination strives for final beatitude; *karasaṇi hala khedatau bīja vāvai*, the cultivator, while driving his plough, sows seed; *guri arthu kahatai pramādiu ũghai*, while the preceptor is telling the meaning, Pramādi (or the lazy one) is drowsy.

Accusative singular.—*sūtradhārī kijatī vāvī loka dekhai*, a person looks at a well being built by the architect.

Dative singular.—*jeha vastu-naī parityāga sūchī*, for what thing abandonment is indicated.

Genitive singular.—*guru-taṇaū vachana*, the word of the preceptor.

Genitive plural.—*e bihui-nai yogi*, in the sense of these two.

Locative singular.—*guri*, loc. of *guru*, see Nom. sing. above.

Locative plural.—*gopālīṅ gāe* (gen. sg. *gāi-nau*) *dohītie chaittu aviu*, Chaitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—*kartā* (nom. the same) *āgalī*, before the subject.

## ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (neut. *aū*) ends in *ī*. Thus, *puṣṣilau*, first; *puṣṣilī kriyā*, the first verb. So *kījatau* (masc.), *kījatī* (fem.), *kījataū* (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, *sonaū suhūgaū* (nom. neut.), cheap gold; *varga-taṇā trījā* (nom. masc. *trījan*) *akshara-rahī padānti*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive); *līṅga chhehilā* (oblique form) *śabda-taṇaū hui*, the gender (of a dvandva compound) is that of the last word; *gāe dohītie*, while the cows are being milked (loc. plur. absolute).

The genitive in *taṇau* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom. sing. masc.—*eha-taṇau* or *eha-nau*, of this; *anyādika-nau yogu*, the sense of ‘other,’ and the like; *je kartā-nau athavā karma-nau ādhāra hui*, *te adhikarāṇa*, those things which are the receptacle of the subject or of the object are the *adhikarāṇa*; *teha trījā akshara parai hakāra-rahī trījā-nau sagau chauthau hui*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*.

Nom. sing. fem.—*kartā-nī apekshā hui*, there is a reference to subject.

Nom. sing. neut.—*chaitta-taṇaū dhanū*, the wealth of Chaitra; *kaṇa-taṇaū dhanū*, whose wealth? *guru-taṇaū vachana*, the word of the preceptor; *āpaṇā karma-naū viśeṣaṇa*, a qualifier of its own object; *bhāva-nū* (sic.) *viśeṣaṇu* (sic.), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—*teha-nai yogi*, in the sense of that; *jeha-nai kārāṇi*, for whose sake; *vivekiu moksha-nai kārāṇi khapai*, a man of discrimination strives for final beatitude; *dharmu sukha-nai kārāṇi hui*, virtue is for happiness; *ktwā-nai karmi dvitīyā*, in the object of (a word ending in) the suffix *ktwā* there is the accusative case; *śabda-nai chhehi*, at the end of a word; *karasaṇi-nai viśeṣaṇi*, in the adjective qualifying the word *karasaṇi*.

Obl. form sing.—*pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*); *varga-taṇā trijā akshara-rahī*, (in the place) of the third letter of a *varga*; *varga-taṇā pahilā akshara parai*, after the first letter of a *varga*.

Nom. plur.—*ātmanepada-taṇā nava vachana*, the nine persons of the *ātmanepada*.

### PRONOUNS.

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haũ*, I. So Ap.; Mod. Guj. *hũ*. No instance of the pronoun of the second person occurs. It was probably *tuhũ*, as in Apabhraṃśa. In Mod. Guj. it is *tũ*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap. *māharau*, Mod. Guj. *māhrō*), my; *amhārau* (Ap. *amhārau*, Mod. Guj. *aḥmārō*), our; *tāharau* (Ap. *tuhārau*, Mod. Guj. *tāhrō*), thy; *tamhārau* (Ap. *tumhārau*, Mod. Guj. *taḥmārō*), your.

‘He,’ ‘that’ is *su*, neut. *tā*. No instance of the feminine has been noted. The corresponding forms in Ap. are *su* (m.), *sa* (f.), *taṁ* (n.). In Mod. Guj. we have *tē* (com. gen.). The nom. plural is *te* (? com. gen.). In Ap. it is *te* (m.), *tāo* (f.), *tāi* (n.). Mod. Guj. has *tē* (-ō) (com. gen.). Examples of these pronouns are—

*Guru-taṇaũ vachana haũ sābhalaũ*, I listen to the word of the preceptor.

*Ju tarai su kartā*, he who crosses (the ocean of existence) is the subject (of the sentence); so *ju dekhai su kartā*; *jā kijai tā karma*, that which is done is the object (of the sentence); *śishya śāstra paḍhī artha pūchhai*; *ju pūchhai su kartā*, *tihā prathamā*; *kisũ pūchhai*, *artha*; *jā pūchhai*, *tā karma*, *tihā dvitīyā*, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; *je liṅga vibhakti vachana huĩ*, *te śatr pratyaya paraĩ āṇĩ*, the signs of gender, case, and number are put after the suffix *śatr*.

‘This’ is *e*, which is both masc. and neut. sing. and plur. In Ap. the forms are *eho* (m.), *eha* (f.), *ehu* (n.), sing.; *ei* (com. gen.), plur. In Mod. Guj. it is *ē* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing. and plur. Examples are—

*E grantha sukhiṇ paṭhāyai*, this book can be read with pleasure; *e bihui-nai yogi*, in the sense of these two; *eha-nau*, of this; *eha-rahāĩ*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut. *jā*. The feminine has not been noted. The corresponding Ap. forms are *ju*, *ja*, *jam*, Mod. Guj. *jē* (com. gen.). There is also an instrumental *jīṇaĩ* or *jīṇā* (this latter may possibly be an accusative), both used as

substantives. The nom. plur. is *je*, with a neuter substantive *jihāi*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

*Ju tarai* ; *jā pūchhai* ; as given above under *su* ; *jīṇā karī karai līi dii ityādi yuktīi jīhāi kahāi*, *anai jīṇā karī kartā kriyā sādhai*, *tā karaṇa*, the instrument is those things which are said (*i.e.* indicated) by the expression ‘having done (by) what, he does, takes, or gives,’ and ‘having done (by) what, the subject accomplishes an action’ ; *jīṇā mūlagā kartā kriyā suchīyāi*, by which the original subject and action are indicated. The dative sing. is *jeha-naī* or *jeha-nai kārāṇi* ; the abl. *jeha-tau*, *-hūtau*, *-thau*, *-thakau* ; *jeha-siū ityādi bolivai sahādi yogi tritīyā hui*, in saying ‘with whom’ and the like, in the sense of ‘with’ and the like, the third case is used. The genitive is *jeha-nau* or *jeha-rahāi*, with a loc. of gen. *jeha-nai*, and an obl. gen. *jeha-nā*. For the nom. plur. we have *je līṅga vibhakti vachana hui* as given under *su*.

The interrogative pronoun for masc. and fem. is *kaṇa* or *kuṇa*. Its instrumental singular is *kīṇāi* or *kaṇāi*, its abl. *kaṇa-tau*, its gen. *kīha-taṇau*, and its obl. base *kaṇa* or *kīṇā*. Compare Ap. *kavaṇu*, fem. *kavaṇa*, and Mod. Guj. *kōṇ*, obl. *kōṇā*. Examples are—

*Kaṇa tarai*, who passes over ? *chandra ūgai* ; *kuṇa ūgai*, *chandra*, the moon rises. Who rises ? The moon ; *kīṇāi kījatau*, by whom is (the palace) being made ? *gāe kaṇāi dohīti*, while the cows are being milked by whom ? *vṛiksha-tau pāna paḍai* ; *kaṇa-tau paḍai*, the leaf falls from the tree. From what does it fall ? *kīṇā-siū*, with whom ?

The neuter interrogative pronoun is *kisāi*, *kisū*, or *kisiu* ; instr. *kisiū* ; dat. *kisā-nai kārāṇi* or *kaṇa-nai kārāṇi* ; abl. *kaṇa-tau* ; gen. *kaṇa-taṇau* ; loc. *kisai* ; loc. plur. fem. (see examples below) *kisīe*. The forms with *kaṇa* refer to nouns having grammatically a masculine gender. Compare Ap. *kim*, instr. *kīṇā*, abl. *kīsa*, gen. *kissā*. Mod. Guj. has *śū*. Examples of this pronoun are—

*Kisū pūchhai*, what does he ask ? *kisū kheḍatau*, *halu*, what does he drive ? the plough ; *kisāi dekhai*, *prasāda*, what is he looking at ? the palace ; *guri arthu kahatai*, *kisiu kahatai*, while the preceptor is telling the meaning. What is he telling ? *kisiī tarai*, *dharmī*, by what does he cross ? by virtue ; *kaṇa-nai kārāṇi*, *moksha-nai*, for the sake of what ? for beatitude ; *kisā-nai kārāṇi dharmu hui*, *sukha-nai*, for what (*i.e.* tending to what) is virtue ? for happiness ; *kaṇa-tau paḍai*, *vṛiksha-tau*, from what does it fall ? from the tree ; *kisai hūtai*, *gāitai*, while what is going on ? while singing is going on (loc. abs.) ; *gopālīi gāe dohīti chaittu aviu* ; *kisai hūtai*, *gāe* ; *gāe kisīe*, *dohīti*, while the cows were being milked by Gopāla, Chaitra came ; while what were being dealt with ? cows ; while what was being done to the cows (lit. while the cows were what, loc. plur. fem. abs.) ? while they were being milked.

The reflexive pronoun occurs only in the genitive. Thus, *āpaṇi* (fem. of *-nau*) *kriyā*, its own action ; *āpaṇā karma-nau*, of its own object. Ap. has *appaṇau*. Mod. Guj. has *āpaṇō*, but it is used in the meaning of ‘our’ including the person addressed.

The only instance of an indefinite pronoun which I have noted is *amukau*, a certain person.

#### VERBS.

Conjugation is very superficially dealt with in the *Mugdhārabōdhamauktika*. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer’s

vernacular. Participles and the like are treated more fully. From what is given we can gather the following concerning Old Gujarātī.

**Present tense.**—The only instance of the first person singular is *sābhalaũ*, I hear. The only other persons which occur are the third persons singular and plural. The termination of the third person singular is *ai*, or, after a vowel, *i*. That of the third person plural is *ai*, or, after a vowel, *ī*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

<i>āvai</i> , he comes.	<i>dekhai</i> , he sees.
<i>ūghai</i> , she is drowsy.	<i>nāchai</i> , he dances.
<i>ūgai</i> , (the moon) rises.	<i>paḍai</i> , it falls.
<i>karai</i> , he does.	<i>paḍhai</i> , he reads.
<i>khapai</i> , he strives.	<i>pūchhai</i> , he asks.
<i>chhai</i> , it is.	<i>prāmai</i> , he obtains.
<i>jānai</i> , he knows.	<i>vasai</i> , he dwells.
<i>tarai</i> , he passes over.	<i>vāvai</i> , he sows.
<i>sakai</i> , he can.	

(b) *Vocalic roots.*

<i>hui</i> , he becomes.	<i>lii</i> , he takes.
<i>dii</i> , he gives.	

The following are examples of the third person plural: *nāchaĩ*, they dance; *hui*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj. :—

APABHRAŅŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.	ENGLISH.
<i>nachehaũ.</i>	<i>nāchaũ.</i>	<i>nāchũ.</i>	I dance.
<i>nachehai.</i>	<i>nāchai.</i>	<i>nāchē.</i>	he dances.
<i>nachehahĩ.</i>	<i>nāchahĩ.</i>	<i>nāchē.</i>	they dance.

**Future tense.**—No example of the future occurs. We should expect a form such as *nāchīsaũ*, corresponding to the Mod. Guj. *nāchīs* and the Ap. *nachchissaũ*. The noun of agency in *-anahāra* can be used as an immediate future, as in *haũ kālī amukaũ karaṇahāra*, I shall do such and such a thing to-morrow.

**Past tense.**—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive. All three constructions, the active, the personal passive, and the impersonal passive are used. Thus, *chaittu aviu*, Chaitra is come; *śrāvakiĩ deva pūjiu*, the god was worshipped by the votary, *i.e.*, the votary worshipped the god; *śrāvakiĩ deva pūjiũ*, by the votary, with reference to the god, worship was done, *i.e.* the votary worshipped the god. In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarātī.

**Past conditional.**—This is formed with the present participle, as in *jai haũ paḍhata tau ubhalaũ hũta*, if I had read I should have (?) understood. So also in Jaina Prakrit.

The **passive voice** is formed by adding *iy* to consonantal roots, and *ij* to vocalic ones. With the terminations *ai* and *ai* of the third person, *iyai* can become *īi*, and *iyai* *īi*.



The Ap. termination of the passive is *ijja*, or in Śaurasēnī Ap. *ia*. This form of the passive is not used in modern standard Gujarātī. Examples are—

(a) *Consonantal roots.*

<i>uchcharīyai</i> , it is pronounced.	<i>bolīyai</i> , it is said.
<i>kahīyai</i> , it is said.	<i>sūchīyai</i> , it is indicated.
<i>kahīi</i> , it is said.	<i>sūchīi</i> , it is indicated.
<i>tarīi</i> , it is passed over.	<i>ānīi</i> , they are brought.
<i>paṭhīi</i> (not <i>paḍhīi</i> ), it is read.	<i>sūchīyaii</i> , they are indicated.

(b) *Vocalic roots.*

<i>dījai</i> , it is given.	<i>lījai</i> , it is taken.
<i>kījai</i> , it is done.	

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kijjai*), as, indeed, it is in Sanskrit.

A potential passive is formed by adding *ā* or *āy* to the root. So also in Mod. Guj. Examples are—

<i>paṭhāyai</i> (not <i>paḍhāyai</i> ), it can be read.	<i>bolāyai</i> , it can be said, it is called.
	<i>vikāi</i> , it can be sold.
<i>kahāi</i> , they can be said.	

**Present Participle.**—This is formed by adding *atu* (weak form) or *atau* (strong form). I have only noted the weak form in the neuter (cf. the genitive termination *nū* on p. 351). Thus, masc. *karatau*, fem. *karatī*, neut. *karatū* or *karataū*, doing. So in the passive, *kījatau*, -*tī*, -*taū*, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) *Active.*

<i>karatau</i> , doing.	<i>paṭhatau</i> , reading.
<i>kahatau</i> , saying. Loc. abs.	<i>letau</i> , taking.
<i>kahatai</i> .	<i>varasatau</i> , raining. Loc. abs. <i>varasatai</i> .
<i>kheḍatau</i> , driving (a plough).	<i>hutau</i> or <i>hūtau</i> , becoming. Loc. abs. <i>hutai</i>
<i>ghaṭatau</i> , happening.	or <i>hūtai</i> .

(b) *Passive.*

<i>kījatau</i> , being done.	<i>paṭhītau</i> , being read.
<i>gāitau</i> , being sung. Loc. abs.	<i>lījatau</i> , being taken.
<i>gāitai</i> .	
<i>dohītau</i> , being milked. Loc.	
plur. fem. abs. <i>dohītīe</i> .	

Examples of the use of these participles are—

*Meghī varasatai mora nāchāi*, while the cloud rains the peacocks dance; *guri arthu kahatai pramādīu ūghai*, while the preceptor is telling the meaning, Pramādī is drowsy; *gopālīi gāe dohītīe chaittu avīu*, while the cows were being milked by Gopāla, Chaitra came; *śishya śāstra paṭhatau haū sābhalaū*, I listen to the disciple reading the holy book; *śishyīi śāstra paṭhītau haū sābhalaū*, I listen to the holy book being read by the disciple; *chaittīi gāitai maittu nāchāi*, Maitra dances while it is being sung (impersonal) by Chaitra, i.e. while Chaitra sings.

**Past Participle passive.**—This usually ends in *īu*, as in Ap. The examples found are *avīu*, come; *giu*, went; *pūfiū* (neut.), worshipped; *ūṭhiu*, risen; *jāgiu*, awakened.

The Sanskrit *supta(ka)* becomes, through the Ap. *suttau, sūtau*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uṭhyō*, risen.

The conjunctive participle ends in *ī* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *karī*, having done; *leī*, having taken; *deī*, having given; *padhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jānai*, he knows how to do; *leī sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

**Verbal noun.**—This ends in *ivaũ* after consonantal and *vaũ* after vocalic roots. Thus, *karivaũ*, the act of doing; *levaũ*, the act of taking. The oblique forms, such as *karivā*, *levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *aṇahāra* to consonantal and *ṇahāra* to vocalic roots. Thus, *karaṇahāra*, a doer; *leṇahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lēnār*.

#### POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

*siũ*, with.

*āgalī*, before.

*māñhi*, in.

*pāchhali*, behind.

*parai* or *pari*, after.

It will be seen that the last four are nouns in the locative.

#### MISCELLANEOUS PRONOMINAL FORMS.

*ihā* or *ihāñ*, here; *tihāñ*, there; *jihāñ*, where; *kihāñ*, where?

*havadāñ*, now; *tacārañ*, then; *kavārañ*, when? *anerī-vāra*, at another time; *eka-vāra*, once; *sadaivai*, always.

*im*, in this manner; *tim*, in that manner; *jim*, how; *kim*, how?

*isiu* or *isau*, like this; *tisiu*, like that; *jisiu*, like what; *kisiu*, like what?

*etalau*, this much; *tetalau*, *jetalau*, *ketalau*.

*etalā* (plural), this many; *tetalā*, *jetalā*, *ketalā*.

*evaḍau*, this big; *tevaḍau*, *jevaḍau*, *kevaḍau*.

*athan*, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages:—

*aīya*, (?) thus.

*ajī*, even to-day, still, yet.

*anai-kāñ*, what else?

*anareu* (? *aneriū*), adj., like another, of another kind.

*aneraī dīsi*, on another day (both words in loc.).

*anerā-taṇau*, belonging to another.

*ahuna*, during the present year.

*ahunoka*, belonging to the present year.

*āyilu*, adj., before, in front.

*āju*, to-day.

- ājūnu*, of to-day, modern.  
*āvatai kālī*, to-morrow (both words in loc.).  
*ihā-tanau*, belonging to here.  
*upari*, above.  
*urahau*, near, on this side.  
*ūpilu*, adj., upper.  
*ūyatra*, ascent (*udyātrā*).  
*ekū-ja*, one only.  
*oliu* (cf. *pailau*), facing towards one.  
*kanhai*, near.  
*kāṭi*, somewhat (*kimapi*).  
*kālī*, to-morrow, yesterday. Cf. *gii-kālī*, *āvatai-kālī*.  
*kālūna*, of yesterday or to-morrow.  
*kujī-kāṭi*, who knows what, something or other.  
*kehāgamā-tanau*, adj., belonging to where ?  
*gamā*, in *kehāgamā*, *chihugamā*, *jīmanāgamā*, and *dāvāgamā*, qq. v.  
*gāma-tanau*, of or belonging to a village, rustic.  
*gii-kālī*, yesterday (both words in loc.).  
*chau*, four.  
*chauthau*, fourth.  
*chihugamā*, in all directions, on all sides.  
*chhehilu* (obl. sg. *chhehilā*), final, last.  
*ja*, in *ekū-ja*, only one = Ap. *jī* (IIch. iv, 420).  
*jā*, (1) rel. pron. neut. (*yat*) ; (2) as far as (*yāvat*).  
*jai*, if. The correlative is *tai* or *tau*.  
*jaīya-lagaī* (? also *jaī-la°*), from what time forth.  
*jīmanāgamā*, on the right hand.  
*dāvāgamā*, on the left hand.  
*tā*, (1) dem. pron. neut. (*tat*) ; (2) so far as (*tāvat*).  
*tai* or *tau*, then. Correlative of *jai*.  
*taī-lagaī*, from that time forth.  
*tau*, see *tai*.  
*tau-kisiū*, what then ? of what use is it (*tatah kim*) ?  
*trihu*, the three.  
*trījau*, third.  
*dīsī*, on a day, in *aneraī dīsī*, q. v.  
*navā*, the nine.  
*pailau*, facing away from one, cf. *oliu*.  
*paura*, last year.  
*parāya*, belonging to another.  
*parāru*, the year before last.  
*parāroka*, belonging to the year before last.  
*paroka*, belonging to last year.  
*pahilau*, first.  
*pāchamau*, fifth.

- pāchhīlu*, adj., behind.  
*pāshai*, postposition, without, except.  
*pāshalī*, adv., on all sides.  
*pūrvīlu* or *puvīlau*, old, antique, former.  
*bāhīralau*, adj., external.  
*bāhīri*, adv., outside.  
*bīhu* or *bīhui*, both.  
*bi-rūpa*, doubled.  
*be* or *bi*, two.  
*maudau*, slow.  
*māhīlu*, adj., in the middle.  
*vahīlau*, quick, swift.  
*vegalu*, distant.  
*sarasiu*, like, resembling.  
*sāte*, the seven.  
*hūū*, yes.  
*heṭhau*, adj., facing downwards.  
*heṭhi*, below.  
*heṭhīlu*, adj., beneath.

## STANDARD GUJARĀTĪ.

The first specimen of standard Gujarātī is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke.

[ No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

એક માણસને બે દીકરા હતા. અને તેઓમાંના નાનાએ બાપને કહ્યું કે, બાપ, સંપત્તિ પહેલ્યે ભાગ મને આપ, ને તેણે તેઓને પૂંછ વહેંચી આપી. અને થોડા દહાડા પછી નાનો દીકરો સધળું એકઠું કરીને વેગળા દેશમાં ગયો, ને ત્યાં રંગ ભોગે પોતાની સંપત્તિ ઉડાવી નાખી. અને તેણે બધું ખરચી નાખ્યું, ત્યાર પછી તે દેશમાં મોટા દુકાળ પડ્યો, ને તેને તંગી પડવા લાગી. અને તે જઈને તે દેશના વતનીઓમાંના એકને ત્યાં રહ્યો, ને તેણે પોતાના ખેતરમાં ભુંડોને ચારવા સાર તેને મોકલ્યો. અને જે શિંગો ભુંડો ખાતા હતાં તેમાંથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કોઈએ તેને આપ્યું નહીં. અને તે સાવચીત થયો ત્યારે તેણે કહ્યું કે, મારા બાપના ફેટલા મજુરોને પુષ્કળ રોટલા છે, પણ હું તો ભૂખે વિનાશ પામું છું. હું ઉઠીને મારા બાપની પાસે જઈશ ને તેને કહીશ કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે. અને હવે તારો દીકરો કહેવાવા હું ચોગ્ય નથી, મને તારા મજુરોમાંના એકના જેવો ગણુ. અને તે ઉઠીને પોતાના બાપની પાસે ગયો, ને તે હજી ઘણો વેગળો હતો ત્યારે તેના બાપે તેને દીકરો, ને તેને કસળા આવી, ને તે દોડીને તેની કોટે વળગ્યો, ને તેને ચુંબન કીધું. અને દીકરાએ તેને કહ્યું કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું ચોગ્ય નથી. પણ બાપે પોતાના દાસને કહ્યું કે, ઉત્તમ વસ્ત્ર લઈ આવો, ને એને પહેરાવો, ને એને હાથે વીટી ધાલો, ને પગમાં જોડા પહેરાવો. અને પાળેલા વાછરડાને લાવીને કાપો, ને આપણે ખાઈને આનંદ કરીએ. કેમકે આ મારો દીકરો મુઓ હતો ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે; ને તેઓ આનંદ કરવા લાગ્યા.

અને તેનો વડો દીકરો ખેતરમાં હતો, ને તે આવતાં ઘરની પાસે પહોંચ્યો, ત્યારે તેણે રાગ તથા નાચ સાંભળ્યા. અને તેણે ચાકરોમાંના એકને બોલાવીને પુછ્યું કે, આ શું છે? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા બાપે પાળેલા વાછરડાને કપાવ્યો, કેમકે તે તેને સહીસલામત પાછો મળ્યો છે. પણ તે ગુસ્સે થયો, ને માંહે આવવાની તેની ખુશી ન હોતી. માટે તેના બાપે બહાર આવીને તેને સમજાવ્યો. પણ તેણે ઉત્તર આપતાં બાપને કહ્યું કે, જો, આટલાં વરસ હું તારી ચાકરી કરું છું, ને તારી આગ્રા મેં કદી ઉઘંધી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તે મને બોલ્યું પણ કદી ન હોતું આપ્યું. પણ આ તારો દીકરો જેણે કસબેણીની સાથે તારી સંપત્તિ ખાઈ નાખી, તેના આવતાંજ તે તેને સાર પાળેલા વાછરડાને કપાવ્યો. અને તેણે કહ્યું કે, દીકરા, તું મારી સાથે નિત્ય છે, ને મારું સધળું તારું છે. આપણે તો ખુશી થવું તથા હર્ષ કરવો જોઈતો હતો કેમકે આ તારો ભાઈ મુઓ હતો, ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે.

[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

GUJARĀTĪ.

## SPECIMEN I.

(British and Foreign Bible Society, 1894.)

## TRANSLITERATION AND TRANSLATION.

Ēk maṇās<sup>a</sup>nē be dīk<sup>a</sup>rā hatā. Anē tēō-mā<sup>~</sup>-nā nānāē  
*A to-man two sons were. And them-in-of by-the-younger*  
 bāp<sup>a</sup>nē kahyū kē, ‘bāp, sampat<sup>a</sup>nō pahōch<sup>a</sup>tō bhāg  
*to-the-father it-was-said that, ‘father, of-the-property the-arriving share*  
 manē āp,’ nē tēnē tēōnē puñjī wahēchī āpī.  
*to-me give,’ and by-him to-them the-stock having-divided was-given.*  
 Anē thōdā dahādā pachhī nānō dīk<sup>a</sup>rō sagh<sup>a</sup>lū ēk<sup>a</sup>thū  
*And a-few days after the-younger son everything together*  
 karīnē vēg<sup>a</sup>lā dēs-mā<sup>~</sup> gayō, nē tyā<sup>~</sup> māng-bhōgē pōtānī  
*having-made a-distant country-in went, and there in-pleasure-delight his-own*  
 sampat uḍāvī-nākhi. Anē tēnē badhū khar<sup>a</sup>chī-nākhyū,  
*property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,*  
 tyār pachhī tē dēs-mā<sup>~</sup> mōtō dukāl padyō, nē tēnē taṅgī  
*then after that country-in a-heavy famine fell, and to-him distress*  
 paḍ<sup>a</sup>wā lāgī. Anē tē jāinē tē dēs<sup>a</sup>nā wat<sup>a</sup>niō-mā<sup>~</sup>-nā  
*to-fall began. And he having-gone that of-country inhabitants-in-of*  
 ēk<sup>a</sup>nē tyā<sup>~</sup> rahyō, nē tēnē pōtānā khētar-mā<sup>~</sup> bhunḍōnē  
*in-of-one there he-remained, and by-him his-own fields-in to-swine*  
 chār<sup>a</sup>wā sāru tēnē mōkalyō. Anē jē śingō bhunḍō  
*feeding for (as-) for-him he-was-sent. And what husks the-swine*  
 khātā<sup>~</sup>-hatā<sup>~</sup> tē-mā<sup>~</sup>-thī pōtānū pēt bhar<sup>a</sup>wānē tēnī ichchhā hatī, nē  
*eating-were them-in-by his-own belly for-filling of-him the-wish was, and*  
 kōīē tēnē āpyū nahī. Anē tē sāv<sup>a</sup>chīt thayō tyārē  
*by-anyone to-him it-was-given not. And he conscious became then*  
 tēnē kahyū kē, ‘mārā bāp<sup>a</sup>nā kēṭ<sup>a</sup>lā majūrōnē pushkal  
*by-him it-was-said that, ‘my of-father how-many to-hired-servants copious*  
 rōt<sup>a</sup>lā chhe, paṇ hū tō bhūkhē vinās pāmū-chhū.  
*loaves are, but I on-the-other-hand by-hunger destruction getting-am.*  
 Hū uṭhīnē mārā bāp<sup>a</sup>nī pāsē jāś, nē tēnē kahīś  
*I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say*

kē, “bāp, mē ākāś sāmā tathā tārī agal pāp kidhū-chhe.  
that, “father, by-me heaven against also of-thee before sin done-is.

Anē havē tārō dīkārō kahēwāwā hū yōgya nathī; manē tārā  
And now thy son to-be-called I worthy am-not; me thy  
majūrō-mā-nā ēkārā jēwō gaṇ.”’ Anē tē uṭhīnē pōtānā  
servants-in-of of-one like count.”’ And he having-arisen his-own

bāpānī pāsē gayō, nē tē hajī ghaṇō vēgālō hatō tyārē  
of-father in-neighbourhood went, and he yet great distant was then

tēnā bāpē tēnē dīṭhō, nē tēnē karuṇā āvī, nē tē  
his by-father (as-) for-him he-was-seen, and to-him pity came, and he

dōḍīnē tēnī kōṭē waḷgyō, nē tēnē chumban kidhū.  
having-run his on-neck was-embraced, and to-him kiss was-done.

Anē dīkārā tēnē kahyū kē, ‘bāp, mē ākāś sāmā  
And by-the-son to-him it-was-said that, ‘father, by-me heaven against

tathā tārī āgal pāp kidhū-chhe, nē havē tārō dīkārō kahēwāwā  
also of-thee before sin done-is, and now thy son to-be-called

hū yōgya nathī.’ Paṇ bāpē pōtānā dāsānē kahyū  
I worthy am-not.’ But by-the-father his-own to-servants it-was-said

kē, ‘uttam wastra laī-āwō, nē ēnē pahērāwō; nē  
that, ‘excellent garment having-taken-come, and to-this-one clothe; and

ēnē bāthē vīṭī ghālō, nē pag-mā jōḍā pahērāwō;  
on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;

anē pālēlā wāchharādānē lāvinē kāpō, nē āpānē khāinē  
and the-fatted to-calf having-brought slaughter, and we-all having-eaten

ānand kariē. Kem-kē ā mārō dīkārō muō hatō, nē  
rejoicing may-make. Because-that this my son dead was, and

pāchhō jīwātō thayō-chhe; nē khōwāēlō hatō, nē jadyō-chhe.’ Nē  
afterwards living become-is; and lost was, and got-is.’ And

tēō ānand karwā lāgyā.  
they rejoicing to-make began.

Anē tēnō wadō dīkārō khētar-mā hatō. Nē tē āwātā  
And of-him the-great son the-field-in was. And he in-coming

gharānī pāsē pahōchyō. Tyārē tēnē rāg tathā nāch  
of-the-house in-neighbourhood arrived. Then by-him music also dancing

sābhalāyā. Anē tēnē chākārō-mā-nā ēkānē bōlāvinē puchhyū  
were-heard. And by-him the-servants-in-of to-one having-called it-was-asked

kē, ‘ā sū chhe?’ Nē tēnē tēnē kahyū kē, ‘tārō  
that, ‘this what is?’ And by-him to-him it-was-said that, ‘thy

bhāī āvyō-chhe, nē tārā bāpē pālēlā wāchharādānē  
brother come-is, and thy by-father the-fatted (as-) for-the-calf

kapāvyō, kem-kē tē tēnē sahi-salāmat pāchhō maḷyō-chhe.’  
it-has-been-slaughtered, because-that he him safe-sound back-again got-is.’

Paṇ tē gussē thayō, nē māsē āw'wānī tēnī khuśī nahōtī.  
*But he in-anger became, and inside of-going of-him pleasure not-was.*  
 Mātē tēnā bāpē bahār āvinē tēnē  
*Therefore his by-father outside having-come (as-) for-him*  
 sam'jāvyō. Paṇ tēnē uttar āp'tā bāp'nē  
*he-was-caused-to-understand. But by-him answer in-giving to-the-father*  
 kahyū kē, 'jō, āt'lā waras hū tāri chāk'ri karū-chhū, nē  
*it-was-said that, 'see, so-many years I thy service doing-am, and*  
 tāri ājñā mē kadī ullāghī nathī; tō-pan mārā mitrōnī  
*thy order by-me ever transgressed is-not; nevertheless my of-friends*  
 sāthē khuśī kar'wānē, tē manē bōk'diyū paṇ kadī  
*in-company rejoicing for-making, by-thee to-me a-kid even ever*  
 nahōtū-āpyū. Paṇ ā tārō dīk'rō, jēnē kas'bēnōnī sāthē tāri  
*not-was-given. But this thy son, by-whom of-harlots in-company thy*  
 sampat khāi-nākhi, tēnā āw'tā-j tē tēnē sārū  
*property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for*  
 pālēlā wāchhar'dānē kapāvyō.' Anē tēnē kahyū kē,  
*the-fatted (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,*  
 'dik'rā, tū mārī sāthē nitya chhe, nē mārū sagh'lū tārū  
*'son, thou of-me in-company always art, and mine everything thine*  
 chhe. Āp'nē tō khuśī thawū tathā harkh kar'wō  
*is. By-us-all on-the-other-hand rejoicing to-become also joy to-make*  
 jōitō-hatō, kem-kē ā tārō bhāi muō hatō, nē pāchhō  
*being-proper-was, because-that this thy brother dead was, and afterwards*  
 jīw'tō thayō-chhe; nē khōwāēlō hatō, nē jadyō-chhe.'  
*living become-is; and lost was, and got-is.'*



## OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Siṅgh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurji Edalji's Gujarātī dictionary, p. xiv.

[ No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

A POEM BY NAR-SIṅGH MĒTĀ (CIRC. 1450 A.D.)

પઢો રે પોપટ રામ રામની સતી સીતા પઢાવે ॥  
 પાસે બંધાવી પાંજરું, મુખે રામ જપાવે ॥  
 પોપટ તારે કારણે લીલા વાંશ વઢાવું ॥  
 તેનું ઘડાવું પોપટ પાંજરું, હીરા રતને જડાવું ॥  
 પોપટ તારે કારણે શી શી રસોઈ રંધાવું ॥  
 સાકરના કરી ચૂરમાં ઉપરથી પીરસાવું ॥  
 પાંખ પીળી ને પગ પાંડુરા, કોટે કંકણ કાળો ॥  
 નરસાઈના સ્વામીને બળે રાગ તાણી રૂપાણો ॥

## TRANSLATION.

Recite, O Parrot, may Sitā, the chaste (wife) of King Rāma, teach you.  
 Beside you having built a cage, may she cause you to mutter the name of Rām  
 with your mouth.  
 Parrot, for you I cause green bamboos to be cut ;  
 Of them, O parrot, I am getting a cage made ; I am causing it to be studded with  
 diamonds and jewels.  
 Parrot, for you what kinds of food shall I cause to be cooked ?  
 Having made sugared powder of wheat, I shall pour (*ghī*) over (it) ;  
 Your wing is yellow ; and your foot is white ; on your neck is a ring of black.  
 Worship the lord of Nar-Sāi (Nar-Siṅgh), trolling a pleasant song.

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

[ No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

(DISTRICT AHMEDABAD).

એક હતો રાજા. તેને સાત તો દીકરા. સાતે ઉપર વીરબાઈ બહેન હતી. આસો માસ આવ્યો અજવાળો પખવાડો આવ્યો. વજ્રેશમનો દહાડો આવ્યો. સાતે ભાઈસેની વડુરોએ વરત માંડ્યાં. બહેન કહે, ભાભી, ભાભી, મને કો'તો હું કંઈ. ભાભી બોલ્યાં, તમથી થશે નહિ. બહેને કીધું, થશે તોએ કરીશ, નહિ થાય તોએ કરીશ. વીરબાઈ તો વરત લઈને સૂતાં. દોહેલી રીતે પૂંડ કરીને ઉજવ્યું. ઘણે દહાડે ગોરમા રીઝ્યાં, અને વીરબાઈને તો લીલા-લહેર થઈ ગઈ. ભાભી બાભી જોઈ રહ્યાં, ગોરમા ઉપર લાંઘણ કરી. ગોરમાએ સપનાં દીધાં, આમ કારજ નહિ સરે. વીરબાઈની વેળા વિચારો. તેની પેરે વરત કરો. તમે મને પુલને સાટે સોનાનું પુલ આપ્યું, પાણી સાટે દૂધ આપ્યું, ખાવા સાટે અમરત આપ્યાં. તમે વીરબાઈને દુખ પમાડ્યાં. વીરબાઈએ તો દુખની મારી પુલને સાટે જળ ચઢાવ્યાં, ખાવા સાટે જળ ચઢાવ્યાં, અને એવી રીતે જે કંઈ તે ખરા ભાવથી કંઈ. વીરબાઈનું પાણી તે તમારા અમરતથી પણ મેં અદકું ગણ્યું. સોનેથી તો અમે લીંપીએ છીએ, ને અમરતથી અમે માંજીએ છીએ. અમે તો ભાવના ભુખ્યાં છીએ. વીરબાઈ જેવું કરશે, તેને વીરબાઈ જેવું થશે. તમે કરશો, તેવું તમે પામશો.

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

(DISTRICT AHMEDABAD).

## TRANSLITERATION AND TRANSLATION.

Ēk	hatō <sup>1</sup>	rājā.	Tēnē	sāt-tō <sup>2</sup>	dīk'rā.	Sātē <sup>3</sup>	upar
One	was	king.	To-him	seven-very	sons.	The-seven	above
Vir-bāi	bahen	hatī.	Āsō	mās	āvyō.	Aj'wālō	pakh'wādō <sup>4</sup> āvyō.
Vir-bāi	sister	was.	Āśvin	month	came.	Bright	fortnight came.
Wajē-daśam'nō <sup>5</sup>	dahādō	āvyō.	Sātē	bhāirōnī <sup>6</sup>	wahurōē		
Of-the-Vijaya-daśamī	day	came.	The-seven	of-brothers	by-sisters-in-law		
warat	mādyā.	Bahen	kahē,	'bhābhī,	bhābhī,	manē	
vows	were-begun.	The-sister	says,	'sisters-in-law,	sisters-in-law,	to-me	
kō'tō <sup>7</sup>	hū	karū.	Bābhī	bōlyā, <sup>8</sup>	'tam-thī	thaśē	
(if)-you-say,-then	I	may-do.'	The-sisters-in-law	said,	'you-by	it-will-become	
nahi.'	Bahenē	kīdhū, <sup>8</sup>	'thaśē,	tōē	kariś;	nahi	
not.'	By-the-sister	it-was-said,	'it-will-become,	even-then	I-will-do;	not	
thāy,	tōē	kariś.'	Vir-bāi	tō	warat	lāinē	
(if)-it-become,	even-then	I-will-do.'	Vir-bāi	then	the-vow	having-taken	
sūtā. <sup>9</sup>	Dōhēlī	rītē	pūrū	karinē	ujavyū.	Ghaṇē	
slept.	Painful	in-manner	the-whole	having-done	was-finished.	In-many	
dahādē	Gōr-mā	rījhyā,	anē	Vir-bāinē	tō	līlā-lahēr	
in-days	Gaurī-mother	was-pleased,	and	to-Vir-bāi	on-the-one-hand	happiness	
thai-gai.	Bhābhī-bābhī	jōi	rahyā.	Gōr-mā			
having-become-went.	The-sisters-in-law-etc.	having-seen	remained.	Gaurī-mother			
upar	lāghaṇ	kari.	Gōr-māē	sap'nā <sup>10</sup>	dīdhā,	'ām	
upon	fasting	was-done.	By-Gaurī-mother	dreams	were-given,	'in-this-manner	
karaḷ	nahi	sarē.	Vir-bāinī	vēlā	vichārō.	Tēnī	pērē
object	not	may-be-accomplished.	Vir-bāi's	time	consider.	Her	in-manner

NOTES.—This story is in the colloquial Gujarātī of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhmaṇ cast.

<sup>1</sup> The verb *hatō* is put out of its usual place at the end of the sentence for the sake of rhythm.

<sup>2</sup> The word *tō* is a common expletive used after numerals.

<sup>3</sup> The *ē* at the end of *sātē* gives definiteness. *The seven*.

<sup>4</sup> *Pakh'wādō* is here colloquially used in the masculine. The usual form is *pakh'wāḍiyū*, neuter.

<sup>5</sup> *Wajē* is a colloquial form of *vijaya*.

<sup>6</sup> *Rō*, *dō*, and *lō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

<sup>7</sup> *Kō'tō* is a colloquial contraction of *kahō*, *tō*.

<sup>8</sup> *Kīdhū*, done, is quite commonly employed in the sense of *kahyū*, said.

<sup>9</sup> The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

<sup>10</sup> *Sap'nā*. Here the plural is used instead of the singular to indicate respect.

warat karō. Tamē manē phul<sup>nē</sup> sātē sōnānū phul āpyū; pāṇī  
 vows make. By-you to-me of-flower for of-gold flower was-given; water  
 sātē dūdh ālyū; khāwā sātē am<sup>rat</sup> ālyū. Tamē  
 for milk was-presented; eating for nectar was-presented. By-you  
 Vir-bāinē dukh pamādyā. Vir-bāiē tō dukh<sup>nī</sup>  
 to-Vir-bāi pain was-caused-to-reach. By-Vir-bāi on-the-other-hand of-pain  
 māri phul<sup>nē</sup> sātē jaḷ chadhāvyā; khāwā sātē jaḷ  
 the-struck-one of-flower for water was-offered; food for water  
 chadhāvyā; anē ēvī ritē jē karyū, tē kharā bhāw-thī  
 was-offered; and such by-manner what was-done, that true feeling-from  
 karyū. Vir-bāinū pāṇī tē tamārā am<sup>rat</sup>-thī paṇ mē ad<sup>kū</sup>  
 was-done. Vir-bāi's water that your nectar-than even by-me more  
 ganyū. Sōnē-thī tō amē līpīē-chhiē, nē am<sup>rat</sup>-thī amē  
 was-reckoned. In-gold-by indeed we smearing-are, and nectar-by we  
 mājīē-chhiē. Amē tō bhāw<sup>nā</sup> bhūkhyā chhiē. Vir-bāi  
 scouring-are. We on-the-other-hand of-affection hungry are Vir-bāi  
 jēwū kar<sup>śē</sup>, tēnē Vir-bāi jēwū thaśē. Tamē kar<sup>śō</sup>, tēwū  
 as he-will-do, to-him Vir-bāi as it-will-become. You will-do, so  
 pām<sup>sō</sup>.  
 will-you-get.'

### FREE TRANSLATION OF THE FOREGOING.

There was a king. He had as many as seven sons. These seven brothers had but one younger sister named Virbāi. It was the month of Āśvin, the bright fortnight, and the day of the *Vijaya-daśamī*. The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day. The sister says, 'dear Sisters, I would also do it, if you let me.' The sisters-in-law replied, 'you are not able to go through it.' The sister said, 'I will go through it, whether I have the ability or not.' As for Virbāi, she went through the initiatory ceremonies, and laid herself down. In spite of insurmountable difficulties she finished it up to its closing ceremonies. As days went by, the goddess, Mother Gaurī, was pleased with her, and Virbāi was blessed with great happiness. Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess. The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way. Think of the circumstances under which Virbāi performed her vow. Do as she did. In place of a flower, you gave me a gold flower; in place of water you gave me milk. You gave me the most delicious dishes in place of ordinary dishes. You put Virbāi to immense trouble. As for Virbāi, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart. I considered the water given by Virbāi as of greater value than even the nectar given by you. As for gold, we smear our ground with it, and we scrub our pots with nectar. It is devotion that we hunger for. Those who do as Virbāi did will get what Virbāi has got. You will get as you will do.'

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Gaikawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre.

[ No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

#### મહારાવનો ગરબો.

કેદી બન્યોરે ભુપાળ, મહારાવ કેદી બન્યોરે ;  
લાગી પકડતાં ન વાર, મહારાવ કેદી બન્યોરે. ટેક.  
સંવત ઓગણીસે એકત્રીસ, પોસ માસ ગુરવાર ;  
સુકલ પક્ષની સાતમે, જોને ઝાલ્યો ઝટ અસવાર.  
મહારાવ૦ ૧

મલવા આવ્યા મહીપતી, બેશી શુંદર વેહેલ ;  
પકડ્યો તેને એક પલકમાં, ત્યારે પામ્યો જવા નવ ઘેર.  
મહારાવ૦ ૨

કાઘો કાંપમાં કેદ ને, જપત કર્યું ધરબાર ;  
પાપ મુકે નહી કોઈને, એ તો કોણ કરે વેહેવાર.  
મહારાવ૦ ૩

ફુવાઈ ફરી અંગેજની, થરથર ધૂળે લોક ;  
થરો હવે શું રાયનું, સહ પામ્યા અતીશે શોક.  
મહારાવ૦ ૪

રાણી બે રદન કરે, સુના કમાબાઈ સોત ;  
કરે પ્રાર્થના ઈશની, હવે આપો હમાઈ મોત.  
મહારાવ૦ ૫

આવ્યા વિપ્ર દેશ પરદેશના, બેઠા કરે બહુ જપ ;  
ધ્યાન ધરે જુગદીશનું, જાણે કાલે છુતી જશે નૃપ.  
મહારાવ૦ ૬

કહે મહારાવ વાંક શો, કાઘો મુજને કેદ ;  
કર જોડી કહે કરગરી, મને ખોલી બતાવોની ભેદ.  
મહારાવ૦ ૭

સર છુઈસ પેલી કહે, કાઘો રાય તમે કેર ;  
સરખતમાં ઘોલી કરી, તમે પાયું કરનલને જોહેર.  
મહારાવ૦ ૮

કરનલ ફેર રાણી તણો, રેસીકેન્ટ સરદાર ;  
તેને હણવા કારણે, તમે લેશ કરી નહી વાર.

મહારાવ૦ ૯

મહારાવ વિસ્મય થઈ, બોલીઓ દીન વચન ;  
નથી ખબર એ સુજને, માફે બહુરે બળે છે મન.

મહારાવ૦ ૧૦

સર બ્રહ્મ પેલી કહે, ન્યાય થશે પવિત્ર ;  
નહી કરશે ચિંતા કદી, તમે ધીરજ રાખો મિત્ર.

મહારાવ૦ ૧૧

બરચમાં બન્યો સહી, આ ગરબો રસાલ ;  
ચોર્યાતો તે લઈ ગયા, જોને મદ્રાસમાં ભુપાળ.

મહારાવ૦ ૧૨

[ No. 4.]

## INDO-ARYAN FAMILY.

## WEST-CENTRAL GROUP.

## GUJARATĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

## TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW<sup>ANŌ</sup> GAR<sup>ABŌ</sup>.  
OF-MALĀR-RĀW SONG.

Kēdi banyō-rē bhupāl, Malār-Rāw kēdi banyō-rē.  
*A-captive became-O the-protector-of-the-earth, Malār-Rāw a-captive became-O.*  
 Lāgi pakad<sup>atā</sup> na wār, Malār-Rāw kēdi banyō-rē.  
*There-was-undergone in-capturing no delay, Malār-Rāw a-captive became-O.*

॥ Tēk ॥  
 ॥ Refrain ॥

Samvat ōgaṇisē-ēkatrīs, Pōs mās gurū-wār;  
*Samvat nineteen-hundred-thirty-one, Pōs month Thursday;*  
 Sukal paksh<sup>anī</sup> sāt<sup>mē</sup> jōnē jhālyō jhat as<sup>wār</sup>.  
*Bright the-half-of on-the-seventh see arrested-(him) suddenly by-the-troops.*

Malār-Rāw, etc. ॥ 1 ॥  
 Malār-Rāw, etc. ॥ 1 ॥

Mal<sup>wā</sup> (for mal<sup>wā</sup>) āvyā mahīpatī, beśī śundar (for sundar) vēhēl;  
*To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;*  
 Pak<sup>dyō</sup> tēnē ēk palak-mā, tyārē pāmyō jawā naw gher.  
*He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house.*

Malār-Rāw ॥ 2 ॥  
 Malār-Rāw ॥ 2 ॥

Kidhō kāmp-mā ēd nē japat karyū ghar-bār;  
*He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property;*  
 Pāp mukē nahī kōinē, ē tō kōṇ karē vēhēwār?  
*Sin leaves not anybody (unpunished) this then who would-do a-sinful-act?*

Malār-Rāw ॥ 3 ॥  
 Malār-Rāw ॥ 3 ॥

Duwaī pharī Angrēj<sup>nī</sup>, thar-thar dhrūjē lōk;  
*A-proclamation went-round of-the-English, shiveringly trembled the-people;*  
 Thaśē havē śū rāy<sup>nū</sup>, saū pāmyā<sup>1</sup> atisē śōk.  
*Will-become now what of-the-king, all got excessive grief.*

Malār-Rāw ॥ 4 ॥  
 Malār-Rāw ॥ 4 ॥

<sup>1</sup> Pāmyā, although a transitive verb, is construed as though it were intransitive.

Rāṇī be rūdan karē, Sunā Kamā-bāī sōt;  
*Queens two weeping make, Sunā-(bāī) Kamā-bāī with ;*

Karē prārthanā Īś'nī, 'havē āpō hamārū mōt.'  
*They-make a-prayer of-God, 'now give our death.'*

Malār-Rāw || 5 ||

Malār-Rāw || 5 ||

Āvyā vipra dēs par-dēs'nā, beṭhā karē bahu  
*There-came Brāhmans (of-)the-country of-other-countries, seated make much*  
 jap;  
*incantation ;*

Dhyān dharē Jugadīś'nū, jāṇē kālē chhutī (for chhutī) jaśē  
*Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free*  
 nrip.  
*the-king.*

Malār-Rāw || 6 ||

Malār-Rāw || 6 ||

Kahē Malār-Rāw 'wāk sō kīdhō muj'nē kēd ;  
*Says Malār-Rāw 'fault what was-made to-me a-captive ; '*  
 Kar jōḍī kahē karagarī, 'manē khōlī  
*The-hands having-folded he-says having-implored, 'to-me having-disclosed*  
 batāwōnī bhēd.'  
*do-show the-mystery.'*

Malār-Rāw || 7 ||

Malār-Rāw || 7 ||

Sar Luis Pēlī kahē, 'kīdhō rāy tamē kēr ;  
*Sir Lewis Pelly says, 'committed O-king by-you a-bad-act ;*  
 Sarbat-mā ghōlī-karī, tamē pāyū kar'nal'nē jeher.  
*Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.*

Malār-Rāw || 8 ||

Malār-Rāw || 8 ||

Kar'nal Phēr rāṇī-taṇō Rēsident Sar'dār ;  
*Colonel Phayre the-Queen-of the-Resident General ;*  
 Tēnē haṇ'wā kār'nē, tamē lēs karī nahī wār.  
*Him to-kill for, ty-you a-little was-made not delay.'*

Malār-Rāw || 9 ||

Malār-Rāw || 9 ||

Malār-Rāw vismay-thai bōliō (for bōlyō) dīn vachan ;  
*Malār-Rāw being-astonished spoke humble words ;*  
 'Nathī khabar ē muj'nē, mārū bahu-rē baḷē-chhe man.'  
*'There-is-not knowledge (of)-this to-me, my excessive-O burns mind.'*

Malār-Rāw || 10 ||

Malār-Rāw || 10 ||



Sar	Luis	Pēli	kahē,	‘nyāy	thaśē	pavitra ;		
Sir	Lewis	Pelly	says,	‘justice	there-will-be	pure ;		
	Nahī	kar <sup>a</sup> śō	chintā	kadī,	tamē	dhīraj	rākhō	mitra.
	<i>Do-not</i>	<i>make</i>	<i>anxiety</i>	<i>ever,</i>	<i>you</i>	<i>patience</i>	<i>keep</i>	<i>O-friend.</i>
Malār-Rāw ॥ 11 ॥								
<i>Malār-Rāw</i> ॥ 11 ॥								
Bharuch-mā̃		banyō	sahī,	ā	gar <sup>a</sup> bō	rasāl ;		
<i>Broach-in</i>		<i>was-composed</i>	<i>indeed,</i>	<i>this</i>	<i>song</i>	<i>interesting ;</i>		
	Ō-chītō	tē	lai-gayā ;	jōnē	Madrās-mā̃	bhupāl.		
	<i>Unexpectedly</i>	<i>they</i>	<i>carried-off ;</i>	<i>see</i>	<i>Madras-in</i>	<i>the-protector-of-the-earth.</i>		
Malār-Rāw ॥ 12 ॥								
<i>Malār-Rāw</i> ॥ 12 ॥								

## FREE TRANSLATION OF THE FOREGOING.

THE SONG<sup>1</sup> OF MALHĀR-RĀO.

*Refrain.*—Malhār-rāo, the protector of the earth, became a captive. Suddenly did he become a captive.

- (1) On Thursday, the seventh of the bright half of Pōs in the Samvat year 1931, behold the troops suddenly arrested him.
- (2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home.
- (3) In the camp he was made a captive, and his house and property were attached. Sin leaves no one unpunished. Who therefore would do a sinful act ?
- (4) The English made proclamation, and the people trembled and shivered. They all felt excessive grief in their doubt as to what would now become of the king.
- (5) His two queens, Sanā-bāi and Kamā-bāi, weep and pray to God to end their lives.
- (6) Brāhman̄s came from near and far, and sat and made incantations. They meditate on the God of the universe, as if the king would be set free to-morrow.
- (7) Says Malhār-rāo, 'for what fault have I been made captive?' with hands folded in supplication he implores them to unfold the mystery.
- (8) Says Sir Lewis Pelly, 'O king, you have committed a bad act. You mixed poison in sharbat and gave it to the Colonel to drink.'
- (9) 'Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him.'
- (10) Malhār-rāo was astonished, and spoke humble words, 'Nothing know I of this. My mind is on fire.'
- (11) Says Sir Lewis Pelly, 'pure justice will be done. Be not anxious. Keep patient, my friend.'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras.

<sup>1</sup> A *gar<sup>a</sup>bō* is a kind of song sung by women, while dancing in a circle.

## NĀGARĪ GUJARĀTĪ.

The Nāgar Brāhmaṇs have always formed an important part of the Gujarat community. The literary form of the Apabhraṃśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhraṃśa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे कोकरा हता । अने ते-माँ-ना न्हानाए पोताना बापने कहुँ के बापा तमारी माल मिलकत-माँ-थी जे हिस्सो मारो आवतो होय ते मने आपो । ते-थी तेणे पोतानी मिलकत तेओ-माँ वेहेची आपी । बहु दिवस थयाँ नही एटला-माँ तो न्हाना कोकराए सघळी पूँजी एकठी करीने दूर देश तरफ प्रयाण कहुँ ने पोतानुँ सर्वस्व उन्मत्तायी-थी उडावी नाखुँ । तेनी पासे काँई शेष रह्युँ नही अने ते वखते ते देश-माँ मोटी दुष्काळ पद्यो ने ते मोटी आपत्ती-माँ आख्यो । एथी ते ते देश-ना एक नागरिकनी पासे गयो अने तेना आश्रय-माँ रह्यो । तेणे तेने पोताना खेतर-माँ डुकर चराववा मोकल्यो । अने डुकर जे कालाँ खाताँ हताँ तेज खाईने पेट भरवाने पण ते मग्न थात । पण ते पण कोदए तेने आप्याँ नही ॥

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

## TRANSLITERATION AND TRANSLATION.

Ēk māṇas'nē be chhōk'rā hatā. Anē tē-mā-nā nhānāē  
*A-certain to-man two sons were. And them-in-of by-the-younger*  
 pōtānā bāp'nē kahyū kē, 'bāpā, tamārī māl-mil'kat-mā-thī  
*his-own to-father it-was-said that, 'father, your goods-and-property-in-from*  
 jē hiṣṣō mārō āw'tō-hōy tē manē āpō.' Tē-thī tēṇē  
*what share my coming-may-be that to-me give.' Therefore by-him*  
 pōtānī mil'kat tēō-mā vēhēchi āpī. Bahu diwas thayā nahi  
*his-own property them-in having-divided was-given. Many days passed not*  
 ēṭ'lā-mā tō nhānā chhōk'rāē sagh'ī pūjī ēk'thī karinē  
*meanwhile-in that younger by-son all substance together having-made*  
 dūr dēs-taraph prayān karyū, nē pōtānū sarwaswa  
*distant country-towards departure was-made, and his-own substance*  
 unmattāyī-thī udāvī-nākhyū. Tēnī-pāsē kāñ śēsh rahyū nahi,  
*riotous-living-by was-squandered. Of-him-near any remainder remained not,*  
 anē tē-wakh'tē tē dēs-mā mōtō dushkāḷ paḍyō nē tē mōṭī  
*and at-that-time that country-in mighty famine fell and he great*  
 āpatti-mā āvyō. Ē-thī tē tē dēs'nā ēk nāg'rik'nī pāsē gayō,  
*want-in came. Therefore he that of-country one of-citizen near went,*  
 anē tēnā āsray-mā rahyō. Tēṇē tēnē pōtānā khētar-mā ḍukkar  
*and his shelter-in lived. By-him to-him his-own field-in swine*  
 charāw'wā mōk'lyō. Anē ḍukkar jē chhālā khātā hatā tē-j  
*to-graze he-was-sent. And the-swine what husks eating were that-even*  
 khāinē pēṭ bhar'wānē paṇ tē magna thāt, paṇ tē  
*having-eaten belly to-fill even he happy would-have-become, but that*  
 paṇ kōiē tēnē āpyā nahi.  
*even anyone-by him-to was-given not.*

## BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāṭhī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāṭhī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like *rahīs* for the Arabic-Hindōstānī *raīs*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāṭhī, we may quote the use of *śōp<sup>a</sup>wũ*, instead of *āp<sup>a</sup>wũ*, to give; *bār gām* (cf. Marāṭhī *bāhēr gāvē*), to a distant village; *wāpar<sup>a</sup>wũ*, to squander; and *garaj lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindōstānī, but their selection *here* is no doubt due to the influence of Marāṭhī.

[No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

## BOMBAY DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । ते-माँ-ना नाना छोकराए तेना बापने कछुँ के बापा मारो भाग मने शौपो । बापे तेनी दोलतना बे भाग कछा । थोडा दिवस पक्की नानो छोकरो पोतानी दोलत लई बार गाम गयो अने त्याँ बोहके हाथे पोतानी दोलत वापरी-नाँखी । अने भारे तेणे बघी दोलत उडावी-नाँखी त्यारे ते देश-माँ मोटो दुकाळ पद्यो अने पैसानी एने गरज लागी । त्यारे ते देशना एक रहीश पाँसे गयो जेणे एने खेतर-माँ डुक्करो चारवा मोकल्यो । डुक्करो खाता तेकाल खार्दे एणे पोतानुँ पेट भखुँ-जोत पण ते कोइए एने आप्या नहीँ ॥

## TRANSLITERATION AND TRANSLATION.

Ek	mānas <sup>a</sup> nē	be	chhok <sup>a</sup> rā	hatā.	Tē-mā <sup>a</sup> -nā	nānā	chhōk <sup>a</sup> rāē
One	to-man	two	sons	were.	Them-in-of	the-younger	by-son
tēnā	bāp <sup>a</sup> nē	kahyū	kē,		‘bāpā,	mārō	bhāg
his	to-father	it-was-said	that,		‘father,	my	share
							to-me
							give.’
Bāpē	tēnī	dōlat <sup>a</sup> nā	be	bhāg	karyā.	Thōdā	diwas
By-the-father	his	of-wealth	two	shares	were-made.	A-few	days
							after
nānō	chhōk <sup>a</sup> rō	pōtānī	dōlat	lāi	bār	gām	gayō,
the-younger	son	his-own	wealth	having-taken	a-distant	village	went,
anē	tyā	bōh <sup>a</sup> lē-hāthē	pōtānī	dōlat	wāp <sup>a</sup> rī-nākhī.	Anē	jhārē
and	there	with-excessive-hand	his-own	wealth	squandered-entirely.	And	when
tēnē	badhī	dōlat	udāvi-nākhī,	tyārē	tē	dēs-mā	mōṭṭō
by-him	all	wealth	was-wasted-entirely,	then	that	country-in	a-mighty
							famine

padyō, anē paisānī ēne garaj lāgī. Tyārē tē dēs'nā ēk rahīs  
*fell, and of-money to-him want began. Then that of-country a citizen*  
 pāsē gayō, jēnē ēnē khētar-mā dukk'rō chār'wā mōkal'yō.  
*near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.*  
 Dukk'rō khātā, tē chhāl khāi ēnē pōtānū pēt  
*The-swine used-to-eat, those husks having-eaten by-him his-own belly*  
 bharyū-hōt, paṇ tē kōiē ēnē āpyā nahī.  
*filled-would-have-been, but they by-anyone to-him were-given not.*

### GĀMAḌĪĀ.

The Gāmadiā, or Grāmya, Gujarātī is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur'tī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmadiā Gujarātī, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s*; the tendency to pronounce a *y* when it follows another consonant in standard Gujarātī, before the consonant; and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

## SURATĪ GUJARĀTĪ.

The educated classes of the districts of Surat and Broach speak ordinary Gujarātī, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Suratī*, or the language of Surat.

In pronunciation, Surātī continually pronounces the letter *s* as *h*, as we find in the Bhil languages and in Southern Rājasthānī. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten; *māṇah*, for *māṇas*, a man; *hārō* for *sārō*, good; *hũ*, for *sũ*, what? *hódē*, for *sódē*, near.

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hũ* or *ũ*, pronounced *ũ*, I; *utō* for *hutō*, a dialectic form of *hatō*, was; *kaũ* for *kahũ*, I say.

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhũ*, I am, is pronounced *sũ*.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōḍā* or *ṭhōḍā*, few; *ēk<sup>h</sup>thũ* or *ēk<sup>ṭ</sup>thũ*, in one place; *diḍhũ*, *ḍiḍhũ*, or *dīḍhũ*, given; *taṅgī* or *ṭaṅgī*, want; *tem* or *ṭem*, that much; *ḍiṭṭhō* or *dīṭhō*, seen; *tamārō* or *ṭamārō*, your; *tũ* or *ṭũ*, thou; *tēḍinē* or *ṭēḍinē*, having called; *ḍāh<sup>h</sup>dō* for *dahādō*, a day. Cerebral *n* and *l* are rare. Thus we have *kāran*, not *kāraṇ*, a cause; *galē*, not *gaḷē*, on the neck.

The letter *n* is often changed to *l*. Thus, *nāllō* for *nānō*, younger; *lākh<sup>h</sup>wũ*, for *nākh<sup>h</sup>wũ*, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllō*, younger; *ḍiṭṭhō*, seen; *nōkkar* or *nōkar*, a servant; *ammē*, we; *mmārō*, my.

The letter *jh* is pronounced as *z*. Thus, *jhāḍ*, pronounced *zāḍ*, a tree.

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *i*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*māy<sup>h</sup>rō* or *māirō*, for *māryō*, struck; *pāy<sup>h</sup>dō* or *pāidō* for *pādyō*, caused to fall, made; *chāy<sup>h</sup>lō* or *chāilō*, for *chālyō*, went; *may<sup>h</sup>lō* or *maīlō*, for *malyō*, met; *pōy<sup>h</sup>rō*, for *pōriyō* or *pōryō*, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nāgpurī sub-dialect of the Bhojpurī dialect of Bihārī.

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāp<sup>h</sup>nē* or *bāpānē*, to a father; *bāpō* or *bāpāō*, fathers.

The following are the first two personal pronouns:—

I.			Thou.	
	Sing.	Plur.	Sing.	Plur.
Nom. . . .	ũ	hamē, ammē, ammō	tũ	tamē, tammē, tammō.
Agent . . .	mē	hamē, ammē, ammō	tē	tamē, tammē, tammō.
Gen. . . .	mārō, mmārō	hamārō, ammārō	tārō	tamārō, tammārō.

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised.

Besides the usual standard forms, *hē* is also used to mean 'that.'

The following are the forms of the verb substantive :—

Present.

	Sing.	Plur.
1 . . .	<i>chhawũ, chhũ, chhe, chha</i>	<i>chhaiyē, chhiē.</i>
2 . . .	<i>chhe, chha</i>	<i>chhō, chhe, chha.</i>
3 . . .	<i>chhe, chha</i>	<i>chhe, chha.</i>

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural.

It should be remembered that the *chh* is pronounced like *s*, so that the words are really *sawũ, sũ, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling.

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*.

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike.

	Sing.	Plur.
1 . . .	<i>mārũ-chh</i>	<i>māriē-chh.</i>
2 . . .	<i>mārē-chh</i>	<i>mārō-chh.</i>
3 . . .	<i>mārē-chh</i>	<i>mārē-chh.</i>

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ũ mār<sup>a</sup>tō-tō*, I was beating.

The formation of the past participle has been explained under the head of pronunciation.

The future is sometimes written as in the standard dialect,—thus, *mārīś*, I will strike ; but the *ś* is pronounced as *h*, so that the true form of the future is—

	Sing.	Plur.
1 . . .	<i>mārīh</i>	<i>mār<sup>a</sup>hũ.</i>
2 . . .	<i>mār<sup>a</sup>hē</i>	<i>mār<sup>a</sup>hō.</i>
3 . . .	<i>mār<sup>a</sup>hē</i>	<i>mār<sup>a</sup>hē.</i>

Sometimes the future ends in *ā* or *wānō*. Thus, *ũ uḥā*, I will arise ; *ũ jawā*, I will go ; *ũ kēwānō*, I will say.

The following specimen of Sur<sup>at</sup>i is provided by the Collector of Customs, Bombay. It is printed, as received, in the Dēva-nāgarī character.

[ No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

GUJARATĪ.

SUR<sup>at</sup>i DIALECT.

(VILLAGES OF SURAT AND BROACH).

एक जणने बे पोयरा उता । ते-माँ-ना नाल्हाए बापने कयुँ के बापा जे मिलकत मारे भागे आवे ते मने आपी-लाखो । बापे मिलकतना बे भाग पाइडा । थोडा (ठोडा) डाह्दा-माँ नाल्हा पोयरो मगलुँ एकथुँ (एकठुँ) करीने दूर मुलख चाइलो ने ताँ पोतानी दोलतना वटाणा ववडाइवा । भारे तेणे सगलुँ उदावी-दीदुँ (डीदुँ) ते वखते ते मुलख-माँ मोटो दुकाल पइडा अने तेने तंगी (टंगी) पडवा लागी । एटले ते ते मुलखना रेनारने मइलो जेणे तेनी जमीन-माँ डुकर चारवा भोकइलो । तेणे पोतानुँ पेट डुकर खाता ते कुसका-थी भइरुँ-होत पण ते कोइए तेने आइपा नइ । अने ते वारे तेनी सुठ ठेकाणे आवी ते बोइलो के मारा बापने ताँ राखिला केटला बढा मानहोने जोखे टेम (तेम) खावानुँ मले-छे ने वली ऊँचुँ मुके-छे अने उँ तो भुखे भरुँ-छुँ । उँ उठा ने मारा बाप हाँडि जवा ने केवानो के बापा मेँ टमारी (तमारी) आगळ ईहरनी वाँक कइरो-छे अने तमारी क्कीकरो केवडावा मने लाजम नथी । मने तमारा नोकर पेठे राखो । ते उइठो ने तेना बाप होडि आइवो । पण हजु घणो आघो उतो ते वारे तेना बापे तेने दीठो (डिठो) । तेने दया आवी ने ते दोइडो ने गले वलगी-पइडो अने बच्ची कीधी । पोयराए कयुँ बापा मेँ टमारी रुबडु (रजु) ईहरनी घुनो कइरो-छे अने टमारो पोयरो केवडावा मने लाजम नथी । पण बापे नोकरोने तेडीने (टेडीने) केयुँ के सकय-माँ सकइ भब्बो लावो ने एने पेरावो । एना हाथ-माँ वीटी घालो ने पगी जोदा (जोडा) पेरावो अने कउँ के चालो आपणे खाखे पीखे ने गम्मत कयें केम-के आ मारो पोयरो मरी-गइलो-तो ते फरी-ठी (थी) जीवटो थइलो-छे ने खोवई-गइलो-तो ते पाखो जइडो छे । ने तेओ गम्मत करवा लाइगा ॥

तेनो वडो पोयरो खेतर-माँ उतो । ते जेम जेम घेर तरफ आइवो तेम गान-तान-ना अवाज मँभळाय । तेणे एक चाकरने बोलाइवा अने पुइकुँ के आ हुँ छे । तेणे केयुँ के तारी नाल्हा भई आइवो-छे अने तारा बापे एक जाफट आली-छे । कारन के ते हारी पठेम हाजो-हमो आइवो-छे । ते-ठी ते गुस्से थयो अने घर-माँ पेठो नइ । तेठी तेनो बाप बार आइवो अने तेना काला-वाला कइरा । तेणे तेना बापने कयुँ के मेँ तमारी (टमारी) केटला बधा (बड्हा) बरही थया बरदास्त कइरी-छे अने कोई वखत मजात तमारा (टमारा) हुकम तोइडा नथी । ती-पण तमे मारा दोस्डारी भेगी गम्मत उडाववा एक वोकडुँ पण आइलुँ-नथी । पण आ पोयरो जेणे तमारी माल-मता राँडो-माँ फने-फात-करी मुकी-छे ते आइवो ते-हारु तमे एक जाफट (भाफट) आइपी । तेणे जबाप आइलो बेडा तुँ (टुँ) तो हर-हमोस मारी साठे रहि-छे अने ते-ही जे सगलुँ मारी कने छे ते तारुँ छे । अने आ तारो भई मरी-गइलो-तो ते जीवटो पाखो आइवो-छे अने गुमइ गइलो ते पाखो जइडो-छे । माटे गम्मत करी राजी थवं ए बडो-वड छे ॥



[No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

SURĀTĪ DIALECT.

VILLAGES OF SURAT AND BROACH.

## TRANSLITERATION AND TRANSLATION.

Ēk jan<sup>a</sup>nē be pōy<sup>a</sup>rā utā. Tē-mā<sup>a</sup>-nā nāllāē bāp<sup>a</sup>nē  
*One to-man two sons were. Them-in-of by-the-younger to-the-father*  
 kayū kē, 'bāpā, jē mil<sup>a</sup>kat mārē bhāgē āvē, tē  
*it-was-said that, 'father, what property in-my in-share may-come, that*  
 manē āpī-lākhō (*for nākhō*).<sup>1</sup> Bāpē mil<sup>a</sup>kat<sup>a</sup>nā be bhāg  
*to-me give-away.' By-the-father of-the-property two shares*  
 pāidā Thōdā (*or thōdā*) dāh<sup>a</sup>dā-mā (*for dahādā-mā*) nāllō pōy<sup>a</sup>rō  
*were-made. A-few days-in the-younger son*  
 sag<sup>a</sup>lū ēk<sup>a</sup>thū (*or ēk<sup>a</sup>thū*) karinē dūr mulakh chāilō, nē tā  
*everything in-one-place having-made a-far country went, and there*  
 pōtānī dōlat<sup>a</sup>nā waṭānā waw<sup>a</sup>dāiwā. Jhārē tēnē sag<sup>a</sup>lū  
*his-own of-wealth peas threw-away.<sup>1</sup> When by-him everything*  
 udāvī (*for udāvī*)-dīdhū (*or dīdhū, for dīdhū*), tē wakh<sup>a</sup>tē tē mulakh-mā  
*was-squandered-completely, that at-time that country-in*  
 mōṭō dukāl paidō, anē tēnē taṅgī (*or taṅgī*) paḍ<sup>a</sup>wā lāgi.  
*a-mighty famine fell, and to-him want to-fall began.*  
 Ēṭlē tē tē mulakh<sup>a</sup>nā rēnār<sup>a</sup>nē mailō jēnē tēnī  
*In-the-meantime he that of-country to-a-dweller met by-whom his*  
 jamīn-mā dukkar chār<sup>a</sup>wā mōkaīlō. Tēnē pōtānū pēṭ dukkar  
*land-in swine to-feed he-was-sent. By-him his-own belly swine*  
 khātā, tē kus<sup>a</sup>kā-thī bhairū-hōt, paṇ tē kōiē  
*used-to-eat, those husks-by filled-would-have-been, but those by-anyone*  
 tēnē āipā nāī. Anē tē wārē tēnī sudh (*for sudh*) thēkānē  
*to-him were-given not. And that at-time of-him sense in-place*  
 āvī, tē bōilō kē, 'mārā bāp<sup>a</sup>nē tā rākhēlā kēṭlā  
*came, he said that, 'my in-of-father near hired how-many*  
 baḍhā (*for badhā*) mānahōnē jōyyē tem (*or tem*) khāwānū malē-chhe,  
*all to-men is-sufficient so-much of-eating they-getting-are,*  
 nē wali ūchū mukē-chhe, anē ū tō bhukhē  
*and also above leave, and I on-the-other-hand by-hunger*  
 marū-chhū. Ū ūthā nē mārā bāp hōḍe jāwā nē kēwān  
*dying-am. I will-arise and my father near will-go and will-say*

<sup>1</sup> Threw away like peas, squandered.

kē, “bāpā, mēṭ tamārī (or tamārī) āgaḷ Īharⁿnō wāk kaīrō-chhe, anē  
*that, “father, by-me of-you before of-God sin done-is, and*  
 tamārō chhōkⁿrō kēwⁿdāwā manē lājam nathī. Manē tamārā nokar  
*your son to-be-called to-me fitness is-not. Me your servant*  
 pethē rākhō.”’ Tē uīthō nē tēnā bāp hōdē āiwō. Paṇ haju ghaṇō  
*like keep.”’ He arose and his father near came. But yet much*  
 āghō utō, tē wārē tēnā bāpē tēnē dīthō (or dīṭthō).  
*distant he-was, that at-time his by-father as-for-him he-was-seen.*  
 Tēnē dayā āvī nē tē dōidō nē galē walⁿgī-paidō, anē  
*To-him compassion came and he ran and on-neck embracing-fell, and*  
 bachchī kidhī. Pōyⁿrāē kayū, ‘bāpā, mēṭ tamārī  
*kiss was-made. By-the-son it-was-said, ‘father, by-me of-you*  
 rubaḍu (or raju) Īharⁿnō ghunō kaīrō-chhe, anē tamārō pōyⁿrō kēwⁿdāwā  
*before of-God sin done-is, and your son to-be-called*  
 manē lājam nathī.’ Paṇ bāpē nōkkaṛōnē tēḍīnē (or tēḍīnē)  
*to-me fitness is-not.’ But by-the-father to-the-servants having-called*  
 keyū kē, ‘sakay-māṭ sakai jhabbō lāwō nē ēnē pērāwō.  
*it-was-said that, ‘good-in good a-robe bring and to-this-one put-on.*  
 Enā hāth-māṭ vīṭī ghālō, nē pagē jōḍā (for jōḍā) pērāwō;  
*Of-this-one hand-on a-ring put, and on-feet shoes put-on;*  
 anē kaū kē, “chālō, āpⁿnē khāyyē piyyē nē gammat (for gamat)  
*and I-say that, “come, let-us-all eat drink and merriment*  
 karyē; kem-kē ā mārō pōyⁿrō marī-gailō-tō, tē pharī-ṭhī (or ṭhī)  
*make; because-that this my son dead-gone-was, he again*  
 jīwⁿtō (for jīwⁿtō) thaīlō-chhe; nē khōwai-gailō-tō, tē pāchhō jāidō  
*living become-is; and lost-gone-was, he again recovered*  
 chhe.”’ Nē tēō gammat karⁿwā lāigā.  
*is.”’ And they merriment to-make began.*

Tēnō waḍō pōyⁿrō khētar-māṭ utō. Tē jem-jem gher taraph  
*His elder son the-field-in was. He as-as in-the-house towards*  
 āiwō, tem gān-tānⁿnā awāj sābhⁿlāyā. Tēnē ēk chākarⁿnē  
*came, so of-singing-music the-sounds were-heard. By-him a as-for-servant*  
 bōlāiwō, anē puichhū kē, ‘ā hū chhe?’ Tēnē keyū  
*he-was-called, and it-was-asked that, ‘this what is?’ By-him it-was-said*  
 kē, ‘tārō nāllo bhai āiwō-chhe, anē tārā bāpē ēk jāphaṭ  
*that, ‘thy younger brother come-is, and thy by-father a feast*  
 āli-chhe; kāran kē tē hārī paṭhem hājō-hamō āiwō-chhe.  
*given-is; because that he well like safe-sound come-is.*  
 Tē-ṭhī (for -ṭhī) tē gussē thayō, anē ghar-māṭ pethō naī.  
*That-from he in-anger became, and the-house-in entered not.*

Tē-ṭhī tēnō bāp bār āiwō anē tēnā kālā-wālā kairā.  
*That-from his father outside came and of-him entreaties were-made.*  
 Tēnē tēnā bāp<sup>^</sup>nē kayũ kē, 'mē tamārī (or ṭamārī) kēṭ<sup>^</sup>lā  
*By-him his to-father it-was-said that, 'by-me your how-many*  
 badhā (or badḍhā) bar<sup>^</sup>hō thayā bardāst kairī-chhe, anē kōī wakhat majāt  
*all years were service made-is, and any time single*  
 tamārā (or ṭamārā) hukam tōidā nathī. Tō-pan tamē mārā  
*your orders broken were-not. Nevertheless by-you my*  
 dōsḍārō bhēgī gammat udāw<sup>^</sup>wā ēk wōk<sup>^</sup>ḍũ pan āilũ-nathī.  
*friends with merriment to-cause-to-fly a kid even given-is-not.*  
 Pan ā pōy<sup>^</sup>rō jēnē tamārī māl-matā rāḍō-mā phanē-phāt-karī  
*But this son by-whom your property harlots-in having-wasted*  
 mukī-chhe, tē āiwō tē-hāru tamē ēk jāphat (or jhāphat) āipī.  
*thrown-is, he came him-for by-you a feast was-given.'*  
 Tēnē jabāp āilō, 'bettā, tũ (or ṭũ) tō har-hammēs  
*By-him answer was-given, 'son, thou on-the-one-hand always*  
 mārī sāthē rahē-chhe, anē tē-ṭhī (for -thī) jē sag<sup>^</sup>lũ mārī kanē  
*of-me with remaining-art, and that-from what all of-me near*  
 chhe, tē tārũ chhe. Anē ā tārō bhaī marī-gailō-tō,  
*is, that thine is. And this thy brother dead-gone-was,*  
 tē jīw<sup>^</sup>tō pāchhō āiwō-chhe; anē gumāī gailō, tē pāchhō jāidō-chhe;  
*he living again come-is; and lost went, he again recovered-is;*  
 mātē gammat karī rāji thawũ ē baḍōbaḍ chhe.  
*therefore merriment having-made happy to-be this proper is.'*

### ANĀWĀLĀ OR BHĀṬHĒLĀ.

This is the dialect spoken by Bhāṭhēlā or Anāwālā Brāhmaṇs of Surat, Jalalpur, Chikhli, Balsar, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Sur<sup>a</sup>tī just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhil Dhōḍiās and Naikās. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Sur<sup>a</sup>tī. Thus, the word for 'six' is written '*sa*,' not '*chha*,' and the present tense of the verb substantive is written

	Sing.	Plur.
1	<i>se</i>	<i>siē</i>
2	<i>se</i>	<i>se</i>
3	<i>se</i>	<i>se</i>

This, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

## GUJARĀTĪ OF EASTERN BROACH.

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarātī, much mixed with the Bhil dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har<sup>a</sup>bhāṇ* for *Sarbhāṇ*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards. *L* sometimes becomes *n* as in *nōk* for *lōk*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hā*, as in *nōk<sup>a</sup>hā* for *lōkē*, by the people. The dative plural ends in *hān*, as in *Talāvyāhān*, to Talāvyas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har<sup>a</sup>bhāṇ<sup>a</sup>nā* or *Har<sup>a</sup>bhāṇā*, of Sarbhān.

The sign of the locative is *mī*, as in *Āṅgrējī-mī*, in English territory.

The following pronominal forms may be noted, *amī*, we; *am<sup>a</sup>hā* or *ām<sup>a</sup>hā*, by us; *amāhān*, to us; *amā*, our (oblique); *tamī*, you; *tīyē*, by him; *tīyā*, his (oblique).

In Verbs, note *way-nī*, it does not become; *vīyō*, it became; *atā*, they were; *kayō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyān*, we lived; *am<sup>a</sup>hā rūpiā māgyān*, we asked for money; *amāhān rūpiā nī āpyān*, money was not given to us.

The Future is as in Bhil dialects, e.g. *āpūhū*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *kat<sup>a</sup>nā*, we were doing; *majūrī jatī rī*, wages were going away; *rāt*, (if) you remain. Note the additional suffix in *kat<sup>a</sup>nā* (for *kar<sup>a</sup>tō*), as in Rānī Bhil. *Rī*, of course, is for *rahī*, and *rāt* for *rahat*.

Examples of the Conjunctive Participle are *kaī*, having done; *chhōḍī-n*, having left. Such forms are common in most Bhil dialects. In *jāit<sup>a</sup>nē*, going, and *nēt<sup>a</sup>nē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *ī*: *nē* is itself derived from the ancient *tanē*.

[No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### GUJARĀTĪ.

#### MIXED DIALECT OF EAST BROACH.

રેવાશી અમી હરભાણના. અમી હરભાણ રખો કતના. તી આસર ૧૫-૨૦ વરસ રખો કયો. તેઈ રખા રપિઆ અમાહાન ૫ વરસ લગી ની આપ્યાન. તાહાં અમહં રપિઆ માગ્યાન. તાહાં નોકહં કહો કે આવત વરસ અમી રપિઆ આપુંહુ. તાહાં અમહં પાસો રખો રાખ્યો. પણ આવત વરસ પણ રપિઆ ની આપ્યાન. તાહાં પાસા અમહં રપિઆ માગ્યાન. તેથી ગામનોકહં રખો નેતનેન તલાવ્યાહાન આપ્યો. તેથી મેહનત મજૂરી જતી રી. તેથી ગામ છોડીન અમી ગાયકવાડીમી ડભોઈ તાલુકા ગામ ગોપારપરામી જઈતને ખેતી કનાહા રહ્યાન. પણ એક વરસ પાડ્યો તથા બીજ વરસ થોડો ધણો વીચો. તીજ વરસ વરસાદ આલાની. તાહાં આમા ગામા તહીં અતા તીયા કની ગયાન. તાહાં તીચે થોડયોક એટલો અનાજ આવત વરસ લગી માથી પુરો વચની. વાસત અંગ્રેજીમી જત મેહનત મજૂરી કઈ જવતા રાત. આવત વરસ પાસા તમી આવળ.

[ No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

## MIXED DIALECT OF EAST BROACH.

## TRANSLITERATION AND TRANSLATION.

Rēwāṣī amī Har<sup>a</sup>bhāṇ<sup>a</sup>nā. Amī Har<sup>a</sup>bhāṇā rakhō kat<sup>a</sup>nā,  
*Inhabitants we Sarbhān-of. We of-Sarbhān watch were-doing,*  
 tī āsar 15-20 waras rakhō kayō. Tēi rakhā rūpiā amāhān  
*that about 15-20 years watch was-done. But of-watch money to-us*  
 5 waras-lagī nī āpyān. Tāhā<sup>ñ</sup> am<sup>a</sup>hā rūpiā māgyān. Tāhā<sup>ñ</sup>  
*5 years-for not was-given. Then by-us money was-asked. Then*  
 nōk<sup>a</sup>hā kahyō kē, 'āwat waras amī rūpiā āpūhū.' Tāhā<sup>ñ</sup>  
*by-people it-was-said that, 'coming year we money shall-give.' Then*  
 am<sup>a</sup>hā pāsō rakhō rākhyō, paṇ āwat waras paṇ rūpiā nī  
*by-us again watch was-kept, but coming year again money not*  
 āpyān. Tāhā<sup>ñ</sup> pāsā am<sup>a</sup>hā rūpiā māgyān, tēthī gām-nōk<sup>a</sup>hā  
*was-given. Then again by-us money was-asked, thereupon by-village-people*  
 rakhō nēt<sup>a</sup>nēn talāvyāhān āpyō. Tēthī mēh<sup>a</sup>nat-majūri  
*watch taking-off to-Talāvyas was-given. Thence labour-working-for-hire*  
 jāti rī. Tēthī gām chhōḍin amī Gāy<sup>a</sup>k<sup>a</sup>wāḍi-mī Ḍabhōi  
*going-away was. Thence village having-left we Gaikwāḍi-in Dabhoi*  
 tālukā gām Gōpār-parā-mī jāit<sup>a</sup>nē khētī kanā-hārū rahyān; paṇ  
*Tālukā village Gōpālpur-in going cultivation making-for remained; but*  
 ēk waras pākyō, tathā bij waras thōḍō-ghanō vīyō. Tīj  
*one year (the-crop-)ripened, and second year scanty-very(-crop) became. Third*  
 waras war<sup>a</sup>sād ālā-nī. Tāhā<sup>ñ</sup> āmā gāmā tahī atā tiyā kanī  
*year rain was-given-not. Then our of-village owner were his near*  
 gayān; tāhā<sup>ñ</sup> tiyē yōkyō-k, 'ēṭ<sup>a</sup>lō anāj āwat waras-lagī  
*went; then by-him it-was-said-that, 'so-much grain coming year-to*  
 mā-thī purō way-nī; wāsat Angrēji-mī jāt mēh<sup>a</sup>nat-  
*me-from sufficient becomes-not; therefore English-among going labour-*  
 majūri kai jiw<sup>a</sup>tā rāt, āwat waras pāsā tamī āw<sup>a</sup>jā.  
*working-for-hire having-done living (if-) you-remain, coming year again you come.'*

## FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhan. We served as watchmen of Sarbhan for about 15 or 20 years, but we were not paid for 5 years. When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talāvyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

## PĀRSĪ GUJARĀTĪ.

The Gujarātī spoken by Pārsīs varies from the standard form of the language in some respects like the Gāmaḍiā dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *ḍ*, the dental *l* to the cerebral *ḷ*, and the dental *n* to the cerebral *ṇ*. Thus, *pariyō*, not *paḍyō*, he fell; *āgal*, not *āgaḷ*, before; *tēnē*, for *tenē*, by him; *pan*, for *paṇ*, even. As in the Gāmaḍiā dialects, it shows a tendency to drop the letter *h*. Thus, *ū*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *l* or *ll*. Sometimes we find dentals preferred to cerebrals, as in *dukkar* for *ḍukkar*, swine. Initial *ē* is pronounced *yē*, as in *yēk* for *ēk*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mē* instead of *mā* in the locative case. In the Pronouns, we have *ū*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēnī*, she. The word for 'what?' is *sū*, not *śū* or *hū*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus :—

I am striking.

	Sing.	Plur.
1	<i>mārū-ch</i>	<i>mārīē-ch</i>
2	<i>mārē-ch</i>	<i>mārō-ch</i>
3	<i>mārē-ch</i>	<i>mārē-ch</i>

The *ś* of the Future becomes *s* and is not changed to *h*. Thus, *mār<sup>s</sup>sē*, he will beat. The first person singular is *māras*, not *mārīś*. Similarly, the first person plural is *mār<sup>s</sup>sū*, not *mārīśū*.

The past participle sometimes inserts *i* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *mārō*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amō jatā hatā*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē, tō kadī-bī hū tyā sutē nahī* for *jō manē khabar hōt, tō kadī paṇ hū tyā sutī nahōt*; if I had known, I should never have slept there.

The past participle of *jawū*, to go, is *gīyō*.

As a specimen of Pārsī Gujarātī, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, as also occurs in the various dialects of Hindōstānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhāllā chhōk<sup>a</sup>rāē gīyō*, the younger son went.



[ No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

PĀRSĪ-GUJARĀTĪ.

(BOMBAY TOWN AND ISLAND).

એક સખસને બે છોકરા હતા. તેમના ન્હાલા છોકરાએ પોતાના બાવાને કેયું બાવા તમારી દોલતમાથી જે હિસ્સો મારો થાય તે મને આપો. તેથી તેને પોતાની દોલત તેવનમા વેચી આપી. ધના દાદા થયા નથી એટલામા ન્હાલા છોકરાએ પોતાની પુંજ એકટી કરીને દૂર દેસાવર ગીયો ને તાં ખરાબ હાલતની અંદર બદલી ગુમાવી દીધી. તેની પાસે એક પૈ પન રહી નથી ને એ વખતે તે દેસમા મોટો દુકાલ પરિયો. તેથી તે મોટી આફતમા આવી પરિયો ને તે દેસના મોટું ઘેરના માનસ પાસે ગીયો ને તેના આશ્રમા રયો. તેને પોતાના ખેતરમા દુકર ચરાવા સાર તેને મોકલ્યો. દુકર જે છાંં ખાતા હતા તે ખાઈને પેટ ભરવાને પન તે રાજી હતો. પન તે પન કોઈએ તેને આપિયાં નથી.

## TRANSLITERATION AND TRANSLATION.

Yēk sakhas<sup>nē</sup> be chhōk<sup>rā</sup> utā. Tē-mā-nā nhāllā chhōk<sup>rāē</sup>  
*One to-person two sons were. Them-in-of the-younger by-the-son*  
 pōtānā bāwānē keyū, 'bāwā, tamāri dōlat-mā-thī jē hissō  
*his-own to-father it-was-said, 'father, your wealth-in-from what share*  
 mārō thāy, tē manē āpō.' Tē-thī tēnē pōtānī dōlat  
*mine may-become, that to-me give.' Thereupon by-him his-own wealth*  
 tēwan-mā vēchī āpī. Ghanā dādā thayā nāī ēṭ<sup>lā</sup>-mā  
*them-among having-divided was-given. Many days became not the-meantime-in*  
 nhāllā chhōk<sup>rāē</sup> pōtānī puñjī ēk<sup>tī</sup> karinē dūr dēsāwar  
*the-younger by-son his-own property together having-made a-far country*  
 giyō, nē tā kharāb hālat<sup>nī</sup> andar baddhī gumāvi-didhī. Tēnī  
*he-went, and there bad of-ways in all was-squandered. Of-him*  
 pāsē ēk pai pan rahī nāī, nē yē wakh<sup>tē</sup> tē dēs-mā  
*near one pie even remained not, and this at-time that country-in*  
 mōṭṭō dukāl pariyō. Tē-thī tē mōṭṭī āphat-mā āvī  
*a-mighty famine fell. There-upon he mighty calamity-in having-come*  
 pariyō, nē tē dēs<sup>nā</sup> mōṭṭē gher<sup>nā</sup> mānas pāsē giyō,  
*fell, and he of-the-country in-a-great of-in-house man near went,*  
 nē tēnā āsrā-mā rayō. Tēnē pōtānā khētar-mā dukkar  
*and his refuge-in he-remained. By-him his-own field-in swine*  
 charāwā-sārū tēnē mōkalyō. Dukkar jē chhālā khātā-utā,  
*feeding-for as-for-him he-was-sent. The-swine what husks eating-were,*  
 tē khāinē pēt bhar<sup>wānē</sup> pan tē rājī utō. Pan tē  
*those having-eaten belly for-filling even he willing was. But those*  
 pan kōiē tēnē āpiyā nāī.  
*even by-anyone to-him were-given not.*

## CHARŌTARĪ.

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charōtarī dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, *i.e.*, over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtarī.

Charōtarī closely resembles the other Gāmadiā dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect.

**Pronunciation.**—The vowel *ā* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *aw* in *haul*. This sound I represent in transliteration by *ō*. It also occurs, but to a less extent, in the standard dialect. Thus, *mā̃*, in, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kōn*, an ear; *tsōdō*, for *chādō*, the moon; *pōnī*, water; *hōḍh*, a bull. It is shortened in *bhai* for *bhāi*, a brother, *khaiñē* for *khāinē*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *dẓyō* for *dzayō* (*i.e.* *gayō*), he went; *thyō* or *thayō*, he became.

The letter *ī* is often changed to *ē*. Thus, *śēgō* for *śīgō*, husks; *hēḍyō* for *hīḍyō*, he started; *vētī* for *vīti*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mō* or *mó*, in; *thyū* or *thyu*, it became; *dẓau*, for *dẓaū*, I go; *kahu* for *kahū*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, *mārū-tshu*, for *mārū-chhū*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Sur<sup>tī</sup>. I have noted *dādā*, for *dahādā*, days; *hū* or *ū*, I; *pērāō*, for *pahērāō*, clothe; *kēw<sup>r</sup>rāwā* for *kahēw<sup>r</sup>rāwā*, to be called.

The letter *ch* is frequently pronounced as *ts*; *chh* as *tsh*; *j* as *dz*; and *jh* as *dẓh*. The pronunciation is so common that I have transliterated these letters *ts*, *tsh*, *dz* and *dẓh* in the specimens and list of words. Examples are *vēṭsī*, having divided; *tshōk<sup>r</sup>rō*, a son; *dẓadyō*, found; *dẓhārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (ॐ) or (ॐ) *tshe* or *se*, he is; *tshō* or *sō*, six; *tshētyū* or *sētyū*, far.

The letter *k* often becomes *ch* (*ts*) especially under the influence of a neighbouring *e* or *i*, and *kh* often becomes *chh* (*tsh*). Thus, *tsēt<sup>r</sup>lā* for *kēt<sup>r</sup>lā*, how many; *dits<sup>r</sup>rō*, for *dik<sup>r</sup>rō*, a son; *nā̃tsh<sup>r</sup>wū* for *nā̃kh<sup>r</sup>wū*, to throw; *tshētar* for *khētar*, a field; *bhutshē* for *bhukhē*, by hunger.

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for; *hārō* for *sārō*, good; *hāw<sup>r</sup>tsēt* for *sāw<sup>r</sup>chēt*, conscious; *hāmō* for *sāmō*, against; *hāhā* for *sāsā*, want; *hadẓūwan* for *sajīwan*, alive.

In the word *hām<sup>r</sup>rīnē* for *sābhaḷīnē*, having heard, *l* has become *r*.

In words like *tā̃* for *tyā̃*, there; *tāñē* for *tyārē*, then, a *y* has been dropped.

**Nouns.**—As in Sur<sup>tī</sup>, nouns ending in a consonant have an oblique form in *ā*. Thus, *bāpā-pāhē-thī*, from a father; *bāpā*, fathers. This *ā* is often nasalized so that

(especially in the case of neuter nouns), we have words like *gharā̃*, houses; *tshēt<sup>a</sup>rā̃*, fields. *Śī* is a postposition of the instrumental, as in *khusī-śī*, joyfully.

**Pronouns.**—The following are the first two personal pronouns :—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nominative	<i>hũ, ũ</i>	<i>amē, amhē</i>	<i>tu, tũ</i>	<i>tamē, tamō</i>
Agent	<i>mē, mē̃</i>	<i>amē, amhē</i>	<i>tē, tē̃</i>	<i>tamē</i>
Genitive	<i>mārō</i>	<i>amārō, ahmārō</i>	<i>tāro, tāh<sup>a</sup>rō</i>	<i>tamārō</i>

Other forms are as in the standard dialect. The list of words also gives *ām<sup>a</sup>nō*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns, and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial *h*. Thus, *hē*, he; *hēnō* or *hanō*, his; *hēnē*, by him; *hanā-kanē-thī*, from near him; *hēnē* or *hanē*, to him; *hē-mó-nō*, of in them.

*Kasũ* is 'anything.'

**Conjugation.**—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *ũ* as well as in *ē*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur<sup>a</sup>tī forms.

	Sing.	Plur.
1	<i>tshũ</i>	<i>tshīē</i>
2	<i>tshũ, tshē</i>	<i>tshō, sō</i>
3	<i>tshē, tsha, se</i>	<i>tshē. tsha, se</i>

The past tense is either *hatō*, as in the standard, or *utō*, as in Sur<sup>a</sup>tī. When used as an auxiliary we also find *tō*. Thus, *khōwāyō-tō*, he was lost.

The verb *thawũ*, to become, makes its past tense *thayō* or *thyō*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mār<sup>a</sup>wũ* or *mār<sup>a</sup>wu*, to strike :—

	Sing.	Plur.
1	<i>mārũ-tshu, -tshũ</i>	<i>mārē-tshīē</i>
2	<i>mārũ-tshu, -tshũ, -tshē</i>	<i>mārō-tshō, mārō-sō</i>
3	<i>mārē-tshē, mārē-tsh, mārē-se</i>	<i>mārē-tshē, -tsh, -se</i>

The imperfect is *mār<sup>a</sup>tō-utō* or *mār<sup>a</sup>tō-tō*.

In none of the specimens have I met any instance of the *ś* of the future becoming *h*. The following is the conjugation of this tense.

	Sing.	Plur.
1	<i>mārēś, māriś</i>	<i>mārīśū</i>
2	<i>mārēś, māriś</i>	<i>mār<sup>a</sup>śō</i>
3	<i>mār<sup>a</sup>śē</i>	<i>mār<sup>a</sup>śē</i>

Note how the *i* of the first and second persons singular is changed to *ē*, and how it is also optionally shortened to *i*. So we have *jaīś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *avyō*, he came; and *ḍzyō*, *gyō*, or *gayō*, he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khāīnē*, having eaten, for *khāinē*.

At the end of a question, we find the word *kanē*, 'is it not?' Thus, *ē badhu tāru-ḍz tshe-kanē*, that all is thine or is it not thine, *i.e.* it is certainly thine. The word is almost certainly a worn-down form of *kānahī*, or not.

[ No. 10.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARATĪ.

CHARŌTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

## SPECIMEN I.

એક માણુહને એ છોકરા હતા. અને હે-મા-ના નાનાએ હેના બાપને કહ્યું કે, બાપ્પા, તમારી પુંજ-મા-થી જે મારે ભાગે આવે તે મને આપો. અને હેણે પોતાની મલકત હેમને વેચી આપી. અને યોડા દાડા થ્યા નહીં એટલા-મા પેલા નાના છોકરાએ પોતાની બધી પુંજ શમેટી કરીને દેશાવર જ્યો, અને તાં ઉડાબપણા-માં બધું ખોઈ નાછ્યું. અને ઝારે હના-કને-થી બધું ખલાસ થયું તારે એ મુલક-માં ભારે દકાળ પડ્યો, અને હને ખાધા-પિધાના હાંહાં પડવા માંડ્યા. અને હેણે જતે-કને એ દેશના એક રહેવાશીને આશરો સિધો. એણે હને ભુંડ ચારવા છેતર-માં મોકલ્યો. ડુક્કર જે છોડાં ખાતાં તે મલ્યાં હોત તો ખુશી-શી ખાત, પણ એય એને કોઈએ આપ્યા નહીં. ઝારે એને ભાન આયું તારે એ બોલ્યો કે, મારા બાપના એટલા બધા નોકર-ચાકરોને ખાતાં પિતાં વધે એટલું છે; ને મારે અહીં ભુજે મરવું પડે-છે. હવે તો હું મારા બાપ-કને જઉં ને કહું કે, બાપા, મેં પરમેશરનો ને તમારો ધનો ક્યો છે, ને તમારો જીવો કહેવરાવાને લાયક નથી; મને પગાર આપી ચાકર રાખો. આમ કહીને એ હેના બાપ-કને જ્યો. પણ એના બાપાએ એને આથે-થી જ્યો, એટલે દયા આઈ, તે-થી હડીકાડીને એની કોટે બાઝી-પડ્યો, અને બચી કરી. છોકરાએ બાપને કહ્યું, બાપા, મેં તમારો ને પરમેશરનો ધનો કર્યો-છે, ને તમારો દિયરો કેવરાવાને લાયક રહ્યો નથી. બાપે એના નોકરોને કહ્યું કે, હારા-માં હારા વસતર લાઈને હને પેરાઓ, એને હાથે વેટી ધાલો ને પજ જોડા પેરાઓ; અને ખમ-પીને ખુશી થઈએ; શા-થી કે આ મારો દિયરો જાણે મુએલો જીવતો થયો-છે; એ બોવાયો, તે જડ્યો-છે. એમ કરીને બધા રાજ થયા.

આ વખતે એનો મોટો છોકરો છેતર-માં હતો, તે ઝારે ધરભણી આયો તારે ગાણુ ને નાચ હામરયા. એક ચાકરને બોલાઈને પુછ્યું કે, આ બધી ધામધુમ શેની છે? ચાકરે કહ્યું કે, તમારો ભઈ આયો-છે. એ હેમ-એમ પાછો આયો તે-થી તમારા બાપાએ ઉઝાણી કરી-છે. આ હામરીને એ તપી-જ્યો ને ધર-માં પેઠો નહીં. હેનો બાપ ધર-બાર આયો ને માંચ આવવાને હમજવા માંડ્યો. પણ હેણે જવાબ આપ્યો કે, આટલાં વરહથી હું તમારી શેવા કરું-છું; તમારે કહ્યું કોઈ દાડો ઉઠાચું નથી, તોય તમે મને એક બકરીના વચ્ચાં હરખુ-ય મારા ભઈબંદ જોડે ગંમત કરવા નથી આલ્યું. પણ આ તમારો છોકરો જેણે બધી પુંજ રોડો-માં ધુળ મેળવી-નાંછી તે આયો કે તરતા-જ તમે એના-હારે ઉઝાણી કરી. બાપે કહ્યું, દિયરા, તુ તો નીત મારી પાંહે હતો, ને જે મારી કને છે એ બધું તાર-જ છે કને? આપણે ખુશી થઈને ગંમત કરવી એ લાજમ છે; શા-થી કે આ તારો ભઈ જાણે મુએલો જીવતો છે; તે બોવાયો-તો, તે જડ્યો છે.

[ No. 10.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARATĪ.

CHARŌTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk māṇah<sup>a</sup>nē be tshōk<sup>a</sup>rā hatā. Anē hē-mō-nā nānāē hēnā  
*A-certain to-man two sons were. And them-in-of by-younger his*  
 bāp<sup>a</sup>nē kahyū kē, 'bāppā, tamārī puñjī-mō-thī jē mārē bhāgē  
*to-father it-was-said that, 'father, your property-in-from what my in-share*  
 āvē tē manē āpō.' Anē hēṇē pōtānī mal<sup>a</sup>kat hem<sup>a</sup>nē  
*may-come that to-me give.' And by-him his-own property to-them*  
 vētsī āpī. Anē thōḍā dāḍā thyā nahī ēṭ<sup>a</sup>lā-mō pēlā nānā  
*having-divided was-given. And a-few days became not meanwhile that younger*  
 tshōk<sup>a</sup>rāē pōtānī badhī puñjī śamēṭī karīnē dēsāwar dzyō,  
*by-son his-own whole wealth together having-made to-a-far-country he-went,*  
 anē tã uḍāūpaṇā-mō badhū khōi-nātshyū. Anē dzhārē hanā-kanē-thī  
*and there riotous-living-in all was-squandered-away. And when him-near-from*  
 badhu khalās thayu tārē ē mulak-mō bhārē dakāl paḍyō,  
*all expended became then that country-in a-mighty famine fell,*  
 anē hanē khādhā-pidhānā hāhā pad<sup>a</sup>wā māḍyā. Anē hēṇē  
*and to-him eating-and-drinking-of difficulties to-fall began. And by-him*  
 dzatē-kanē ē dēs<sup>a</sup>nā ēk rēh<sup>a</sup>wāśinō āś<sup>a</sup>rō lidhō. Ēṇē hēnē  
*going that of-country one of-resident shelter was-taken. By-him to-him*  
 bhunḍ tsār<sup>a</sup>wā tshētar-mō mōk<sup>a</sup>lyō. Dukkar dzē tshōḍā khātā tē  
*swine to-feed field-in he-was-sent. Swine which husks (are-)eating that*  
 malyā hōt tō khuśī-śī khāt; paṇ ēya ēnē  
*if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him*  
 kōiē āpyā nahī. Dzhārē ēnē bhān āyu tārē ē bōlyō kē,  
*by-anyone were-given not. When to-him sense came then he said that,*  
 'mārā bāp<sup>a</sup>nā tsēṭ<sup>a</sup>lā badhā nōkar-tsāk<sup>a</sup>rōnē khātā-pitā wadhē  
*'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above*  
 ēṭ<sup>a</sup>lū tshe; nē mārē ahī bhutshē mar<sup>a</sup>wu padē-tshe. Havē  
*so-much there-is; and to-me here hunger-with to-die fallen-is. Now*  
 tō hēḍ mārā bāp-kanē dzaū nē kahu kē, "bāpā, mē  
*indeed walk my father-near I-go and I-say that, "father, by-me*

Par<sup>m</sup>ēsār<sup>n</sup>ō nē tamārō ghanō karyō-tshe; nē tamārō tshaiyō  
*of-God and your sin done-is; and your son*  
 kahēw<sup>r</sup>āwānē lāyak nathī; manē pagār āpī tsākar rākhō.”’ Ām  
*to-be-called worthy am-not; to-me pay giving servant keep.”’ So*  
 kahinē ē hēnā bāp-kanē dzyō. Paṇ ēnā bāpāē ēnē āghē-thī  
*having-said he his to-father went. But his by-father to-him distance-from*  
 dzōyō ēṭlē dayā āi, tē-thī haḍi-kāḍinē ēnī kōtē bādzhi-padyō,  
*he-was-seen so-much compassion came, that-from running his on-neck embracing-fell,*  
 anē batsī karī. Tshōk<sup>r</sup>rāē bāp<sup>n</sup>ē kahyū, ‘bāpā, mē tamārō nē  
*and kissing was-done. By-the-son to-father it-was-said, ‘father, by-me your and*  
 Par<sup>m</sup>ēsār<sup>n</sup>ō ghanō karyō-tshe; nē tamārō dits<sup>r</sup>ō kēw<sup>r</sup>āwānē lāyak  
*of-God sin done-is; and your son to-be-called worthy*  
 rahyō nathī.’ Bāpē ēnā nōk<sup>r</sup>rōnē kahyū kē, ‘hārā-mō hārā  
*remained not.’ By-the-father his to-servants it-was-said that, ‘good-among good*  
 was<sup>t</sup>ar lāinē hanē pērāo; anē hāthē vēṭi ghālō nē  
*clothes having-brought to-him put-on; his on-hand a-ring put-on and*  
 padzē dzōdā pērāo; anē khai-pinē khuṣi thāiē;  
*on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become;*  
 sā-thī kē ā mārō dits<sup>r</sup>ō dzānē muēlō dziw<sup>t</sup>ō thayō-tshe; ē  
*what-for that this my son as-if dead alive become-is; he*  
 khōwāyō, tē dzadyō tshe.” Em karinē badhā rādzi thayā.  
*was-lost, he found is.” Thus making all merry became.*

Ā-wakh<sup>t</sup>ē ēnō mōtō tshōk<sup>r</sup>rō tshētar-mō hatō; tē dzhārē ghar-bhaṇī  
*At-this-time his elder son field-in was; he when house-near*  
 āyō tārē gāṇu nē nāts hām<sup>r</sup>ryā. Ēk tsākar<sup>n</sup>ē bōlāinē  
*came then singing and dancing were-heard. One to-servant having-called*  
 putshyū kē, ‘ā badhī dhām-dhum sēnī tshe?’ Tsāk<sup>r</sup>rē  
*it-was-asked that, ‘this all noise-and-bustle of-what is?’ By-the-servant*  
 kahyū kē, ‘tamārō bhaī āyō tshe. Ē hēm-khēm pātshō āyō  
*it-was-said that, ‘your brother come is. He safe-and-sound back came*  
 tē-thī tamārā bāpāē udzāṇī karī-tshe.’ Ā hām<sup>r</sup>rīnē ē  
*therefore your by-father a-feast made-is.’ This having-heard he*  
 tapī-dzyō, nē ghar-mō pēthō nahī. Hēnō bāp ghar bār āyō  
*incensed-went, and house-in entered not. His father house out came*  
 nē mōy āw<sup>w</sup>ānē ham<sup>d</sup>zāwā māṇdyō. Paṇ hēnē dzawāb āpyō kē,  
*and in to-come to-entreat began. But by-him answer was-given that,*  
 ‘āt<sup>l</sup>lā warah-thī hū tamārī sēwā karū-tshu; tamāru kahyū kōi  
*‘so-many years-from I your service doing-am; your word any*  
 dādō uthāmyū nathī; tōya tamē manē ēk bak<sup>r</sup>rīnā batstsā  
*day was-transgressed not; still by-you to-me one of-she-goat young-one*  
 har<sup>k</sup>hu-ya mārā bhaī-band-dzōdē gammat kar<sup>w</sup>ā nathī ālyū. Paṇ ā  
*like-even my friends-with merriment to-do not was-given. But this*

tamārō tshōk'rō dzēnē badhī puñjī rādō-mō dhul-mēl'vī-nātshī,  
*your son by-whom all property harlots-in to-dust-reducing-was-thrown,*  
 tē āyō kē tar'tā-dz tamē ēnā-hāru udzāñī karī.' Bāpē  
*he came that immediately by-you him-for a-feast was-made.' By-the-further*  
 kahyū, 'dits'rā, tu-tō nīt mārī pāhē hatō, nē dzē mārī-kanē  
*it-was-said, 'son, thou-indeed always my near art, and what my-near*  
 tshe ē badhu tāru-dz tshe-kanē? Āp'nē khuśī thainē gammat  
*is that all thine-alone is,-is-it-not? By-us glad becoming merriment*  
 kar'vī ē lādzam tshe; śā-thī kē ā tārō bhaī dzāñē  
*should-be-made this proper is; what-for that this thy brother as-if*  
 muēlō dzīw'tō-tshe; tē khōwāyō-tō, tē dzadyō tshe.'  
*dead alive-is; he lost-was, he found is.'*

[ No. II.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT.

(DISTRICT KAIRA).

## SPECIMEN II.

ચોરો અને મરઘડો.

ચેટલાક ચોરો પેહીને ધરમાં વિચારથી ચોરી કરવાના તેમાં; એટલે તે મોહિ પેકા મરઘડા વના જેવું લેવા કશું નહિ જાયું, તેથી તે તેને જીંચકાને લઈજ્યા. પણ તે તેને મારી નાંછવા જતા હતા, તાણે તેણે જીવને હાર બહુ કાલાવાલાં કર્યા તેમને હંભારીને ચેટલો કામનો તે હતો માણુહને કુકડેકુક કરીને અને તેમના કામ હાર વહેલા જગાડીને તેમણે કીધું, લુચ્યા એજ કારણ હાર તાર માથું અમે મચેડી નાંછીશું. કેમજે તું લોકોને ભડકાવોછ અને જગાડી રાખોછ, તેથી તારે લીધે નિરાંતે અમે ચોરી કરી શકતા નથી.



[No. II.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

CHARŌTARĪ DIALECT.

(DISTRICT KAIRA).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

TSÖRÖ            ANĒ            MARAGH<sup>a</sup>ḌŌ.  
THE-THIEVES    AND    THE-CHICK.

Tsēt<sup>a</sup>lāk    tsörō            pehinē            ghar-mō            vitsār-thī            tsōrī            kar<sup>a</sup>wānā  
Some    thieves    having-entered    a-house-in    design-with    theft    to-commit  
tē-mā ;            ē<sup>a</sup>lē            tē            mōhē            pethā,            maragh<sup>a</sup>Ḍā            wānā            dzēwū  
it-in ;    in-the-meantime    they    inside    entered,    a-cock    except    worth  
lēwā            kaśū            nahi            dzadyū,            tē-thī            tē            tēnē            uñtsakinē  
to-take    anything    not    was-found,    therefore    they    him    having-raised  
lai-dzyā.            Paṇ            tē            tēnē            māri-nāṭsh<sup>a</sup>wā            dzatā-hatā.            Tānē            tēnē  
took-away.    But    they    him            to-kill            going-were.    Then    by-him  
dzīwanē            hāru            bahu            kālāwālā            karyā,            tem<sup>a</sup>nē            hambhārīnē            tsēt<sup>a</sup>lō  
life    for    much    beggings    were-done,    them    having-put-in-mind    how-much  
kāma<sup>a</sup>nō            tē            hatō            mānah<sup>a</sup>nē            kuk<sup>a</sup>ḍekuk            karīnē,            anē            tem<sup>a</sup>nā            kām  
useful    he    was    to-mankind            crowing    having-made,    and    their    work  
hāru            wahēlā            dzagādīnē.            Tem<sup>a</sup>nē            kīdhū,            ‘luttsā,  
for    betimes    having-wakened.    By-them    it-was-done (i.e. said),    ‘villain,  
ē-dz            kāraṇ            hāru            tāru            mātthū            amē            matsēḍī-nāṭshīśū.            Kem-dzē  
this-very    reason    for    thy    head    we    will-wring-off.            For  
tū            lōkōnē            bhaḍ<sup>a</sup>kāwō-tsha,            anē            dzagādī            rākhō-tsha,  
thou    to-the-people    alarming-art,            and    having-awakened    keeping-art,  
tē-thī            tārē            lidhē            nirāntō            amē            tsōrī            karī            śak<sup>a</sup>tā-nathī.  
therefore    thee    for    in-quiet            we    theft    having-done    able-are-not.’

## FREE TRANSLATION OF THE FOREGOING.

## THE THIEVES AND THE CHICK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

‘You villain,’ replied they, ‘it is for that very reason we will wring your head off; for you alarm and keep people waking, so that owing to you we cannot rob in peace.’

## PĀṬĪDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kuṇbīs form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pāṭīdārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pāṭīdārī. As Charōtarī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pāṭīdārī, more especially referring to those points in which it differs from Charōtarī.

**Pronunciation.**—We have noted how in Charōtarī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word ‘mon.’ This is carried further in Pāṭīdārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mō*, for *mā*, in; *wōṇiyō*, for *wāṇiyō*, a merchant; *mōḍō*, for *māḍō*, sick; *nōṇō*, for *nāṇō*, younger; *pōhē*, for *pāsē*, near; *gōm<sup>a</sup>ḍū*, for *gām<sup>a</sup>ḍū*, a village; *hōmō*, for *sāmō*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *y*, as in *dīch<sup>a</sup>rō*, for *dīk<sup>a</sup>rō*, a son; *chidhū*, for *kidhū*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, ask.

So far as I can judge from the specimens *ch*, *chh*, *j*, and *jh* are not pronounced *ts*, *tsh*, *dz*, or *dzh*, as is the case in Charōtarī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise; *wāsā*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōk<sup>a</sup>rō*, for *chhōk<sup>a</sup>rō*, a son; *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhū*, written instead of *sū*, for *śū*, what?

As in Charōtarī, the letter *kh* follows the analogy of *k*. While *k* becomes *ch* as shown above, *kh* becomes *chh*. Thus, *rāchh<sup>a</sup>wū*, for *rāk<sup>h</sup>wū*, to keep; *dēchhīnē*, for *dēkhīnē*, having seen. In the word *sētar*, for *khētar*, a field, *kh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven; *hō*, for *sō*, a hundred; *vīh*, for *vīs*, twenty; *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pāṭīdārī. Here the pronoun of the second person is written with a cerebral *t*. Thus, *tū*, thou. Similarly, we have *tō*, then, for the standard *tō*.

The letters *ḍ*, *r*, *l*, and *ḷ*, are interchangeable. Thus, we have *āgar*, for *āgaḷ*, before; *kalyō*, for *karyō*, done; *ghaḍ*, for *ghar*, a house; and *mārō*, *mālō*, or *māḍō*, my.

The vowel scale is not very definitely fixed. We have *i* changed to *a* in *wachār*, for *vichār*, consideration; and *u* changed to *a*, in *kal* for *kul*, a family, and *hakhī*, for *sukhī*, happy.

**Nouns.**—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nē* seems to form the agent case. The

sentence is *Bhag<sup>a</sup>wān-nē kar<sup>a</sup>wū*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful.

**Pronouns.**—*Mē* or *mē* is 'by me.' As already said, 'my' is *mārō*, *mālō*, or *māḍō*. *Mārē* seems to be used as the agent case in the phrase *mārē dēwō nathī*, by me he is not to be given, i.e., I cannot give him.

The following forms of the pronoun of the second person occur in the specimen,—*tū*, thou; *tē*, by thee; *tāḍē*, to thee. Note the cerebralisation of the *t*.

*Sū*, written *chhū*, is 'what?' *Chiyā gōm<sup>a</sup>nō* is 'of what village?' With *chiyā* we may compare the Sindhi *chhā*, what? We may also remember that, as shown above *ch* sometimes may represent a *k*, so that the original form was *kiyā*. Compare Hindōs-tānī, *kyā*, what.

**Verbs.**—The conjugation of verbs closely follows that of Charōtārī, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *tō*, was. An irregular past participle of a finite verb is *kalyō*, done. If correctly translated, *kar<sup>a</sup>wū*, in *Bhag<sup>a</sup>wān-nē kar<sup>a</sup>wū*, also means 'done.'

As a specimen of Pāṭīdārī, I give a folktale received from Kaira.

[ No. 12. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### GUJARĀTĪ.

PĀṬĪDĀRĪ.

(DISTRICT KAIRA).

#### એક ધારાળાની વાત.

એક વોણીયો તો; તેના ચાર સોકરા તા, ને એનો બાપ મોદિ પડ્યો. એણે વચાર કર્યો કે, હું મરેશ ત્યારે સોકરા વઢી મરશે. તેથી તે પસે જીવતા જીવે મોટા તૈણને બહે બહે રૂપીઆ આલ્યા, અને હૈથી નોંનાને પાંચે રૂપીઆ આલ્યા. ભગવાંનને કરવું કે એમનો બાપ હાળે થયો. દુકાને બેહે એવો થ્યો. નોંના સોકરાએ વચાર કર્યો કે હું હો હો ગઉ ફરવા જઉ ત્યારે છેતે વણુજારાને કૂતરો દેછયો. પેલા સોકરાએ કહ્યું કે એનું જે માગું તે આપું. તું માજ્ય માજ્ય. વણુજારે હો રૂપીઆ માજ્યા. તે વરતી એણે તો કૂતરો રાછયો. તે પસે ગોંમડામાં ધારાળાને ઘેર પોપટ તો, તે પણુ રાછયો. પસે પસે મલાડી રાછી. પસે આગર જતો તો. ત્યારે તેને એક વાધરી તેની સોડીને હાહરે વરાવતો તો, તે મળ્યો. તે કહેતો તો કે રાતી સોંચનો મરગડો આલ્યો કાળીઓ કૂતરો આલ્યો, તોયે સોડી ડહડહતી ને ડહડહતી રહી. પસે એ સોકરો તો આગર હેડયો. હેડતાં હેડતાં મદારી હોંમે મળ્યો. એનો બધો વેહ તુમડી મ્હોર, બધુય હો રૂપીએ રાછયું. મ્હોર વળડી જોઈ તો ચીધું બરોબર વાજી. પસે આગર હેડયો. હેડતાં હેડતાં વચાર્યું કે મારા મોટા ભાઈ પોંહે જી, તાં જ્યો અને તૈણે ભાઈ પોંડે હાપ કાડયો. તેથી તૈણે ભાઈ દેછી દેછીને નાહા. મોટા ભાઈએ ચીધું જે આ છું કહ્યું. જે બાપનું કલ બોલ્યું, જતો રેહે માલા હાહદા ઘેદ. પસે બાપ પોંહે જ્યો. બાપને બાપા કયા. તારે બાપે એલછયો, પસે બાપે ચીધું મારો ડીચડો શાંનો, હું ટાડે ફાવે તાં જ. હું માડા ઘડ માં નહ. બાપે કયું કે હું માડા ઘડ માં આયો ટા ટાડું ભોથું વાડી નાંછેશ. તેથી શેમાડે તલાવડી ઉપર જઈ બેઠો. તાં એક હાપ ડોકું કાઢીને જોઈ રયો-તો. તારે કંડીઆના હાપે બાર કાડવાનું કયું ને ચીધું કે પેલો હાપ ડોકું કાઢી રયો સે; તે મારો મોંમે સે. હાપ પસે પાસુ આવવાનું વસન આપી જ્યો. વરતી એના મોંમા મોંમીયોએ ના જવા કયું. પસે કયું કે મોંમા મને એક વાર જઈ આવવા દો, નાગ દેવતાને વાસા થઈ. પસે પોતાના ઘણી પોંહે આવીને કહે કે, મારો મોંમે આવે તે

એમ કહેજો કે મારે જવા દેવો નથી. પસે મણી માગજો. ને વરતી મોંમે આયો ને ચીધું માન્ય માન્ય ને મોંગું તે આપું. પસે પેલે સોકરે કયું કે મણી આપું તો ભોંણીયાને સુટો કરી આવવા દેજી. મણી મોંમે કાડી આપી. પસે એવો એ ટેકરે ઊઠી બેઠો. પસે તો હોતાનો મ્હેલ, ઘોડાની પાયગા થૈ જાઓ, એમ કયું. તેથી મ્હેલ ને પાયગાને ચોફેર કોટ બંધયો. હવાર થયું. હો લોક કહે કે વગડો તો, ને આ શું થયું. હોતાનો મ્હેલ શો આ. વરતી કહે ચીયા ગોંમનો રાજા આઈને વસ્ત્રો સે. વોણીયા દીચરીઓ પછણાવવા તૈયાર થ્યા. પસે વોણીયા ચ્યાંચ રયા ને રાજો સોડી પછણાઈ દીધી ને નગારાં આથી ને ડણકા આલ્યા ને ખેપીને હપી થયા.

[ No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARATĪ.

PĀṬIDĀRĪ.

(DISTRICT KAIRA).

## TRANSLITERATION AND TRANSLATION.

ĒK DHĀRĀLĀNĪ WĀT.  
A OF-DHĀRĀLŌ STORY.

Ēk wōṇiyō tō; tēnā chār sōk<sup>a</sup>rā tā, nē ēnō bāp mōḍō  
*A merchant was; of-him four sons were, and their father sick*  
 paḍyō. Ēṇē wachār karyō kē, 'hū marēs, tyārē sōk<sup>a</sup>rā  
*fell. By-him thought was-made that, 'I shall-die, then sons*  
 wadhī-mar<sup>a</sup>sē.' Tē-thī tē pasē jīw<sup>a</sup>tā-jivē mōṭā  
*having-quarrelled-will-die.' Therefore that after while-yet-alive elder*  
 tain<sup>a</sup>nē bahē bahē rupiā ālyā, anē hau-thī  
*to-three two-hundred two-hundred rupees were-given, and all-than*  
 nōnānē pāchchhē rupiā ālyā. Bhag<sup>a</sup>wān<sup>a</sup>nē kar<sup>a</sup>wū kē  
*to-younger five-hundred rupees were-given. By-God it-was-done that*  
 em<sup>a</sup>nō bāp hājō thayō. Dukānē behē ēwō thyō.  
*their father well became. In-the-shop he-sits such he-became.*  
 Nōnā sōk<sup>a</sup>rāē wachār karyō kē, 'hū hō-hō gau  
*The-youngest by-son consideration was-made that, 'I hundreds miles*  
 phar<sup>a</sup>wā jau.' Tyārē chhētē waṇ<sup>a</sup>jārānō kūt<sup>a</sup>rō dēchhyō. Pēlā  
*to-travel may-go.' Then on-a-field of-a-Waṇjārō a-dog was-seen. That*  
 sōk<sup>a</sup>rāē kahyū kē, 'ēnū jē māgū, tē āpū. Tū mājya  
*by-boy it-was-said that, 'of-this what you-ask, that I-give. Thou ask*  
 mājya.' Waṇ<sup>a</sup>jārē hō rupiā mājyā. Tē war<sup>a</sup>tī  
*ask.' By-the-Waṇjārō hundred rupees were-asked. That after*  
 ēṇē tō kūt<sup>a</sup>rō rāchhyō. Tē pasē gōm<sup>a</sup>dā-mā  
*by-him on-the-other-hand the-dog was-kept. That after a-village-in*  
 dhārālāne gher pōpat tō, tē paṇ rāchhyō. Pasē  
*in-of-a-Dhārālō in-the-house a-parrot was, that also was-kept. Afterwards*  
 pasē malāḍī rāchhī. Pasē āgar jatō-tō. Tyārē tēnē,  
*afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,*  
 ēk wāgh<sup>a</sup>rī tēnī sōḍinē hāh<sup>a</sup>rē warāw<sup>a</sup>tō-tō, tē mālyō. Tē  
*a fowler his daughter in-husband's-house sending-was, he was-met. He*  
 kahētō-tō kē, 'rātī sōch<sup>a</sup>nō mar<sup>a</sup>gaḍō ālyō, kālīō kūt<sup>a</sup>rō ālyō.  
*telling-was that, 'red of-beak cock was-given, black dog was-given.*

Tò-yē sōdī ḍah<sup>a</sup>ḍah<sup>a</sup>tī nē ḍah<sup>a</sup>ḍah<sup>a</sup>tī rahī.' Pasē ē  
*Nevertheless the-girl sobbing and sobbing remained.' Afterwards this*  
 sōk<sup>a</sup>rō tō āgar hēḍyō. Hēḍ<sup>a</sup>tā hēḍ<sup>a</sup>tā  
*boy on-the-other-hand further walked. In-walking in-walking*  
 madārī hōmō malyō. Ēnō badhō vēh, tum<sup>a</sup>ḍī, mhōr,  
*a-snake-charmer opposite was-met. His all costume, gourd, pipe,*  
 badhū-y hō rupīē rāchhyu. Mhōr wajāḍī  
*all-even hundred on-rupee was-kept. The-pipe having-caused t.-sound*  
 jōī tō chīdhū, 'barōbar wājī.' Pasē  
*having-seen then it-was-made (i.e. said), 'correctly it-sounded.' Afterwards*  
 āgar hēḍyō. Hēḍ<sup>a</sup>tā hēḍ<sup>a</sup>tā wachāryū kē, 'mārā  
*further he-walked. In-walking in-walking it-was-thought that, 'my*  
 mōṭā bhai pōhē jāū.' Tā jyō anē taiṇē bhai  
*elder brothers near I-may-go.' There he-went and the-three brothers*  
 pōhē hāp kāḍyō. Tē-thī taiṇē bhai dēchhī-  
*near a-snake was-produced. Thereon the-three brothers having-seen-*  
 dēchhīnē nāṭhā. Mōṭā bhāīē chīdhū, 'ṭē ā  
*having-seen ran-away. The-elder by-brothers it-was-said, 'by-thee this*  
 chhū kalyū? Ṭē bāp<sup>a</sup>nū kal bōlyū, jāṭō  
*what was-done? By-thee of-the-father the-family was-disgraced, going*  
 rēhē mālā hāh<sup>a</sup>dā dhēḍ.' Pasē bāp pōhē jyō.  
*remain my father-in-law Dhēḍ.' Afterwards the-father near he-went.*  
 Bāp<sup>a</sup>nē, 'bāpā,' kayā. Tārē bāpē ōlachhyō.  
*To-the-father, 'O-father,' was-said. Then by-the-father he-was-recognized.*  
 Pasē bāpē chīdhū, 'māḍō ḍich<sup>a</sup>ḍō śānō? Ṭū ṭāḍē  
*Afterwards by-the-father it-was-said, 'my son how? Thou to-thee*  
 phāvē, ṭā ja. Ṭū māḍā ghaḍ-mā nāī.' Bāpē kayū  
*it-pleases, there go. Thou my house-in not.' By-the-father it-was-said*  
 kē, 'ṭū māḍā ghaḍ-mā āyō, tō ṭāḍū bhōthū wāḍī-nāchhēs.' Tē-thī  
*that, 'thou my house-in came, then thy head I-will-cut-off.' Therefore*  
 sēmāḍē talāw<sup>a</sup>ḍī upar jāī bethō. Tā ēk hāp ḍōkū  
*in-the-field a-tank on having-gone he-sat. There a snake head*  
 kāḍhīnē jōī ryō-tō. Tārē kaṇḍiānā hāpē  
*putting-forth having-looked remaining-was. Then of-the-basket by-a-snake*  
 bār kāḍ<sup>a</sup>wānū kayū, nē chīdhū kē, 'pēlō hāp ḍōkū  
*out of-taking-out it-was-said, and it-was-said that, 'that snake head*  
 kāḍhī r<sup>a</sup>yō-se, tē mārō mōmō se.' Hāp  
*having-put-forth remaining-is, he my maternal-uncle is.' The-snake*  
 pasē pāsu āw<sup>a</sup>wānū wasan āpī jyō. War<sup>a</sup>tī ēnā  
*afterwards back of-coming promise having-given went. Thereupon his*  
 mōmā mōmīyōē, 'nā jāwā,' kayū. Pasē  
*(by) maternal-uncle by-maternal-aunts, 'not go,' it-was-said. Afterwards*

kayũ kē, 'mōmā, manē ēk wār jāi āw<sup>a</sup>wā  
*it-was-said that, 'O-maternal-uncle, me one time having-gone to-come*  
 dō.' Nāg Dēw<sup>a</sup>tānē wāsā thai. Pasē pōtānā dhaṇi pōhē  
*allow.' Snake to-God speech became. Afterwards his-own master near*  
 āvinē kahē kē, 'mārō mōmō āvē, tō em  
*having-come he-says that, 'my maternal-uncle (if)-comes, then thus*  
 kahējō kē, "mārē jawā dēwō nathī." Pasē  
*please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards*  
 maṇi māg<sup>a</sup>jō.' Nē war<sup>a</sup>ti mōmō āyō, nē  
*a-snake-stone demand.' And afterwards the-maternal-uncle came, and*  
 chīdhū, 'mājya mājya, jē mōgū, tē āpū.' Pasē pēlē sōk<sup>a</sup>rē  
*it-was-said, 'ask ask, what you-ask, that I-give.' Then by-that by-boy*  
 kayũ kē, 'maṇi āpū, tō bhōṇiyānē suṭō karī  
*it-was-said that, 'a-snake-stone give, then nephew free having-made*  
 āw<sup>a</sup>wā dēū.' Maṇi mōmē kāḍi āpi.  
*to-come I-allow.' Snake-stone by-the-maternal-uncle having-produced was-given.*  
 Pasē ēwō ē tēk<sup>a</sup>rē ūthī beṭhō. Pasē tō,  
*Afterwards such he on-a-hill having-gone-up sat. Afterwards verily,*  
 'hōnānō mhēl, ghōḍānī pāy<sup>a</sup>gā thai-jāō,' em kayũ; tē-thī mhēl  
*'of-gold palace, of-horses troops let-become,' thus it-was-said; thereon palace*  
 nē pāy<sup>a</sup>gānē chōphēr kōṭ bādhayō (for bādhāyō). Hawār thayũ.  
*and troops on-four-sides battlements was-made. Morning became.*  
 Hau lōk kahē kē, 'wag<sup>a</sup>dō tō, nē ā sū thayũ? Hōnānō  
*All people say that, 'open-land it-was, and this what became? Of-gold*  
 mhēl sō ā?' War<sup>a</sup>ti kahē, 'chīyā gōm<sup>a</sup>nō rājā āinē  
*a-palace what this?' Then they-say, 'what of-village king having-come*  
 wasyō-se?' Wōṇiyā dīch<sup>a</sup>riō pañāw<sup>a</sup>wā taiyyār thyā.  
*settled-is?' The-merchants (their)-daughters to-marry ready became.*  
 Pasē wōṇiyā chyāy rayā? nē rājē sōḍi pañāi-  
*Afterwards merchants where were? and by-a-king a-daughter in-marriage-*  
 didhī, nē nagārā āthī nē ḍaṇ<sup>a</sup>kā ālyā, nē  
*were-given, and royal-drums elephants and tom-toms were-given, and*  
 khai-pīnē hakhī thayā.  
*having-eaten-and-drunk happy they-became.*

## FREE TRANSLATION OF THE FOREGOING.

### A STORY TOLD BY A DHĀRĀLĀ.<sup>1</sup>

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

<sup>1</sup> Dhārālās are a tribe of farmers and wandering labourers. They are quite uneducated; and are a sept of the Kōlī caste.

themselves and come to grief.' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjārā, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjārā asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharālā, which he also bought. Then he went on and bought a cat. Then he met a fowler who was sending off his daughter to her husband's house. The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all right. Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers. So he went to his elder brothers and pulled out a snake. When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family. Go away, you father-in-law Dhēd.'<sup>1</sup> So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, 'you're not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.'<sup>2</sup> So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone, and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

<sup>1</sup> A Dhēd is a low-caste scavenger. The expression is a term of abuse.

<sup>2</sup> In Indian folklore, snakes have magic powers, and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.



## VAḌŌDARI.

From Bombay City a dialect of Gujarātī has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda State. This state consists of four divisions, *viz.*, Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which Paṭṭanī Gujarātī is spoken; Baroda proper, on the east bank of the Mahī; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhīl languages which are described elsewhere.<sup>1</sup> The 79,544 persons returned as speaking Gujarātī in this division, speak either standard Gujarātī, if they are educated, or Anāw'lā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarātī. As usual those who are educated speak the standard dialect. The rest speak Vaḍōdari. Vaḍōdari does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pāṭīdārī) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel *ā* often becomes *ō*, as in *mō*, in; *kōn*, the ear; for *mā* and *kān*, respectively.

*Ā* is shortened before *i*, as in *bhaī*, a brother; *khaīnē*, having eaten. *K* often becomes *ch* under the influence of a neighbouring *e* or *i* (*chēt'lā*, for *kēt'lā*, how many; *chēwadāw'wū*, for *kēwadāw'wū*, to be called); and *kh* similarly becomes *chh* (*chhētar* for *khētar*, a field; *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in Sur'tī; thus, *pōttānō*, own; *badhhdhū* for *badhū*, all.

*S* often becomes *h*, as in *hābh'li*, for *sābh'li*, having heard; *ham'jāwū*, for *sam'jāwū*, to conciliate. *Ś*, however, seems to be preserved, and is sounded as an English *sh*, as in *dēs*, a country; *hōś*, I shall be.

*Chh* is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mārē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārū-chhū*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarātī spoken by cultivators of the Panch Mahals district who do not speak Bhīlī.

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<sup>1</sup> See Vol. IX, Part III., pp. 198 and ff.

These remarks do not apply to the dialect of the north-east of the district round Parantij, or to that of the detached Taluka of Gogo on the Gulf of Cambay. These will all be considered separately. The educated people of Ahmedabad speak standard Gujarātī.

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

એક માણસને બે દિયરા હતા. ને તેમોના નોનાએ બાપને ચીધું કે બાપા માલમતાનો મારો ભાગ મને આલો. અને બાપે માલમતાની વેંહચણી કરી. ને થોડા દી કડે નોનો છેલ્લો સઘળું ભેળું કરી પરદેશ ગયો, ને ત્યાં મોજ-મજામાં પૈસો ખરચી મોંખ્યો. ને તે પછી તે દેશમાં મોટો કાળ પડ્યો, ને તેને તોણ પડવા લાગી. તે દેશના એક શેકને ત્યાં જ્યાં રહ્યો; જ્યાં પોતીકા છેતરમાં ભુંડ ચારવા મોકલ્યો, ને જ શેંગો ભુંડ ખઈ રહેતા, તેમોંથી પોતાનું પેટ ખુશીથી ભર્યું હત, તે પણ કોઈએ તેને આલી નહ.

## TRANSLITERATION AND TRANSLATION.

Ēk	mānas <sup>a</sup> nē	be	dich <sup>a</sup> rā	hatā.	Nē	tē-mō-nā	nōnāe		
<i>One</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>them-in-of</i>	<i>by-the-younger</i>		
bāp <sup>a</sup> nē		chidhū		kē,	'bāpā,	māl-matānō	mārō bhāg		
<i>to-the-father</i>	<i>it-was-made</i>	(i.e. said)		<i>that,</i>	<i>'father,</i>	<i>of-the-property</i>	<i>my share</i>		
manē	ālō.'	Anē	bāpē		māl-matānī	vēh <sup>a</sup> chanī	kari.	Nē	
<i>to-me</i>	<i>give.'</i>	<i>And</i>	<i>by-the-father</i>		<i>of-the-property</i>	<i>division</i>	<i>was-made.</i>	<i>And</i>	
thōdā	dī	kadē	nōnō	chhaiyō	sagh <sup>a</sup> lū	bhēlū	kari		
<i>a-few</i>	<i>days</i>	<i>after</i>	<i>the-younger</i>	<i>son</i>	<i>everything</i>	<i>together</i>	<i>having-made</i>		
par-dēs	gayō,	nē	tyā	mōj-majā-mō	paisō	khar <sup>a</sup> chī-nōkhyō.			
<i>a-far-country</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>debauchery-in</i>	<i>money</i>	<i>entirely-expended.</i>			
Nē	tē	pachhī	tē	dēs-mō	mōtō	kāl	padyō,	nē	tēnē
<i>And</i>	<i>that</i>	<i>after</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>to-him</i>
tōṇ	pad <sup>a</sup> wā	lāgi.	Tē	dēs <sup>a</sup> -nā	ēk	śēth <sup>a</sup> nē	tyā	jayī	
<i>want</i>	<i>to-fall</i>	<i>began.</i>	<i>That</i>	<i>of-country</i>	<i>a</i>	<i>to-rich-man</i>	<i>there</i>	<i>having-gone</i>	

rahyō,            jēṇē    pōtīkā   chhētar-mō   bhunḍā   chār<sup>a</sup>wā   mōkalyō.    Nē  
*he-remained,   by-whom   his-own   field-in   swine   to-feed   he-was-sent.   And*  
 jē            śēgō            bhunḍā            khai-rahētā            tē-mō-thī            pōtānū            pēt  
*what   husks   the-swine   eating-were   them-in-from   his-own   belly*  
 khuśī-thī            bharyū-hat,            tē    paṇ            kōiē            tēnē            āli  
*happiness-with   would-have-been-filled,   that   even   by-anyone   to-him   was-given*  
 naī.  
*not.*

## PAṬṬANĪ GUJARĀTĪ.

The city of Paṭṭan or Pāṭan, the capital of the ancient state of Anahilawāḍa, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarātī spoken by the villagers of this tract and of the neighbourhood is called Paṭṭanī. This Paṭṭanī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Mār-wāṛī through an intermediate dialect which has been dealt with under the head of Rājasthānī.<sup>1</sup> On the east it has the various Bhīl dialects of Mahikantha,<sup>2</sup> and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarātī.

Paṭṭanī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

**Pronunciation.**—As usual in northern Gujarātī, the *ā* in the word *bhāi*, a brother, is shortened, and we have *bhai*. The vowel *a* is changed to *i* in *dīyā* for *dayā*, compassion.

As usual, *ā* is often pronounced as a broad *ō*, and is written, in the Gujarātī character ઔ. Thus, ઔઢી *chodō*, for *chāḍō*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nōṇō* for *nāṇō*, small; *mōḍ<sup>a</sup>wū* for *māḍ<sup>a</sup>wū*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, i.e., the writer has attempted to spell according to the rules of standard Gujarātī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *māj*. Following the principle of the change of *ā* to *ō*, in the word *paṭyōl*, a *paṭēl* or village headman, *ē* has been changed to *yō*.

A long *i* is regularly changed to *ē* as is also common in northern Gujarātī. Thus, *nēchē*, for *nīchē*, below; *kēmat*, for *kīmat*, price; *vēṭī*, for *vīṭī*, a ring; *wāt-chēṭ*, for *wāt-chit*, conversation; *mārīs* or *mārēh*, I shall strike.

In *dakh*, for *dukḥ*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ā*. Thus, *ana*, for *anē*, and; *ka* for *kē*, that (conjunction); *hama* or *hamā*, for *hamē*, now; *tamā*, for *tamē*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hamā*, now; *karyu* for *karyū*, it was done; *nē* or *nē̃*, the sign of the dative; *khātā-tā*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā̃*, houses; *nōk<sup>a</sup>rā̃*, servants, instead of the standard *gharō*, *nōk<sup>a</sup>rō*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarātī letters ચ, છ, and સ that they are

<sup>1</sup> See *ante*, p. 106.

<sup>2</sup> See Vol. IX, Part III., pp. 11 and ff.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word સવચેત *sāvachēt*, conscious, is actually written ચહાવસેત *chhāv<sup>s</sup>sēt* in the first specimen, and similarly સભાચેત *sābhalyō*, he heard, is written સમચેત. Other examples of the pronunciation of these letters are *sāk<sup>r</sup>rī*, for *chāk<sup>r</sup>rī*, service; *chyār* or *sār*, four; *pās*, for *pāch*, five; *usō*, for *ūchō*, high; *vēsawū*, for *vēchawū*, to be sold; *vēsī*, for *vēchī*, having distributed; *khar<sup>s</sup>ī*, for *khur<sup>s</sup>chī*, having spent; *sār<sup>w</sup>wū*, for *chār<sup>w</sup>wū*, to feed cattle; *sālē*, for *chālē*, he goes; *chhōrū* or *sōrū*, a child; *pasī*, for *pachhē*, after; *pusyu*, for *puchhyū*, it was asked; *nāsyā*, for *nāchhyā*, *i.e.* *nāchhyā*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *kh* is pronounced (and written) as *chh*, *i.e.* is pronounced as *s* (and sometimes written so). Thus, *khēdū*, or *chhēdū*, a cultivator, *chhētar*, for *khētar*, a field; *nāsyā*, for *nāchhyā*, *i.e.* *nāchhyā*, on being thrown.

Very similarly, when the letter *g* is followed by *i*, *e*, or *y*, it is pronounced (and written) *j*. Thus, *lāg<sup>w</sup>wū*, to begin; but *lājī*, she began; *lājyā*, they began; *war<sup>j</sup>yō*, for *wal<sup>g</sup>gyō*, he embraced; *pajē*, for *pagē*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *mālē*, for *mātē*, for; *kōtī*, for *kōtē*, on the neck; *āth* or *āth*, eight; *ēk<sup>t</sup>u*, for *ēk<sup>t</sup>hū*, in one place; *dīthō*, for *dīthō*, seen; *tēnē*, for *tēnē*, by him, as well as 'to him'; *ḍakār*, for *dukāl*, a famine. *ḍ* and *ḍh*, however, usually become *r*. Thus, *ghōḍō* or *ghōrō*, a horse; *thōrā dārā* for *thōḍā dahādā*, a few days; *urārī*, for *uḍārī*, having squandered; *par<sup>w</sup>wū*, for *paḍ<sup>w</sup>wū*, to fall; *warō*, for *waḍō*, great; *jarō*, for *jadyō*, found; *lōḍhū* or *lōrū*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *sō*, a hundred; *mānah*, for *mānas*, a man; *hūraj*, for *sūraj*, the sun; *hū* for *sū*, what; *hīd*, for *śīd*, why? *dēh*, for *dēs*, a country; *khuhī*, for *khushi*, happiness; *kah<sup>m</sup>mīr*, for *kāśmīr*, Kashmīr; *ham<sup>j</sup>jāyō*, for *sam<sup>j</sup>jāyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ēk<sup>t</sup>u*, for *ēk<sup>t</sup>hū*, in one place; *hātī*, for *hāthē*, on the hand.

The cerebral *l*, like *ḍ*, regularly becomes *r*. Thus, *mar<sup>w</sup>wū*, for *mal<sup>l</sup>wū*, to mingle; *sagh<sup>r</sup>ru*, for *sagh<sup>l</sup>lū*, entire; *āgar* or *āgaḷ*, before; *dhōrō*, for *dhōḷō*, white; *hāt-wārō*, for *hāt-wālō*, a shop-keeper; *war<sup>j</sup>yō*, for *wal<sup>g</sup>gyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhāl*, for *nyāl*, satisfied (cf. Hindī *nihāl*).

**Nouns.**—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ū*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē*.

Nouns ending in a consonant, even when masculine, have a plural in *ā*. Thus, *gharā*, houses; *nōk<sup>r</sup>rā*, servants.

The agent-locative ends in *i*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand; *kōtī*, for *kōtē*, on the neck; *hāthī* or *hāthē*, for *sāthē*, with; *bhā*, a father; *mōṭā-bhā*, by the grandfather.

**Pronouns.**—The agent case of the first person singular is *mī* or *mī*. Similarly, we have *tī*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we; *āp<sup>d</sup>dē*, we (including the person addressed); *amārō*, *āp<sup>d</sup>dō*, our; *tamā*, for *tamē*, you; *tēnō*, of him; *tēnē* (not *tēnē*),

by him, to him ; *ī* or *î*, he (declined regularly, thus, *inō* or *înō*, of him) ; *kuṇ*, who ? *hũ*, what ?

**Verbs.**—The verb substantive is thus conjugated in the present,—

	Sing.	Plur.
1	<i>sũ.</i>	<i>saĩyē, siyē, sa.</i>
2	<i>sê, sã.</i>	<i>sō.</i>
3	<i>sê.</i>	<i>sĩ, sê.</i>

The negative verb substantive is *nathĩ*, is not.

The past is *hatō* (as in standard Gujarātī), often contracted to *tō*. The negative past is *natō*, was not, as in *natũ āpyu*, was not given. 'I shall be' is *hōĩś* or *hēh*.

The Definite Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

*I am striking.*

	Sing.	Plur.
1	<i>mārũ-sũ. mārusu.</i>	<i>māriyē-saĩyē, etc.</i>
2	<i>mārē-sã, mārēsê.</i>	<i>mārō-sō.</i>
3	<i>mārē-sê.</i>	<i>mārē-sê, etc.</i>

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	<i>mārĩś, mārēh.</i>	<i>mār<sup>a</sup>sũ, mār<sup>a</sup>hũ.</i>
2	<i>mārĩś, mār<sup>a</sup>sê, mārēh.</i>	<i>mār<sup>a</sup>sō, mār<sup>a</sup>hō.</i>
3	<i>mār<sup>a</sup>sê, mār<sup>a</sup>hē.</i>	<i>mār<sup>a</sup>sĩ, mār<sup>a</sup>hē.</i>

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *jawũ*, to go, is *jyō*, *gyō*, or *jēlō*. That of *āv'wũ*, to come, is *āyō*. Instead of *jadyō*, got, we have *jarō*.

*Lēwũ*, to take, has its conjunctive participle *lĩ*, for *luĩ*.

I give two specimens of Paṭṭaṇī Gujarātī, both of which come from the Parantij-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev. G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### GUJARĀTĪ.

PATṬAṆĪ.

(MODASA, DISTRICT AHMEDABAD).

એક મનેખને બે સોરા હતા. તેઓએના નોનાએ આપને ક્યુ આપ માલમતાનો જે ભાગ મને મરવાનો હોય તે મને આપ. તેને તેઓને પુંજ વેંસી આપી. ચોરા દારા પસી નોંને સોરે સધર એકતુ ક્યુ અન વેગરા દેહમેં જ્યો અન તાં માંજ-મઝામેં પોતાની પુંજ ઉરારી દીધી. સધર ખરસી નાસ્યા પસી એ દેહમેં મોટો ડકાર પ્યો ને તેને ખોટ પરવા લાજ. તે જઈને તે દેહના એક રેવાહીને તાં રયો. તેને પોતાના છેતરમેં ભુંડો સારવાને તેને મોકલ્યો. જે દુઢાં ભુંડો ખાતાં તાં તેવતી પોતાનું પેટ ભરવાની તેને મરજ થઈ, પન કોઈએ તેને આપ્યાં નહીં. અન જને તે જાવસેત થયો તાને તેને ક્યુ, મારા આપને ચેટલા મચુરોને પુહકર રોટલા સેં, પન હુતો ભૂખે મરસું. હુ કહીને મારા આપ કને જેહ ને તેને કેહ કે આપ મીં પરમેહર હામા ને તારી આગર પાપ કીધું સેં ને હમ હુ તારો સોરો કહેવાવા જોગ નથી. મને તારા નોકરોએના એક જેવો ગન. તે કહ્યો અન આપ કને જ્યો, ને તે હજ ધનો વેગરો હતો તાને તેને આપે દીધો ને તેને દીધા આઈ ને તે દોરીને તેને કોતી વરજ્યો ને તેને બસી કીધી. સોરે તેને ક્યુ આપ મીં પરમેહર હામા ને તારી આગર પાપ કીધું સેં હમ તારો સોરો કહેવાવા જોગ નથી. પન આપે પોતાના સાકરાંને ક્યુ કે હોથી હારાં લુગરાં લીઆઓ ને તે એને પેરાઓ ; ને એને હાતી વેંડી ઘાલો ; ને પજે જોરા પેરાઓ ને આપડે ખાઈને આનંદ કરીએ, કેમકે આ મારો સોરો મુઓ તો ને પાસો જીવતો થયો સેં ; ને ખોવાયલો તો ને જરો સેં. ને તેઓ આનંદ કરવા લાગ્યા.

હમ તેનો વરો સોરો છેતરમેં હતો. ને તે આવતોં વર કને આયો ; તાને તેને રાગ અન નાસ જાંભર્યો. તેને સાકરાંએના એકને ખોલાવીને પુર્યુ, આ હું સેં. તેને તેને ક્યુ તારો ભઈ આયો સેં, ને તારા આપે એક વરી ઉગ્ગની આપી સેં, કેમકે તે હેમખેમ પાસો મર્યો સેં. પન તેને કશેધ ક્યો ને માઈ આયાને રાજ નતો. માતે તેના આપે બાર આઈને તેને હમગ્યો પન તેને જબાપ દેતોં આપને ક્યુ ને આટલાં વરહથી તારી સાકરી કરે સું, ને મી કધી તારો હુકમ આતર્યો નથી, તોપન મારા મીત્રા હાથે ખુહી કરવાને તીં મને બોકર પન કધી નતું આપ્યુ. આ તારો સોરો જેને તાર વરખ સેનારો હાથે ઉરારી દીધું તે જોઓ આયો કે તીએ તેને માને વરી ઉગ્ગની આપી. તેને તેને ક્યુ, સોરો રોજ તુ મારા હાથી સેં અન માર સધર તાર સેં. આપડે ખુહી થવું જોઈતુ હવ તથા હરખાવું જોઈતુ હવ; કેમકે આ તારો ભઈ મુઓ તો ને પાસો જીવતો થયો સેં ; ને ખોવાયલો તો જ્યો સેં.

[No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

PAṬṬAṆĪ.

(MODASA, DISTRICT AHMEDABAD).

## TRANSLITERATION AND TRANSLATION.

Ēk mānekh<sup>ā</sup>nē be sōrā hatā. Tēō-mō-nā nōnāē bāp<sup>ā</sup>nē  
*A to-man two sons were. Them-in-of by-the-younger to-the-father*  
 kayū, ‘bāp, māl-matānō jē bhāg manē mar<sup>ā</sup>wānō hōy, tē manē  
*it-was-said, ‘father, of-the-property what share to-me to-be-got is, that to-me*  
 āp.’ Tēnē tēōnē puñjī vēsī āpī. Thōrā dārā pasī  
*give.’ By-him to-them the-property having-divided was-given. A-few days after*  
 nōnē sōrē sagh<sup>ā</sup>ru ēk<sup>ā</sup>tu karyu, ana vēg<sup>ā</sup>rā dēh-mō jyō.  
*by-the-younger by-son everything together was-made, and a-distant country-in he-went,*  
 ana tā māj-majhā-mō pōtānī puñjī urārī-didhī. Sagh<sup>ā</sup>ru  
*and there debauchery-in his-own property was-squandered-away. Everything*  
 khar<sup>ā</sup>sī-nāsyā-pasī ē dēh-mō mōtō dakār paryō, nē tēnē  
*having-spent-completely-after that country-in a-mighty famine fell, and to-him*  
 khōt par<sup>ā</sup>wā lājī. Tē jāinē tē dēh<sup>ā</sup>nā ēk rēwāhīnē tā rayō.  
*want to-fall began. He having-gone that of-country an of-inhabitant there remained.*  
 Tēnē pōtānā chhētar-mō bhunḍō sār<sup>ā</sup>wānē tēnē mōkalyō. Jē  
*By-him his-own field-in swine for-feeding as-for-him he-was-sent. What*  
 ḍhunḍhā bhunḍō khātā-tā, tē-watī pōtānū pēt bhar<sup>ā</sup>wānī tēnē mar<sup>ā</sup>jī  
*husks the-swine eating-were, those-with his-own belly of-filling to-him desire*  
 thaī, pan kōīē tēnē āpyā nahī. Ana jānē tē chhāw<sup>ā</sup>sēt thayō,  
*was, but by-anyone to-him they-were-given not. And when he conscious became,*  
 tānē tēnē kayu, ‘mārā bāp<sup>ā</sup>nē chēt<sup>ā</sup>lā majurōnē puh<sup>ā</sup>kar rōt<sup>ā</sup>lā sē,  
*then by-him it-was-said, ‘my to-father how-many to-servants sufficient loaves are,*  
 pan hu-tō bhūkhē maru-sū. Hu uṭhīnē mārā bāp kanē  
*but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near*  
 jēh, nē tēnē kēh kē, “bāp, mī Par<sup>ā</sup>mēhar hāmā vē tāri  
*will-go, and to-him I-will-say that, “father, by-me God against and of-thee*  
 āgar pāp kīdhū-sē, nē hama hu tārō sōrō kahēwāwā jōg nathī. Manē  
*before sin done-is, and now I thy son to-be-called worthy am-not. Me*  
 tārā nōkarō-mō-nā ēk jēwō gan.” Tē uṭhyō ana bāp kanē jyō. Nē tē  
*thy servants-in-of one like count.” He arose and the-father near went. And he*  
 haji ghanō vēg<sup>ā</sup>rō hatō, tānē tēnē bāpē dīthō, nē tēnē  
*still great distant was, then as-for-him by-the-father he-was-seen, and to-him*



diyā āi, nē tē dōrinē tēnē kōtī war<sup>a</sup> jyō, nē tēnē basī  
*compassion came, and he having-run on-his on-neck hung, and to-him kiss*  
 kīdhī. Sōrē tēnē kayu, 'bāp, mī Par<sup>a</sup> mēhar hāmā  
*was-made. By-the-son to-him it-was-said, 'father, by-me God against*  
 nē tāri āgar pāp kīdhū-sē; hama tārō sōrō kahēwāwā jōg  
*and of-thee before sin done-is; now thy son to-be-called worthy*  
 nathī.' Pan bāpē pōtānā sāk<sup>a</sup> rānē kayu kē, 'hau-thī  
*I-am-not.' But by-the-father his-own to-servants it-was-said that, 'all-than*  
 hārā lug<sup>a</sup> rā li-āō, nē tē ēnē pērāō; nē ēnē hāti  
*good robes bring. and those to-him put-on; and to-this-one on-hand*  
 vēti ghālō, nē pajē jōrā pērāō; nē āp<sup>a</sup> dē khāinē ānand  
*a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing*  
 kariē, kem-kē ā mārō sōrō muō-tō, nē pāsō jīw<sup>a</sup> tō thayō-sē;  
*may-do, because-that this my son dead-was, and again living become-is;*  
 nē khōwāy<sup>a</sup> lō-tō, nē jarō-sē.' Nē tēō ānand kar<sup>a</sup> wā lājyā.  
*and lost-was, and found-is.' And they rejoicing to-make began.*

Hama tēnō warō sōrō chhētar-mō hatō. Nē tē āw<sup>a</sup> tō ghar  
*Now his great son the-field-in was. And he in-coming the-house*  
 kanē āyō, tēnē tēnē rāg ana nās chhābharyō. Tēnē  
*near came, then by-him music and dancing was-heard. By-him*  
 sāk<sup>a</sup> rā-mō-nā ēk<sup>a</sup> nē bolāvinē pusyu, 'ā hū sē?' Tēnē  
*the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him*  
 tēnē kayu, 'tārō bhai āyō-sē, nē tārā bāpē ēk wari  
*to-him it-was-said, 'thy brother come-is, and thy by-father a great*  
 ujānī āpi-sē kem-kē tē hēm-khēm pāsō maryō-sē.' Pan  
*feast given-is because-that he safe-sound back-again got-is.' But*  
 tēnē karōdh karyō, nē māi āyānē rājī natō.  
*by-him anger was-made, and within for-going willing he-was-not.*

Mātē tēnā bāpē bār āinē tēnē ham<sup>a</sup> jāyō.  
*Therefore his by-father outside having-come as-for-him he-was-persuaded.*  
 Pan tēnē jabāp dētō bāp<sup>a</sup> nē kayu, 'jō, āt<sup>a</sup> lā  
*But by-him reply in-giving to-the-father it-was-said, 'see, so-many*  
 warah-thī tāri sāk<sup>a</sup> ri karū-sū, nē mī kadhī tārō hukam  
*year-from thy service doing-I-am, and by-me ever thy order*  
 otaryō-nathī, tō-pan mārā mitrō-hāthē khuhī kar<sup>a</sup> wānē  
*disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making*  
 tī manē bōk<sup>a</sup> ru pan kadhī natū-āpyu. Ā tārō sōrō jēnē  
*by-thee to-me a-goat even ever not-was-given. This thy son by-whom*  
 tāru gharab sēnārō-hāthē urārī-didhu, tē jēō āyō kē tiē  
*thy living harlots-in-company was-wasted-away, he as came that by-thee*  
 tēnē mātē wari ujānī āpi.' Tēnē tēnē kayu, 'sōrō,  
*of-him for a-great feast was-given.' By-him to-him it-was-said, 'son,*

rōj tu mārā hāthī sē, ana mārū sagh<sup>a</sup>ru tāru sē.  
*daily thou of-me in-company art, and mine everything thine is.*  
 Āp<sup>a</sup>dē khuhī thawū jōitu hatu, tathā har<sup>a</sup>khāwū  
*To-us-all rejoicing to-become being-proper it-was, also to-rejoice*  
 jōitu hatu; kem-kē ā tārō bhaī muō-tō, tē pāsō  
*being-proper it-was; because-that this thy brother dead-was, he again*  
 jiw<sup>a</sup>tō thayō-sē; nē khōwāy<sup>a</sup>lō-tō, jaryō-sē.  
*living become-is; and lost-was, found-is.*

[ No. 15.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(DISTRICT AHMEDABAD).

## SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

## A VILLAGE DIALOGUE.

## DRAMATIS PERSONÆ.

દેવકણુ પટયોલ અને માટયમ આરોટ

Scene : પલાચરની ભાગેળ.

માટયમ—(ધાંટે પાડીને) એ દેવકણુદા આવો તો ખરા.

દેવકણુ—(પાસું જોઈને) ઓહોહો, આરોટ, તમે આંહીં આંથી ?

માટયમ—આંહીં આયે બે દાડા થ્યા, જાણોજ સો તો ક શમો ફરી જ્યો સેં, નકર ભાટ ભરાંમણુને દેહાવર તે હીદ જવું પડે ? તમં હરખા બાપા પાહે આઈને શકન નાંખતા ક ન્હાલ થઈ જતા. હમં તો મજુરી કરી કરીને તુંમલીઅ તુટી જાય સેં. ઈનું હયાનાહ જાય, મેંમઈમાં માતા કાળકાનું ખપ્પર સાલે સેં. ઈનું હાંરે થજે ક મારગમાં પહોરના જેવું દખ નથી.

દેવકણુ—હ્યો કીક થયું તમે આયા તે. ગામમાં સો તે બે ઘડી વાતચેત પુસ્વા થહે, ભઈ, જરા મારે ઉતાવળ સેં. ગામમાં ચેટલાં ધમહાણુ પડ્યાં સેં. ભઈ શા, જરા મંદરમાં જાઓ ને બાવાજીને કહો ક, કાકોરજીનો થાળ કરવા અને કાલે આઈ સેં એ બધી મુરત્યોને જમાડવા કાળી રોટીનો વેત થાય ઈમ નથી. ગામમાં ફરી ફરીને હરધા પરમાણુ લોક આલે એ લે જો.

માટયમ—હાંરે, હું જઈ સું, પણ જરા ઘરની કહેળશમની તો વાત કહો.

દેવકણુ—હૌ કહેળશમ સેં. ભઈ શા, વીધોટીનું ધમહાણું સાલે સેં. ઈમાં વળી પેલા ભવૈયા આયા સેં, ગામમાં ટહેલીઆ તો એટલા, ફચીર તો એટલા, ચેટલાનું પુરું કરિઅ ?

માટયમ—ભા, કણુખી તો રાજ સેં. ભવૈયાનો વેત તો પહેલો કરવો પડહે, અમક બે વરહાં ઉપર ઈઆંતો રાજ્યો નતો એટલં ગામમાં ઢોરાં માણુહાંતો હુબાટો વળી જ્યો તો.

દેવકણુ—ખરું કહો સો, એ તો ખરે લેખે સેં, બીજાનું તો થતું અહે ઈમ થહે, પણ આંયાંનું તો કરવું પડહે.

માટયમ—ભા, ભાટ ભરાંમણુ ગડ પરતીપાળ સો ; કહે સેં ક નહિ ક કણુખી આંહે કરોડ ; મોર સેં, મોર સેં, અતિતસેં, ફચીર સેં, મહેતો સેં, મશંદી સેં, કુણુ નહે ? હૌ તમારે વાહે.

દેવકણુ—હાચી કહો સો, આરોટ ; પણ આગળ્યા દાડા જ્યા, પહેલાં તો ગામના ધણીરણી હમે હતા.

માટયમ—હોવે, બાપા, મારો ઈનિં મારો, ને જવાડો ઈનિં જવાડો તમારા મોટાભાઈ અમેને પહેલાં ભાટાંવાળાં આપ્યાં તાં તે અજીએ અમારા સૈયા આશી બોલે સેં.

દેવકણુ—હ્યો પટયોલ, રામ રામ, પાસા બેગા થજો.

# CENTRAL GROUP.

PATTAÑĪ.

(DISTRICT AHMEDABAD).

(Rev. G. P. Taylor, M.A., D.D., 1899.)

## A VILLAGE DIALOGUE.

Dēw<sup>a</sup>kaṇ      Paṭyōl   anē   Māṭyam   Bārōṭ.  
*Dēw-krishṇa   Patēl   and   Māṭyam   Bard.*

Palāchar<sup>a</sup>nī                      bhāgōḷ.  
*Of-the-Palāchar      the-precincts.*

Dēw<sup>a</sup>kaṇ.—(Pāsũ                      jōinē)                      Ōhōhō,    bārōt,    tamē    āhĩ    chyā-thi ?  
*Dēw-kaṇ.*—(*Back   having-looked*)                      *Ho !   Bard,   you   here   where-from ?*

Mātyam.— Āhī āyē be dādā thyā. Jānō-j-sō  
*Mātyam.—Here on-the-having-come two days became. Knowing-verity-you-are*

tô	ka	śamō	pharī	jyō-sē,	nakar
<i>indeed</i>	<i>that</i>	<i>the-time</i>	<i>having-turned</i>	<i>gone-is,</i>	<i>otherwise</i>
“ bhāt	bhārāmaṇañē		dēhāwar	tē	hīd
<i>(to)-the-Bard</i>	<i>to-the-Brāhmaṇ</i>	<i>(into-)a-foreign-country</i>		<i>that</i>	<i>why</i>

jawũ	padē ?	Tamã	har <sup>a</sup> khã	bāpā	pāhē	āinē
<i>to-go</i>	<i>falls ?</i>	<i>You</i>	<i>like</i>	<i>gentleman</i>	<i>near</i>	<i>having-come</i>

śakan	nākhātā,	ka	nhāl	thai
<i>a-request</i>	<i>(we-)used-to-throw,</i>	<i>that</i>	<i>satisfied</i>	<i>having-become</i>

jatā.	Hamã	tô	majurī	karī
(we-)used-to-go.	Now	on-the-other-hand	labour	having-done

karīnē	tūm <sup>a</sup> li-a	tuṭi	jāy-sē.	Īnū
<i>having-done</i>	<i>the-head-even</i>	<i>being-broken</i>	<i>going-is.</i>	<i>Of-this</i>

hatyānāh	jāy.	Mēmaī-mā	Mātā	Kāl'kānū
<i>destruction</i>	<i>may-go.</i>	<i>Bombay-in</i>	<i>(of-)mother</i>	<i>of-Kālikā</i>

khappar                      sālē-sē.                      Īnũ    hārũ    thajō    ka  
*the-sacrificial-dish    going-is.    Of-it    good    be    that*  
mār<sup>a</sup>g-mā    p<sup>a</sup>hōr<sup>a</sup>nā                      jēwũ    dakh    nathī.  
*the-way-in    of-last-year    the-like    pain    is-not.*

Dēw<sup>a</sup>kaṇ.—    Lyō,                      thīk    thyũ    tamē    āyā    tē.                      Gām-mā  
*Dēw-kaṇ.—Take (i.e., well),    nice    it-was    you    came    that.    The-village-in*  
                    sō                      tē                      be    ghaḍī    wāt-chēt    puswā    thahē.  
                    *you-are (for-)that    two    gharīs    conversation    the-asking    will-be.*  
                    Bhaī,                      jarā                      mārē                      utāwal    sē.                      Gām-mā  
                    *Brother,    a-little    to-me                      hurry    is.                      The-village-in*  
                    chēt-lā                      gham<sup>a</sup>hāṇ                      paḍyā-sē.                      Bhaī                      Śā,  
                    *how-many                      crowds                      fallen-are.                      Brother                      Sir,*  
                    jarā                      mandar-mā                      jāō,                      nē                      bāwā-jīnē                      k<sup>a</sup>hō  
                    *for-a-little    the-temple-in    go,                      and    to-the-holy-person    say*  
                    ka,                      ‘thākōr-jīnō                      thāl                      kar<sup>a</sup>wā                      anē                      kālē  
                    *that,                      ‘of-the-idol    the-dish    to-make                      and    yesterday*  
                    āī                      sē                      ē                      badhī                      mur<sup>a</sup>tyōnē                      jamāḍ<sup>a</sup>wā  
                    *having-come    are    those    all    to-holy-men    to-cause-to-eat*  
                    kālī                      rōṭīnō                      vēt                      thāy                      ĩm                      nathī.’  
                    *black    of-bread    the-opportunity    may-be    so    not.’*  
                    Gām-mā                      pharī-pharīnē                      har<sup>a</sup>dhā                      par<sup>a</sup>māṇē  
                    *The-village-in    having-gone-round    (their-)faith    according-to*  
                    lōk    ālē,                      ē                      lē-jō.  
                    *people    give,    that    having-taken-go.*

Mātyam.—Hārũ,                      hũ                      jāũ-sũ,                      paṇ                      jarā                      ghar<sup>a</sup>nī  
*Mātyam.—Good,    I    going-am,    but    for-a-little    of-the-house*

                    k<sup>a</sup>hōl-sām<sup>a</sup>nī                      tō                      wāt                      k<sup>a</sup>hō.  
                    *of-the-peace-welfare    on-the-other-hand    the-story    tell.*

Dēw<sup>a</sup>kaṇ.—    Hau                      k<sup>a</sup>hōl-sām    sē.                      Bhaī    Śā,                      vīghōṭīnũ  
*Dēw-kaṇ.—(We-)all    peaceful-well    are.    Brother    Sir,    of-the-land-assessment*

                    dham<sup>a</sup>hāṇũ                      sālē-sē.                      Ī-mā                      wālī  
                    *the-disturbance    going-on-is.    This-in-(i.e., in-addition-to)    also*  
                    pēlā                      bhawaiyā                      āyā-sē.                      Gām-mā                      ṭ<sup>a</sup>hēliā  
                    *those    players    come-are.    The-village-in    beggars*  
                    tō                      ēṭ<sup>a</sup>lā,                      phachīr                      tō                      ēṭ<sup>a</sup>lā,  
                    *on-the-one-hand    so-many,    mendicants    on-the-other-hand    so-many,*  
                    chēt<sup>a</sup>lānũ                      purũ                      karia ?  
                    *of-how-much    full    may-we-make ?*

Mātyam.—    Bhā,                      kaṇ<sup>a</sup>bī                      tō                      rājā    sē.                      Bhawaiyānō  
*Mātyam.—Father,    the-cultivator    on-the-other-hand    king    is.    Of-the-players*

                    vēt                      tō                      p<sup>a</sup>hēlō                      kar<sup>a</sup>wō                      paḍ<sup>a</sup>hē,                      chyam-ka  
                    *opportunity    indeed    first    to-make    will-fall,    because-that*

be warahā upar ñānō rājipō natō.  
*two years above (i.e., past) of-them satisfaction was-not.*  
 Ēṭlā gām-mā dhōrā māṇāñnō  
*In-so-much(-time) the-village-in the-cattle of-the-men*  
 hubātō walī jyo tō.  
*a-heavy-blow having-turned went indeed.*

Dēw<sup>a</sup>kaṇ.—Kharū k<sup>a</sup>hō-sō. Ē tō kharē lēkhē  
*Dēw-kaṇ.— True saying-you-are. That indeed in-truth in-writing*  
 sē, bijānū tō thatū ahē, ĩm  
*is, (that-)of-others on-the-one-hand being may-be, so*  
 thahē; paṇ ñyāñnū tō kar<sup>a</sup>wū  
*it-will-be; but (that-)of-these on-the-other-hand to-make*  
 paḍ<sup>a</sup>hē.  
*it-will-fall.*

Mātyam.—Bhā, bhāt bh<sup>a</sup>rāmaṇ gaū partipāl sō, k<sup>a</sup>hē-sē  
*Mātyaṇ.—Father, Bard Brāhmaṇ cow protector you-are, saying-they-are*  
 ka nahi ka, ‘kaṇ<sup>a</sup>bī āhē karōd’?  
*or not that, ‘the-cultivator at-the-back ten-millions’?*  
 Mōr sē, chōr sē, atit sē, phachir  
*Peacock there-is, thief there-is, devotee there-is, mendicant*  
 sē, m<sup>a</sup>hētō sē, maśandī sē. Kuṇ nhē?  
*there-is, accountant there-is, clerk there-is. Who is-not?*  
 Hau tamārē wāhē.  
*All at-your at-the-back.*

Dēw<sup>a</sup>kaṇ.—Hāchī k<sup>a</sup>hō-sō, bārōt; paṇ āgalyā dādā  
*Dēw-kaṇ.—A-true(-story) saying-you-are, Bard; but former days*  
 jyā, p<sup>a</sup>hēlā tō gām<sup>a</sup>nā dhaṇī-raṇī  
*are-gone, at-first on-the-other-hand of-the-village masters*  
 hamē hatā.  
*we were.*

Mātyam.—Hōwē, bāpā, mārō ññē mārō, nē  
*Mātyam.— Yes, Sir, you-may-kill him you-may-kill, and*  
 jiwādō ññē jiwādō. Tamārā  
*you-may-cause-to-live him you-may-cause-to-live. Your*  
 mōṭā-bhāī amōñē p<sup>a</sup>hēlā bbāṭā-wālā ālyā-tā,  
*by-grandfather to-us formerly the-bards’(-fields) given-were,*  
 tē aji-ē amārā saiyā āsī bōlē-sē.  
*(for-)that still-even our sons blessing saying-are.*

Dēw<sup>a</sup>kaṇ.—Lyō, paṭyol, Rām Rām, pāsā bhēgā  
*Dēw-kaṇ.—Take (i.e., well), Paṭēl, Rām Rām, again met(-with-me)*  
 thajō.  
*become-please.*

## FREE TRANSLATION OF THE FOREGOING.

*Speakers* :—Dēw-krishṇa-dās, the village headman.

Mātyam, a bard.

*Scene* :—A gate of the village Palāchar.

*Mātyam* (*in a loud voice*)—This is Dēw-krishṇa-dās I see, isn't it ?

*Dēw-krishṇa-dās* (*looking round*)—O ! ho ! ho ! where have you come from, bard ? (or when did you come, bard ?)

*Māt.*—I came here two days ago : but it is plain that times are changed indeed, else why must bards and Brāhmaṇs travel so far from home ? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied : but now we're just killed with constant hard work. Bad luck to it all ! In Bombay Mātā Kālīkā's bowl is going round (*i.e.*, death, or the plague, is now raging in Bombay) : but, thank goodness, there isn't as much annoyance in travelling now as there was last year.

*Dēw.*—I'm glad you're come, and as you're in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village ! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came here yesterday. Go you your round of the village and collect what the people give as alms.

*Māt.*—All right. I'll go ; but first let me hear that at home you're flourishing.

*Dēw.*—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too those tumbler-folk have come, and the village shows crowds of street beggars and mendicants galore. Whence are the demands of all these to be met ?

*Māt.*—Friend, the farmer is a king. You'll have to satisfy first of all those tumblers, for, a couple of years ago, when they left discontented, immediately blow upon blow came upon the cattle and the men in the village.

*Dēw.*—It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

*Māt.*—Friend, you're the protector of bards and Brāhmaṇs and cows. Doesn't the saying run, 'Millions follow the farmer' (*i.e.*, the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not ? All follow you (for support).

*Dēw.*—You speak truly, bard ; but the former days are gone. Once we were lords of the village.

*Māt.*—Yes, friend, life and death were in your hand. Of old your grandfather gave us 'the bards' fields' and to the present day our sons bless him.

*Dēw.*—So, Paṭēl, Good day and may we meet again.

### GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind district of Thar and Parkar, which is separated from Northern Gujarat by the Great Rann of Cutch. They are evidently immigrants from Gujarat, but I have not ascertained what dialect of Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Paṭaṇī Gujarātī, mixed with Mārwarī.

### GUJARĀTĪ OF CUTCH.

In the Peninsula of Cutch the following languages are reported to be vernaculars:—

Kachchhī	spoken by	311,000 people.
Kāyasthī	„	500 „
Gujarātī	„	205,500 „
Āyārī or Āhīrī	„	30,500 „
Hindōstānī	„	3,000 „
TOTAL		550,500

Of these Kachchhī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindōstānī of Cutch has been dealt with under the head of Western Hindī,<sup>1</sup> and Āyārī or Āhīrī under the Bhil languages.<sup>2</sup>

There remains Gujarātī. It is the home tongue of most Brāhmaṇs and Vāṇiās, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

<sup>1</sup> Vol. IX, Pt. I.

<sup>2</sup> Vol. IX, Pt. III., pp. 63 and ff.



## KĀṬHIYĀWĀḌĪ.

The Gujarātī spoken by the educated classes of the Peninsula of Kathiawar is, as usual, the standard dialect. The uneducated Hindus, on the other hand, speak a well defined dialect, known as Kāṭhiyāwāḍī or Kāṭhiāwāḍī. Most of the Musalmāns speak Hindōstānī, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarātī which will be dealt with separately.

Local authorities divide Kāṭhiyāwāḍī into four sub-dialects,—Jhālāwāḍī spoken in the north-east, Sōraṭhī in the south-west, Hālāḍī in the north-west and centre, and Gōhilwāḍī or Bhāwnagarī in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Hālāḍī, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kachchī, such as the use of *paṇḍ'nō*, to mean 'of oneself,' but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kāṭhiyāwāḍī as a whole, and give two specimens of it, selecting those which have come from Jhalawad, as they are the most complete that I have received.

The following may be taken as the approximate number of speakers of Kāṭhiyāwāḍī :—

Where spoken	Number of speakers.
Bombay Town and Island . . .	25,000
Kathiawar—	
Jhālāwāḍī . . . . .	437,000
Sōraṭhī . . . . .	733,000
Hālāḍī . . . . .	770,000
Gōhilwāḍī . . . . .	631,000
	2,571,000
TOTAL . . . . .	2,596,000

Kāṭhiyāwāḍī has most of the peculiarities of northern Gujarātī, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, *wachārī* for *richārī*, having considered; *kapātar* for *kupātra*, a bad person. As usual *ā* is shortened before *i*. Thus, *bhaī* for *bhāī*, a brother; *khaīnē*, for *khāīnē*, having eaten. So we have the change of *ī* to *ē* in *kēmat*, price. *Ē* is sometimes changed to *ya* as in *gāmya* for *gāmē*, in a village. The broad sound of *o*, which I transliterate as *ó*, is rather common. We have even *ghódō*, a horse. The past participle of *jawū*, to go, is always written *jīyó*, although the *ō* in other past participles is written as in the standard; thus, *hatō* (not *ható*), was; *paḍyō* (not *paḍyó*), fallen.

The change of *ch* and *chh* to *s* is very common. *Chh* is often preserved in writing, but the pronunciation is always that of *s*, not *chh*. Thus although *pāchhā*, back-again, is written with *chh*, it is pronounced *pāsā*. Before *i*, *e*, and *y*, however, the *chh* often becomes *ś*, not *s*. The following are examples of these changes: *sāḍō* for *chāḍō*, the

moon; *sār<sup>a</sup>wũ*, for *chār<sup>a</sup>wũ*, to graze cattle; *sākar*, for *chākar*, a servant; *saḍ<sup>a</sup>wũ*, for *chaḍ<sup>a</sup>wũ*, to mount; *pās*, for *pāch*, five; *pasā*, for *pachās*, fifty; *sō*, for *chha*, six; *sōk<sup>a</sup>rō*, for *chhōk<sup>a</sup>rō*, a son; *pasē*, also spelt *pachhē*, after; *sũ*, also spelt *chhũ*, I am; *sōḍāwũ*, for *chhōḍāwũ*, to release; *māras*, for *mārē-chhe*, thou strikest (so *rōwachh*, thou weapest, here written with *chh*); *se*, often written *chhe*, he is; *śēḷē*, for *chhēḷē*, far; *śēḍu*, also spelt *chhēḍu*, a cultivator; *pūśyũ*, for *pūchhyũ*, it was asked.

*K* becomes *ch*, and *kh* becomes *chh*, under the influence of a neighbouring *i* or *e*. Thus, *dīch<sup>a</sup>rō*, for *dīk<sup>a</sup>rō*, a son; *chēḷ<sup>a</sup>lā*, for *kēḷ<sup>a</sup>lā*, how many? *cham*, for *kem*, why? *chēḍē*, for *kēḍē*, after; *chhētar*, for *khētar*, a field; *khēḍu*, *chhēḍu*, or *śēḍu*, a cultivator.

*Jh* is pronounced as *z*, as in *jhōḍ*, pronounced *zōḍ*, a devil.

*S* or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hāhā*, for *sāsā*, want; *dah*, ten; *vīh*, twenty; *dēh*, for *dēs*, a country; *par-dēh*, a foreign country; *mānah*, for *mānas*, a man; *warah*, for *waras*, a year; *jah*, for *jaś*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular *ṣ* which bears the same relation to *ṣ* as *kh* does to *k*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate *ṣ* by *sh*, as this would be confused with the *sh* representing the sound of *sh* in 'shun.' I therefore transliterate it *s'h* for want of a better sign. Examples are, *s'hāt*, for *sāt*, seven; *s'hō*, for *sō*, a hundred; *s'hūraj*, for *sūraj*, the sun; *s'hāhā*, for *sāsā*, want; *s'hārō*, for *sārō*, good; *s'hābharyũ*, for *sābhalyũ*, he came to his senses; *s'hāb<sup>a</sup>dō*, standing up; *s'hāthi*, for *sāthi*, a servant; *s'hapar<sup>a</sup>mō*, for *sapar<sup>a</sup>mō*, festive.

An initial *ś* seems to be preserved. Thus, *śũ*, what? *śyā-thi*, why.

The letter *h*, when medial, is elided. Thus, *kaũ*, let me say; *waũ*, a wife; *rē*, for *rahē*, he remains. The letter *ḷ* usually becomes *r*. Thus, *sārya*, for *chhāl<sup>a</sup>ḷ*, husks. A final vowel is optionally nasalized. Thus, *āḷ<sup>a</sup>lē*, thereupon; *pachhē* or *pachhē*, after; *kōyē*, by anyone; *nē* or *nē*, and.

**Declension.**—There are a good many irregularities in the declension of nouns. As in Sur<sup>a</sup>tī, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā*). Thus, *janānē*, to a man (*jan*); *bāp<sup>a</sup>nē* or *bāpānē*, to a father; *gānā*, songs; *bhūḍ<sup>a</sup>dā*, swine; *ghōḍā* or *ghōḍā*, horses.

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks; *gōṭhya*, feastings; *mōrya*, formerly; *gāmya*, in a village; *āḍya-mā*, on the side (of a pond). Compare *ā-bhaī*, he, oblique *ābhīyā*, below.

The plural is also indicated by the addition of *ũ*. Thus, *mānahũ*, men; *dīch<sup>a</sup>riyũ*, daughters; *gāyũ*, cows; *s'hāthiyũnē*, to his servants; *rāḷ<sup>a</sup>lūnī*, of harlots.

The *ē* of the agent-locative is often nasalized. Thus, *āḷ<sup>a</sup>lē*, thereon; *kōyē*, by anyone.

**Pronouns.**—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *mārē*, to me.

The pronoun of the third person is *tē*, *tī*, or *ī*. All these forms are declined regularly, except that the nominative plural of *ī* may be *īwadāi*. The case of the agent has a dental *n*, as in *īnē* by (as well as, to) him. *Im<sup>a</sup>nē* or *tem<sup>a</sup>nē* is 'to him' or 'to them.' The word *bhaī*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy<sup>a</sup>dō*, a man. Thus, *ā-bhaī*, he (*lit.* this man) (was sent to the fields); *bhaīnē*, (consciousness came) to him; *ā-bhīyānũ* *ōjhrũ*, his belly. *Kuṇ* or *kōṇ* is 'who?', *kunō* is 'whose?', *sō* (fem. *śī*, neut. *śũ*) or *kīyō* or *chīyō* is 'what?' Its oblique form is *śyā*.

**Conjugation.**—As usual in North Gujarat, the second person singular is the same as the first person. Thus, *sũ*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows :—

	Sing.	Plur.
1	<i>sũ.</i>	<i>sayẽ.</i>
2	<i>sũ.</i>	<i>sõ.</i>
3	<i>se.</i>	<i>se.</i>

This is often written *chhũ*, etc., but the pronunciation is always *sũ*, etc.

The past tense is *hatõ* or *tõ*, as in other northern Gujarat dialects. *Nõtũ*, it was not.

The present tense of the finite verb is :—

*I strike.*

	Sing.	Plur.
1	<i>mārũ-sũ.</i>	<i>mārĩẽ-sayẽ.</i>
2	<i>mārũ-sũ, māras.</i>	<i>mārõ-sõ.</i>
3	<i>mārẽ-se.</i>	<i>mārẽ-se.</i>

The standard forms are also used. The auxiliary is often written with *chh*. Thus, *mārachh*, for *māras*, thou strikest. The imperfect is *mār̃tõ-tõ*. The past participle is *māryõ*.

The future is as in the standard dialect. The *ś* seems to be preserved and not to be changed to *h*. Thus, *mārĩś*, I shall strike.

The imperative ends in *ya*. Thus, *mārya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *ñõ*. Thus, *bharāñõ*, he was filled; *jhalāñõ*, he was seized; *lūtāñõ*, he was plundered; *marāñõ*, he was killed.

The verb *jawũ*, to go, has its present participle *jātõ*, not *jatõ*, and its past tense *jīyõ*. In this word the final *o* is always written in the specimens as *õ*, not as *ō*. So also its infinitive is *jāwũ*, not *jawũ*. Similarly, *thawũ*, to be, has its infinitive *thāwũ*, and its present participle *thātõ*.

[No. 16.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARATĪ.

KĀTHIYĀWĀPĪ.

JHALAWAD (KATHIAWAR).

## SPECIMEN I.

એક જણને બે સોકરા હતા. તીમાંથી નાને ઈના બાપને કીધું કે, બાપા, આપણ મઝીઆરામાંથી મને મારો ભાગ આપો. આટલે ઈને બાપે બધી ધરવખરી વેચી દીધી. થોડા દી ચેડે નાને તો પોતાના ભાગનું બધું વેચીસાટી ઈના જે પૈસા આવ્યા ઈ લૈને પરદેહમાં જીવે, ને ઇયાંકણે પોતાનું બધું ગોઠે ઇમ ઉડાડવા માંડ્યું. આટલે થોડા દીમાં તો બધું ખુટી રિયું. એટલામાં ઈ દેહમાં-જ ભારે કાળ પડ્યો. તારે ઈને ખાવાના સ્હાંહા પડ્યા. પછે ઈ એક તે દેહના સ્હારા વભાવાળા આશામીને ઇયાં જઈને સ્થાથી રિયો. ઇયાં કણે આભઈ તો એલ્યા ધણીનાં ભુંડાં વગડામાં સારવા જ્યા. પણ ભુંડાં તો સાર્ય ખાય, ઈ માણુહથી ખવાય નઈ નેકે તો ઈ ખઈને નભત. વળી ઈને ક્યેં કઈનો આપ્યું ; આટલે આભીયાનું ઓઝરું નો ભરાણું તારે ભઈને સ્હાંભર્યું, કે મારા બાપને ધરે તો એટલા દાડિયા રજે છે. વળી ઇમને ખાવા પીવા પણ મબલખ મળેછે, ને આંઈ મારે તો લાંબણું કરવી પડેછે. તો લાવને, હું સ્થાબદો થઈને મારા બાપ પાંહે જઈ, અને તેમને જઈને કઈ કે, બાપા, હું તમારો ને પરભુનો સોર સું ; હું તો કપાતર જાગ્યો. પણ હશે સોર કસોર થાય, પણ માવતર કમાવતર થાય નઈ, ઇમ જાણી મને તમારે ઇયાં દાડિયો રાખો. ઇમ વચારી તે સ્થાબદો થિયો અને પોતાના બાપ પાંહે જીવે. ઈને બાપે તો ઈને શેટથી ભાળ્યો કે અંતરમાં દયાનો ઉમળકો આવ્યો તેથી હડી કાઢી દીયરાની કોટે બાઝી પડ્યો ને બચીયું ભરવા માંડ્યો. સોકરો બોલ્યો, બાપા, હું તો તમારો ને પરભુનો એવો ગુનેગાર થિયો સું કે તમારા જવાનો દીયરો કેવરાવા જોગ રિયો નથી. ઈને બાપે સ્થાથીયુંને કયું કે, જાઓ, ધરમાંથી સ્હારો સ્થવાધો લાવીને ઈને પેરાવો, ને હાથમાં વેઢવીટી તથા પગે પગરખાં પેરાવો, વળી આજ સ્થપરમો દી ગણીને જમણવાર કરો તથા ધોળમંગળ ગવરાવો. સ્થાથી કે આજ મેં મુવે ધારેલો દીયરો સ્થજવન દેખ્યા, અને જોવાણેલો જડ્યો સે. પછે બધા લીલાલેર કરવા માંડ્યા.

અટાણે ઈનો મોટો સોકરો તો છેતરમાં કામે જીવે તો ; ઇયાંથી પાછો વળી ધર પાંહે તે આવ્યો તારે જોતાને ધરે નાસ થાતો ને ગાણાં ગવાતાં સ્હાંજ્યાં. પછે ઈને સાકરને સ્હાકરી પૂશ્યું કે, આજ ધરે શી ધામધોમ સે ? તારે સાકરે જબાપ દીધો કે, તમારો ભઈ આજ હીમખીમ પાછા આવ્યા, તેથી રાજ થઈને તમારે બાપે આજ ગોઠય કરી સે. આથી ઈ એવો રીશો બળ્યો કે ઘેર જીવે-જ નઈ. એથી ઈને બાપે આવીને ફાહલાવા માંડ્યો. તારે ઈ બોલ્યો કે, બાપા, આટલાં વરહ લગણ મેં તમારી સાકરી કરી, ને તમારું એકે વેણ વાઢ્યું નઈ; તોય મને તો મારા ભઈબંધને ગોઠય દેવા સ્હાર એકે રાભર નો અપાણું ; અને જ્યારે રાંડુની રમતમાં તમારી માયાને ઉડાડનાર દીયરો ઘેર આવ્યો તારે તમે મોટી મેમાની કરી. બાપ બોલ્યો, બેટા, તું તો રોજ મારી પાંહો-જ સું, ને મારી બધી સુડી પણ તારી-જ સે. હાં એ કે આ ટાણે તો આપણે આણુંદ કરવો જોયે ; સ્થાથી કે, આ તારા મુવે ધારેલા ભઈને જીવતો દીઠો, અને જોવાણેલો આજ જડ્યો સે.

[ No. 16.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

KĀTHIYĀWĀPĪ.

JHALAWAD (KATHIAWAR).

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk	janānē	be	sōk <sup>a</sup> rā	hatā.	Tī-mā <sup>~</sup> -thī	nānē	inā
<i>A-certain</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>by-the-younger</i>	<i>his</i>
bāp <sup>a</sup> nē	kīdhū	kē,	‘bāpā,	āp <sup>a</sup> dā	majhiārā-mā <sup>~</sup> -thī	manē	mārō
<i>to-father</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘father,</i>	<i>our</i>	<i>joint-property-in-from</i>	<i>to-me</i>	<i>my</i>
bhāg	āpō.’	Āṭ <sup>a</sup> lē	inē	bāpē	badhī	ghar-wakh <sup>a</sup> rī	vēchī
<i>share</i>	<i>give.’</i>	<i>Thereupon</i>	<i>by-his</i>	<i>by-father</i>	<i>all</i>	<i>living</i>	<i>having-divided</i>
didhī.	Thōḍā	dī	chēḍē	nānē	tō	pōtānā	
<i>was-given.</i>	<i>A-few</i>	<i>days</i>	<i>after</i>	<i>by-the-younger</i>	<i>on-the-other-hand</i>	<i>his-own</i>	
bhāg <sup>a</sup> nū	badhū	vēchī-sāṭī	inā	jē	paīsā	āvyā	ī
<i>of-share</i>	<i>all</i>	<i>having-disposed-of</i>	<i>of-that</i>	<i>what</i>	<i>money</i>	<i>came</i>	<i>that</i>
lainē	par-dēh-mā <sup>~</sup>	jīyō,	nē	iyā <sup>~</sup> -kaṇē	pōtānū	badhū	
<i>having-taken</i>	<i>foreign-country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>his-own</i>	<i>all</i>	
gōṭhē	im	udāḍ <sup>a</sup> wā	māḍyū.	Āṭ <sup>a</sup> lē	thōḍā	dī-mā <sup>~</sup>	tō
<i>in-pleasure</i>	<i>so</i>	<i>to-squander</i>	<i>was-begun.</i>	<i>Thus</i>	<i>a-few</i>	<i>days-in</i>	<i>on-the-one-hand</i>
badhū	khūṭī-riyū	ēṭ <sup>a</sup> lā-mā <sup>~</sup>	ī	dēh-mā <sup>~</sup> -j	bhārē	kāl	
<i>all</i>	<i>had-been-expended</i>	<i>then</i>	<i>that</i>	<i>country-in-verily</i>	<i>a-mighty</i>	<i>famine</i>	
paḍyō.	Tārē	inē	khāwānā	s’hāhā	paḍyā.	Pachhē	ī ēk tē
<i>fell.</i>	<i>Then</i>	<i>to-him</i>	<i>of-food</i>	<i>want</i>	<i>fell.</i>	<i>Afterwards</i>	<i>he one that</i>
dēh <sup>a</sup> nā	s’hārā	wabhāwālā	āsāminē	iyā <sup>~</sup>	jainē	s’hāthī	
<i>of-country</i>	<i>a-good</i>	<i>respectable</i>	<i>to-man</i>	<i>near</i>	<i>having-gone</i>	<i>as-a-field-labourer</i>	
riyō.	Iyā <sup>~</sup> -kaṇē	ā-bhai	tō	ōlyā	dhaṇinā	bhūḍ <sup>a</sup> dā	
<i>remained.</i>	<i>There-near</i>	<i>he</i>	<i>indeed</i>	<i>of-his</i>	<i>of-master</i>	<i>swine</i>	
wag <sup>a</sup> dā-mā <sup>~</sup>	sār <sup>a</sup> wā	jīyā.	Paṇ	bhūḍ <sup>a</sup> dā	tō	sārya	khāy, ī
<i>field-in</i>	<i>to-graze</i>	<i>went.</i>	<i>But</i>	<i>swine</i>	<i>indeed</i>	<i>husks</i>	<i>eat, that</i>
māṇah-thī	khawāy	naī,	nēkē	tō	ī	khainē	
<i>a-man-by</i>	<i>could-be-eaten</i>	<i>not,</i>	<i>otherwise</i>	<i>indeed</i>	<i>that</i>	<i>having-eaten</i>	
nabhat.	Walī	inē	kōyē	kaī	nō	āpyū;	āṭ <sup>a</sup> lē
<i>would-have-lived.</i>	<i>And</i>	<i>to-him</i>	<i>by-anyone</i>	<i>anything</i>	<i>not</i>	<i>was-given;</i>	<i>thus</i>
ā-bhīyānū	ōjh <sup>a</sup> rū	nō	bharānū.	Tārē	bhainē	s’hābharyū	kē, ‘mārā
<i>his</i>	<i>belly</i>	<i>not</i>	<i>was-filled.</i>	<i>Then</i>	<i>to-him</i>	<i>senses-came</i>	<i>that, ‘my</i>
bāp-nē	gharē	tō	chēṭ <sup>a</sup> lā	dāḍiyā	raḷē-chhe,	walī	
<i>in-of-father</i>	<i>at-house</i>	<i>indeed</i>	<i>how-many</i>	<i>hired-servants</i>	<i>earning-are,</i>	<i>again</i>	

im<sup>a</sup>nē khāwā-pīwā paṇ mab<sup>a</sup>lakh maḷē-chhe, nē āī  
*to-them to-eat-and-to-drink also more-than-enough being-got-is, and here*  
 mārē tō lāgh<sup>a</sup>nyū kar<sup>a</sup>vī paḍē-chhe. Tō lāw<sup>a</sup>nē, hū s'hāb<sup>a</sup>dō  
*to-me indeed fasting to-be-done falling-is. So come, I arisen*  
 thainē mārā bāp pāhē jāū anē tem<sup>a</sup>nē jāinē kaū  
*having-become my father near may-go and to-him having-gone I-may-say*  
 .kē, "bāpā, hū tamārō nē Par<sup>a</sup>bhunō sōr sū; hū tō kapātar  
*that, "father, I your and of-God thief am; I indeed uncorthy*  
 jāgyō. Paṇ haṣē, sōru kasōru thāy, paṇ māw<sup>a</sup>tar kamāw<sup>a</sup>tar  
*have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents*  
 thāy naī, im jānī manē tamārē iyā dāḍiyō rākhō. "Im  
*may-be not,<sup>1</sup> thus considering to-me on-your near servant keep."* Thus  
 wachārī tē s'hāb<sup>a</sup>dō thiyō anē pōtānā bāp pāhē jiyō. Inē  
*having-thought he arisen became and his-own father near went. By-his*  
 bāpē tō inē śēṭē-thī bhālyō kē antar-mā  
*by-father on-his-part to-him distance-from he-was-seen that heart-at*  
 dayānō umaḷ<sup>a</sup>kō āvyō. Tē-thī haḍi-kādhī dīch<sup>a</sup>rānī kōṭē  
*of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck*  
 bājhi paḍyō nē bachiyū bhar<sup>a</sup>wā māḍyō. Sōk<sup>a</sup>rō bōlyō, 'bāpā,  
*clinging he-fell and kisses to-take began. The-son said, 'father,*  
 hū tō tamārō nē Par<sup>a</sup>bhunō ēwō gunēgār thiyō-sū, kē tamārā  
*I indeed your and of-God so sinner become-am, that your*  
 jēwānō dīch<sup>a</sup>rō kēw<sup>a</sup>rāwā jōg riyō nathī. Inē bāpē  
*of-like son to-be-called worthy remained not.' His by-father*  
 s'hāthiyūnē kayū kē, 'jāō, ghar-mā<sup>a</sup>-thī s'hārō s'hawāghō  
*to-servants it-was-said that, 'go, house-in-from good garments*  
 lāvinē inē pērāwō; nē hāth-mā vēḍh-vīṭi, tathā pagē  
*having-brought to-him put-on; and hand-in a-ring, and on-feet*  
 pagar<sup>a</sup>khā pērāwō; wālī āj s'hapar<sup>a</sup>mō dī gaṇinē jaman<sup>a</sup>wār  
*shoes put-on; and to-day festival day having-counted a-feast*  
 karō, tathā dhōḷ<sup>a</sup>maṅgaḷ gaw<sup>a</sup>rāwō. Śyā-thī kē, āj mē muwō  
*do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead*  
 dhārēlō dīch<sup>a</sup>rō s'hajīwan dēkhyō; anē khōwāṇēlō, jadyō-se.  
*considered son alive was-seen; and was-lost, found-is.'*  
 Pachhē badhā līlā-ler kar<sup>a</sup>wā māḍyā.  
*Afterwards all merriment to-do began.*  
 Aṭānē inō mōṭō sōk<sup>a</sup>rō tō chhētar-mā kāmē jiyō-tō; iyā-thī  
*Now his elder son indeed field-in on-work gone-was; there-from*  
 pāchhō wālī ghar pāhē tē āvyō tāre pōtānē gharē nās  
*back returning house near he came then his-own in-house dancing*

<sup>1</sup> A well-known proverb inserted to make the meaning clear.

thātō nē gāṇā gawātā s'hābhalyā. Pachhē inē sākarnē  
*going-on and songs being-sung heard. Then by-him a-servant-to*  
 s'hāk'ri pūsyū kē, 'āj gharē śī dhāmdhōm se?'  
*having-called it-was-asked that, 'to-day in-house what noise is?'*  
 Tārē sāk'rē jabāp dīdhō kē, 'tamārō bhai āj hīm'khīm  
*Then by-servant reply was-given that, 'your brother to-day safe-and-sound*  
 pāchhā āvyā, tē-thī rājī thainē tamārē bāpē āj gōṭhya  
*back came, therefore pleased being by-your by-father to-day a-feast*  
 karī se.' Ā-thī ī ēwō rīṣē balyō kē gher jiyō-j  
*made is.' This-upon he so with-anger burnt that in-house went-surely*  
 nai. Ē-thī inē bāpē āvinē phōh'lāwā māḍyō. Tārē  
*not. This-upon by-his by-father having-come persuasion was-begun. Then*  
 ī bōlyō kē, 'bāpā, āṭ'lā warah lagan mē tamārī sāk'ri  
*he said that, 'father, so-many years for by-me your service*  
 karī, nē tamārū ēkē vēṇ wāḍhyū nai; tōy manē  
*was-done, and your any order was-disobeyed not; still to-me*  
 tō mārā bhai-bandh'nē gōṭhya dēwā s'hāru ēkē  
*on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even*  
 rābh'ru nō apānū; anē jyārē rāḍūnī ramat-mā tamārī māyānē  
*kid not was-given; and when of-harlots company-in your to-property*  
 uḍāḍ'nār dīch'rō gher āvyō tārē tamē mōṭī mēmānī karī.  
*squanderer son to-house came then by-you a-grand feast was-made.'*  
 Bāp bōlyō, 'bēṭā, tū tō rōj mārī pāhē-j sū; nē  
*The-father said, 'son, thou indeed daily my near-surely art; and*  
 mārī badhī mudī paṇ tārī-j se. Hārū ē kē ā tāṇē  
*my all wealth even thine-alone is. Good this that this on-occasion*  
 tō āp'nē āṇand kar'wō jōyē; śyā-thī kē, ā tārā muwā  
*indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead*  
 dhārēlā bhainē jiw'tō dīthō; anē khōwānēlō, āj jadyō se.  
*considered to-brother alive he-was-seen; and was-lost, to-day found is.'*

[No. 17.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

## SPECIMEN II.

રળીયા ગઢવીની વાત.

મોરચ ધાડાં અઝી પડતાં. તારે ગામડાંનાં માણુહ રળીયા ગઢવીને ગામ્ય રાણીહરમાં પોતાનેા માલ થાલ રાખતા; કારણ કે સારણુનું ગામ માગણુનું જાણી કોય લૂટતું નઈ. પણ બોડી મોગલે તો રાણીહર માર્યું; નેં બામણુની સોડી બાન ઝાલી. રળીયો ઈને સોડાવા જ્યો; પણ ઝલાણો. પછે રેવા મંડ્યો. તારે મોગલે પુશ્યું કે, તું ચમ રેવછ? તારે ઈણે કીધું કે, મારી માયા ડાટી છે, ઈનું કોઈને ઝેંઘાણુ વતાવ્યું નથી. હવે તમે ઝાલી જવો છો, તો ઈ માયા ઇમની ઇમ પડી રશે. મોગલે માયા નીકળે તો અડધી લઈને ઈને સોડી મૂકવાનો કોલ આપ્યો. પશી રળીયો ઇમને તેડીને એક તલાવની આડ્યમાં લઈ જ્યો, નેં કીધું કે, ઝોલ્યા ગદરાની વાંહે રોકાલ્ય છે. તેથી બધે ઘોડાં હાંક્યાં. તે ગારામાં ખુંતી જ્યાં. રળીયો વાંહે હતો, તે સ્હટી જ્યો. પસેં મુળીએ આવીને તાંના લગધીર પરમારને રાવ ખાધી કે તમારો સારણુ લૂટાણો ને બામણુની સોડી બાન ઝલાણી. ઈ વાતની તમને ખોટ્ય સે. તમે બેકાં સારણુ બામણુ લૂટાશે તો પસેં તમારા જહ કેવા ગવારો? તારે લગધીરે કીધું કે, તું વઢવાંણુ જા, નેં ઇઆંના રાખને પણ કહે, હું બહેં ઘોડાં લઈને સડું છું. પછે રળીયો વઢવાણુ જ્યો, નેં લગધીર વારે સડ્યો. મારગમાં બેટબેટીયાં થીયા ને રેણું જમ્યું. તેમાં બોડી મોગલ સોડીને બેલાડ નાંખીને નાઠો. ઈની વાંહે લગધીર ઘોડ્યો, ને ઝાલીને હેઠે પછાડ્યો; પણ ઊમળકો મારીને મોગલ લગધીર ઊપર સડી બેઠો. લગધીર પાંહે કઈ હથિયાર નોતું; તેથી મોગલની પડ્યાં પડ્યાં ગળચી દાખી; એટલામાં ઝાલી બામણુની સોડીએ મોગલની બેટમાં સરી હતી, તે લગધીરને વતાવી; તે લગધીરે લઈને મોગલના પેટમાં મારી. મોગલે પણ જમ્યો હુલાંટીને લગધીરને મારી પાડ્યો. એમ બેય જથ્થા ઝાંહી થઈને મરાણા. તીના પાળીયા હજી છે. ॥



[No. 17.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

KĀTHIYĀWĀPĪ.

JHALAWAD (KATHIAWAR).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

RĀḲĪYĀ-GADHĀVĪNĪ WĀT.  
OF-RĀḲĪYĀ-GADHĀVĪ THE-STORY.

Môrya <i>Formerly</i>	dhāḍā <i>raids</i>	baū <i>many</i>	paḍ <sup>a</sup> tā. <i>used-to-fall.</i>	Tārē <i>Then</i>	gām <sup>a</sup> ḍānā <i>of-villages</i>	māṇah <i>people</i>
Raḷiyā-Gadh <sup>a</sup> vinē <i>in-Raḷiyā-Gadhavi's</i>	gāmya <i>in-village</i>	Rāṇihar-mā <i>Rāṇihar-in</i>	pōtānō <i>their-own</i>	māl-thāl <i>property</i>	rāk <sup>a</sup> tā, <i>used-to-place,</i>	
kāraṇ-kē <i>because-that</i>	Sāraṇ <sup>a</sup> nū <i>of-Chārāṇs</i>	gām <i>a-village</i>	māgaṇ <sup>a</sup> nū <i>of-beggars</i>	jāṇī <i>having-considered</i>	kōy <i>anyone</i>	
lūṭ <sup>a</sup> tū <i>used-to-plunder</i>	naī. <i>not.</i>	Paṇ <i>But</i>	Bōḍī-Môgalē <i>by-Bōḍī-Mughul</i>	tō <i>on-the-other-hand</i>	Rāṇihar <i>Rāṇihar</i>	
māryū, <i>was-conquered,</i>	nē <i>and</i>	Bāmaṇ <sup>a</sup> nī <i>a-Brāhmaṇ's</i>	sōḍī <i>daughter</i>	bān <i>hostage</i>	jhālī. <i>was-seized.</i>	Raḷiyō inē <i>Raḷiyā her</i>
sōḍāwā <i>to-release</i>	jīyō, <i>went,</i>	paṇ <i>but</i>	jhalānō. <i>was-(himself)-seized.</i>	Pachhē <i>Then</i>	rōwā <i>to-weep</i>	maṇḍyō. <i>he-began.</i>
Tārē <i>Then</i>						
Môgalē <i>by-the-Mughul</i>	puśyū <i>it-was-asked</i>	kē, <i>that,</i>	‘tū <i>‘thou</i>	cham <i>why</i>	rōwachh ?’ <i>weepest ?’</i>	Tārē inē <i>Then by-him</i>
kīdhū <i>it-was-done(i.e., said)</i>	kē, <i>that,</i>	‘mārī <i>‘my</i>	māyā <i>wealth</i>	ḍāṭī-chhe, <i>buried-is,</i>	inū <i>of-it</i>	kōinē <i>to-anyone</i>
ēdhāṇ <i>hint</i>						
watāvyū <i>explained</i>	nathī. <i>is-not.</i>	Have <i>Now</i>	tamē <i>you</i>	jhālī <i>having-seized(-me)</i>	jāwō-chhō, <i>going-are,</i>	tō <i>then</i>
ī <i>that</i>						
māyā <i>wealth</i>	im <sup>a</sup> nī-im <i>where-it-is</i>	paḍī <i>fallen</i>	rēśē.’ <i>will-remain.’</i>	Môgalē, <i>By-the-Mughul,</i>	māyā <i>wealth</i>	nik <sup>a</sup> lē, <i>(if-)it-comes-out,</i>
tō <i>then</i>	aḍ <sup>a</sup> dhī <i>half</i>	lāinē <i>having-taken</i>	inē <i>him</i>	sōḍī-muk <sup>a</sup> wānō <i>of-releasing</i>	kōl <i>promise</i>	āpyō. <i>was-made.</i>
Paśī <i>Afterwards</i>						
Raḷiyō <i>Raḷiyā</i>	im <sup>a</sup> nē <i>them</i>	tēḍinē <i>having-invited</i>	ēk <i>a</i>	talāw <sup>a</sup> nī <i>of-pond</i>	āḍya-mā <i>the-side-on</i>	lāī-jīyō, <i>took-away,</i>
nē <i>and</i>						
kīdhū <i>it-was-said</i>	kē, <i>that,</i>	‘ōlyā <i>‘that</i>	gad <sup>a</sup> rānī <i>of-muddy-place</i>	wāhē <i>behind</i>	rōkātya <i>the-wealth</i>	chhe.’ <i>is.’</i>
Tē-thī <i>Then</i>						
badhē <i>by-all</i>	ghōḍā <i>horses</i>	hāk <sup>a</sup> yā. <i>were-urged-on.</i>	Tē <i>They</i>	gārā-mā <i>the-mud-in</i>	khuntī-jīyā. <i>stuck.</i>	Raḷiyō <i>Raḷiyā</i>
wāhē <i>behind</i>						

hatō, tē s'haṭi-jiyō. Pasē Muḷiē āvinē tñā Lag'dhīr-Par'mār'nē  
*was, he decamped. Then in-Muḷi having-come of-there to-Lagadhīr-Parmār*  
 rāw khādhi kē, 'tamārō Sāraṇ lūtānō, nē Bāmaṇ'nī  
*complaint was-eaten that, 'your Chāraṇ was-plundered, and a-Brāhmaṇ's*  
 sōḍi bān jhalānī. Ī wāt'nī tam'nē khōṭya se.  
*daughter hostage was-seized. This of-occurrence to-you a-disgrace is.*  
 Tamē beṭhā Sāraṇ Bāmaṇ lūtāsē, tō pasē  
*You while-sitting Chāraṇ Brāhmaṇ (if-)they-will-be-plundered, then afterwards*  
 tamārā jah kēwā gawāsē? Tārē Lag'dhīrē kīdhū kē,  
*your fames how will-be-sung? Then by-Lagadhīr it-was-said that,*  
 'tū Wadh'wāṇ jā, nē iānā rājānē paṇ kahē. Hū  
*'thou Wadhwaṇ go, and of-there to-the-king on-the-one-hand tell. I*  
 bahē ghōḍā lāinē saḍū-ḥhū. Pachhē Raliyō Wadh'wāṇ  
*two-hundred horses having-taken mounting-am.' Afterwards Raliyā Wadhwaṇ*  
 jiyō nē Lag'dhīr wārē saḍyō. Mārag-mā bhēṭ-bhēṭiyā  
*went and Lagadhīr in-assistance mounted. The-road-on meetings*  
 thiyā, nē rōḷū jāmyū. Tē-mā Bōḍi-Mōgal sōḍinē  
*became, and a-scuffle ensued. That-in Bōḍi-Mughul the-(Brāhmaṇ's)daughter*  
 bēlād-nākhinē nāṭhō. Īnī wāhē Lag'dhīr dhōḍyō, nē  
*seated-behind-having-thrown fled. Of-him behind Lagadhīr ran, and*  
 jhālīnē hēṭhē pachhādyō. Paṇ ūmaḷ'kō mārīnē Mōgal  
*having-seized down he-was-pulled. But effort having-struck the-Mughul*  
 Lag'dhīr ūpar saḍi bethō. Lag'dhīr pāhē kaī bathiyār  
*Lagadhīr above having-mounted sat. Lagadhīr near any weapon*  
 nōtū; tē-thī Mōgal'nī paḍyā-paḍyā gaḷ'chī dābī.  
*was-not; therefore of-the-Mughul as-he-lay the-throat was-pressed.*  
 Ēṭ'lā-mā ōlī Bāmaṇ-nī sōḍiē Mōgal'nī bhēṭ-mā  
*The-meantime-in that Brāhmaṇ's by-daughter of-the-Mughul the-waist-in*  
 sarī hatī, tē Lag'dhīr'nē watāvi. Tē Lag'dhīrē lāinē  
*a-poniard was, that to-Lagadhīr was-shown. That by-Lagadhīr having-taken*  
 Mōgal'nā pēṭ-mā mārī. Mōgalē paṇ jāmaiyo  
*of-the-Mughul the-belly-in was-struck. By-the-Mughul but a-scimitar*  
 hulāṭinē Lag'dhīr'nē mārī paḍyō. Em bey  
*having-drawn to-Lagadhīr having-struck he-was-caused-to-fall. Thus both*  
 jāṇā jhāhī thainē marānā. Tinā pāḷiyā haḷi chhe.  
*persons wounded having-become were-killed. Their memorial-stones still are.*

### FREE TRANSLATION OF THE FOREGOING.

#### THE STORY OF RALIYA GADHAVI.

In times gone by there were frequent raids made into Kathiawar, and so people used to deposit their goods and chattels in Ranihar, the village of the Bard named Raliya

Gadhavi in the belief that no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said 'the money is buried on the far side of this slough. So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahmans be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwan,<sup>1</sup> and tell the Raja there. I am following at once with two hundred horses.' So Raliya went to Wadhwan, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the *mêlée* which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

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<sup>1</sup> Both Muli and Wadhwan are in Jhalawad. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, burned herself upon his funeral pyre. See *Kathiawar Gazetteer*, p. 555.

## MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindōstānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hindī.<sup>1</sup> Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindōstānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hindū neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhōrāsāī or the language of the Bohora community, and the dialect of a certain Musalmān community of Kathiawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullah of one of their principal divisions. In Broach, most of them are cultivators. Vhōrāsāī has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities :—

Locality.	Reported number of speakers.
Bombay Town and Island . . . . .	10,000
Mahikantha . . . . .	150
TOTAL . . . . .	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows :—

Locality.	Number
Ahmedabad . . . . .	10,972
Kaira . . . . .	13,520
Panch Mahals . . . . .	4,216
Broach . . . . .	32,367
Surat . . . . .	12,905
Baroda . . . . .	10,880
Other Native States . . . . .	42,709
TOTAL . . . . .	127,569

An examination of the specimens received shows that there is no true Vhōrāsāī dialect. Everywhere it is the same as the general dialect of the uneducated natives of

<sup>1</sup> See Vol. IX, Pt. I.

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *h*'s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhōrāsāi has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantha have carried this custom with them, and call a 'son' *ḍīk'rō*, not *dīk'rō*, for 'was' they say *huṭō*, not *hutō*, and for 'taken' they say *liḍhō*, not *lidhō*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhōrāsāi.

The Musalmān Khār'wās of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapur; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.'<sup>1</sup> Their origin is obscure. They call themselves Pathāns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Pīram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarātī, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

**Pronunciation.**—The vowels *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāē*, for *nānāē*, by the younger (son); *marō*, for *mārō*, my; *tarō*, for *tārō*, thy; *darō*, for *dārō*, a day; *saṭhē*, for *sāthē*, with; *hath*, for *hāth*, a hand; *kaḍhō*, for *kāḍhō*, draw water; *tawār*, for *tēwārē*, then; *kaṭ'lā*, for *kēṭ'lā*, how many? *jam*, for *jem*, as, like; *kam*, for *kem*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *ḍōs-ḍar*, for *dōst-dār*, a friend; *ḍukān-ḍar*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *ī*, as in northern Gujarat. Thus, *khaīnē*, for *khāīnē*, having eaten; *bhaī*, for *bhāī*, a brother.

The vowel *ī* is liable to be changed to *ē*, as in northern Gujarat. Thus, *mārēs*, for *mārīs*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *ṭ* in *huṭō*, was; *pōṭānō*, own; *samṭaṭ*, wealth; *ṭē*, he; *waṭanī*, a native; *khēṭar*, a field; *chhōṭ'rā*, husks; *khāṭō*, eating; *sāw'chēṭ*, conscious; *gamṭaṭ*, rejoicing; *jūw'tō*, living; *uṭṭar*, an answer; *ṭū*, thou, and many others: *th* becomes *ṭh* in *ṭhī*, from; *ṭhiyō*, became; *taṭhā*, and; *laṭhī*, is not; *uṭhāpiyō*, for *uthāpiyō*, disobeyed; *saṭhē*, with; *d* becomes *ḍ* in *ḍīk'rō*, a son; *ḍēs*, a country; *ḍukāl*, a famine; *Khuḍā*, God; *ḍās*, a servant; *aṇḍar*, within; *dh* becomes *ḍh* in *khīḍhū*, for *kidhū*, done; and *liḍhō*, taken. In *ḍaṭ*, a tooth, both consonants have been cerebralized.

On the other hand, *ṭ* has become *t* in *mōtō*, great; *pēt*, belly; *kaṭ'lā*, for *kēṭ'lā*, how many? *aṭ'lō*, so much; *rōṭī*, bread; *kōṭē*, on the neck; *vīṭī*, a ring; *ṭh* has become *th* in *ēk'thū*, in one place; and *bethō*, *beṭhō* or *betō*, seated: *ṇḍ* has become *nd*, in *bhundō*,

<sup>1</sup> *Kathiawar Gazetteer*, p. 153.

swine. The letters *ḍ* and *ḷ*, when medial, generally become *r*, as in *thōrā*, a few; *darā*, days; *urāvī*, having caused to fly; *pariyō*, for *pad̐yō*, fell; *ḍōrīnē*, for *dōḍinē*, having run; *sagh<sup>a</sup>rũ*, for *sagh<sup>a</sup>ḷũ*, entire; *vēg<sup>a</sup>rō*, for *vēg<sup>a</sup>ḷō*, distant; *sābhariyō*, for *sābhalyō*, heard; *āgar*, for *āgaḷ*, before; *pachkar*, for *pāchhal*, behind. On the other hand, *r* has become *ḍ* in *khad<sup>a</sup>chī*, expenditure; *maḍī*, having died; *chāk<sup>a</sup>ḍī*, service. Sometimes it becomes *n*, as in *lug<sup>a</sup>nā*, for *lug<sup>a</sup>rā*, clothes. So *n*, when standing alone, almost always becomes *n*, as in *mānas*, for *mānas*, a man; *pan*, but; *gan*, count; *ghanō*, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Sur'ti dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial *n* often becomes *l*, as in *lākhī*, for *nākhī*, having thrown; *laḥī*, for *nathī*, is not; *lāch*, for *nāch*, dancing; *lōkar*, a servant; *lāk*, a nose.

The letter *ś* becomes *s* in *mārēs* for *mārīs*, I shall strike, and other futures, and in the word *sũ*, what?

In the word *khīḍhũ*, for *\*kīdhũ*, not only has the *dh* been cerebralized, but the initial *k* has also been aspirated. So also in *khadiyō*, for *kāḍyō*, was taken out. On the other hand, *h*, or an aspiration, is elided in *darō*, a day, for *dāḍō*, i.e. *dahāḍō*; *riyō*, for *rahiyō*, i.e. *rahyō*, remained; *nai* or *nī*, for *nahi*, not; *kēs*, for *kahēs*, i.e. *kahīs*, I will say; *kērāwũ*, for *kēw<sup>a</sup>rāwũ*, for *kahēw<sup>a</sup>rāw<sup>a</sup>wũ*, to be called; *rēm*, for *rēhēm*, compassion; *pērāwō*, for *pahērāwō*, clothe; *bar* for *bāhār*, outside; *beṭō* or *beṭhō*, seated. This omission of *h* is also common in the standard dialect.

Letters are sometimes doubled under the influence of a preceding *r* or *l*. Thus, *bānnũ*, for *bār<sup>a</sup>nũ*, a door; *gōwānnī*, for *gōwāl<sup>a</sup>nī*, a herd-maiden. So, we have *dōllā-ṭhī*, with ropes, for *dōr<sup>a</sup>ḍā-ṭhī*, in which the *ḍ* is first changed to *l*, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, *khārāvēs*, for *khawārēs*, i.e. *khaw<sup>a</sup>ḍāvīs*, I will give to eat: so *dēt<sup>a</sup>wā*, for *dēw<sup>a</sup>tā*, fire.

A final nasal is sometimes dropped, as in *tamāru*, for *tamārũ*, your.

**Nouns.**—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is *ṭhī*, not *thī*. The only dialectic peculiarity is the use of *hōn*, to form the plural. Thus, *bāpu*, a father; *bāpuhōn*, fathers. This termination *hōn* is also found in the Mālvī dialect of Rājasthānī and in some forms of Khāndēśī.

Some adjectives form their feminines in *ēi*, as in *badhēi khad<sup>a</sup>chī*, all expenditure. Compare *gēi*, below, under the head of participles.

The **pronouns** are more irregular. The pronoun of the second person is usually spelt with a cerebral *ṭ*. Thus, *ṭũ*. The dental *t* also occurs. The agent cases of the first two personal pronouns are *mē* or *hũē* and *ṭē* or *tũē*, respectively. The genitive singulars are *marō* and *tarō* or *ṭarō*. The plurals are regular (allowing for the optional cerebralization of the *ṭ* in the second person). In the singular the nominative is also used as an oblique base. Thus, *hũnē*, to me; *ṭũnē*, to thee; *hũ-ṭhī*, from me.

The pronoun of the third person is *ṭē* or *ī*, he, she, it, that: *ṭē* is declined regularly in the singular. *I* is shortened in the oblique cases of the singular; thus, *iē*, by him; *inō*, of him. The plural of *ṭē* is *ṭēhōn*, and of *ī*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ī*; thus, *jīnō*, whose. Similarly is declined *kōn*, who? : genitive, *kinō*, and so on; *sũ*, is 'what?'

**Verbs.**—The present tense of the verb substantive is *chhe*, which does not change for number and person. Thus, *hũ chhe*, I am. When used as an auxiliary the *e* is dropped, and it becomes simply *chh*. Thus, *karũchh*, I do; *āviyōchh*, he has come; *khīḍhũchh*, it has been done.

The past of the auxiliary is *huṭō*, fem. *huṭē*, plur. masc. *huṭā*.

The finite verb has a few irregularities. The *t* of the present participle is cerebralized. Thus, *mār<sup>a</sup>ṭō*, striking. The past participle inserts an *i* before the *y*. Thus, *māriyō*, for *māryō*, struck. So we have *pariyō*, fell; *lākhiyũ*, thrown; *mōkaliyō*, sent; *āpiyũ*, given; *waḷagiyō*, he embraced; *lāgiyō*, he began; *pōchhiyō*, he arrived.

The definite present is formed by adding *chh* to all persons of the simple present. Thus, *mārũchh*, I am striking; *mārēchh*, thou art striking, and so on. So the perfect is *māriyōchh*, he has been struck; similarly, *khīḍhũchh*, it is done; *ṭhiyōchh*, he has become; *āviyōchh*, he has come. *Rēchh*, for *rahēchh* is a contracted form of the present definite.

An irregular simple present is *khēi*, he says, for *kahē*.

The Imperfect and Pluperfect are regularly formed with *huṭō*. Thus, *mār<sup>a</sup>ṭō-huṭō*, he was striking; *iē māriyō-huṭō*, he had struck.

The future is slightly irregular, as it changes *ī* to *ē* and *ś* to *s*. We thus get,—

*I shall strike.*

	Sing.	Plur.
1	<i>mārēs.</i>	<i>mār<sup>a</sup>su.</i>
2	<i>mār<sup>a</sup>sē.</i>	<i>mār<sup>a</sup>sō.</i>
3	<i>mār<sup>a</sup>sē.</i>	<i>mār<sup>a</sup>sē.</i>

Contracted forms are *hōs*, I shall be; *jās*, I shall go; *kēs*, I shall say; *rēs*, I shall remain.

The verbs *thawũ*, to be, and *jawũ*, to go, lengthen their first vowels. Thus, *ṭhāwũ*, to be; *ṭhāṭō*, being; *jāṭō*, going.

Irregular past participles are *khīḍhō*, done, from *kar<sup>a</sup>wũ*; often used in the neuter to mean 'said' by so and so. *Rah<sup>a</sup>wũ* has its past participle *riyō*, remained, and *jāwũ*, to go, makes *giyō*. The feminine of *giyō* is *gēi* or *gī*. With *gēi*, compare *baḍhēi*, the feminine of *baḍhō*, all.

The verb *lēwũ*, to take, makes its conjunctive participle *lī*, for *laī*, having taken.

As specimens of Khār'wā Gujarātī I give a version of the Parable, and an amusing, if slightly coarse, folktale.

[ No. 18.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

## SPECIMEN I.

એક માનસને બે ડીકરા હુટા. ને ટેઓમાંના નનાએ બાપને ખીદું કે બાપુ સંપરનો પોંચટો ભાગ હુંને આપ. ને ઇએ પુંજ વેહેંચી આપી. ચોરા દરા પછી ટે નનો ડીકરો સવરં એકથું કરીને વેગરા ડેસમાં ગિયો. ટે તંહ રંગભોગે પોરાની સંપર ઉરાવી લાખી. ને ઇએ બઢેઈ ખડચી લાખિયું ઇના પછી ટે ડેસમાં મોતો હુકલ પરિયો ને ઇને તંગી પરવા લાગી. ને ટે જઈને ટે ડેસના વરનીઓમાંના એકના તંહ રિયો ને ઇએ પોરાના ખેટરમાં બઢોને ચારવા સાર ઇને મોકલિયો ને જો છોટરાં ભુંદો ખાટા હુટા ટેમાંડી પોરાનું પેત ભરવાને ઇની ઇછા હુટી પન કોઇએ ઇને આપિયું નઇ. ને ટે સાવચેટ ઠિયો તવાર ઇએ ખીદું કે મરા બાપના કતલા મજુરોને મસ રોતી મલેછ પન હું તો ભુખે મડી જઈછ. હું ઉથી મરા બાપની પાસે જસ ને ઇને કેસ કે બાપુ હુંએ ખુડાનું તડા તરં પાપ ખીદું ને હવે તરો ડીકરો કરાવા હું જોગ લડી. હુંને તરા મજુરોમાંના એકના જમ ગન. ને ટે ઉથીને પોરાના બાપની પાસ ગિયો ને ટે હજી ઘનો વેગરો તવાર ઇના બાપે ઇને જોયો ને ઇને રેમ આવી ને ટે ડોરીને ઇને કોતે વળગિયો ને ઇને ખુચ્ચી લીઢી. ટે ડીકરાએ ઇને ખીદું કે બાપુ હુંએ ખુડાનું તડા તરં પાપ ખીદું ને હવે તરો ડીકરો કરાવા હું જોગ લડી. પન બાપુએ પોરાના ડાસને ખીદું કે રૂડાં લુગણાં લી આવો ને ઇને પેરાવો ને ઇના હથમાં વીંતી લાખો ને પગમાં જોરા પેરાવો ને આપને ખઈને ગમ્મટ કરિયે કમકે આ મરો ડીકરો મુઓ હુટો ને પાછો જીવટો ઠિયો ને જોવાયો હુટો ને મલિયો. ને એહોન ગમ્મટ કરવા લાગિયા.

અને ઇનો મોતો ડીકરો ખેટરમાં હુટો ને ટે આવડાં ઘરની પાસ પોંચિયો તવાર ઇએ રાગ તડા લાચ સાંભરિયા. ને ઇએ લોકરોમાંના એકને ટેરીને પુછિયું કે આ સું છે. ને ઇએ ઇને ખીદું કે તરો ભઈ આવિયો. તે તરા બાપુએ એક મોતી મીજબાની ખીદી કમકે ઇને સહીસલામત પાછો મલિયો. પન ટે ગુસ્સે ઠિયો ને અંડર આવવા ઇની ખુશી ની હુટી. તેડી ઇના બાપે બર આવીને સમજાવિયો. પન ઇએ ઉટ્ટર આપટાં બાપને ખીદું કે જો અતલાં વરસ હું તરી ચાકડી કરંછ ને તરો હુકમ હુંએ કડી ઉઠાપિયો લડી. ટોપન મરા ડોસડરની સઠે ખુશી ઠવાને હુંએ હુંને ઓડરીયું પન કડી ની આપિયું હું. પન આ તરો ડીકરો જિએ કસબનોની સઠે તરી સંપર જોઈ લાખી ઇના આવડાંજ હુંએ ઇના સાર મોતી મીજબાની ખીદી. ને ઇએ ખીદું કે ડીકરા હું મરી સઠે રોજ રેછ ને મરં સવરં તરં છે. આપને ટો ખુશી ઠાવું તડા હડખ કરવો જોયે કમકે આ તરો ભઈ મુવો હુટો ટે પાછો જીવટો ઠિયો ને જોવાયો હુટો ટે મલિયો.



[No. 18.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

KHĀR<sup>W</sup>Ā.

GOGO (AHMEDABAD).

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk mānas<sup>nē</sup> be dīk<sup>rā</sup> huṭā; nē tēō-mā<sup>nā</sup> nanāē bāp<sup>nē</sup>  
*A to-man two sons were; and them-in-of by-the-younger to-the-father*  
khīdhū kē, 'bāpu, sampat<sup>nō</sup> pōch<sup>tō</sup> bhāg  
*it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share*  
hūnē āp.' Nē iē puñjī vēhēchī āpī. Thōrā darā  
*to-me give.' And by-him the-wealth having-divided was-given. A-few days*  
pachhī, tē nanō dīk<sup>rō</sup> sagh<sup>rū</sup> ēk<sup>thū</sup> karīnē vēg<sup>rā</sup> dēs-mā<sup>ñ</sup>  
*after, that younger son everything together having-made a-far country-in*  
giyō. Tē tāh raṅg-bhōgē pōtānī sampat  
*went. By-him there in-delight-enjoyment his property*  
urāvi-lākhi. Nē iē baḍhēi khaḍ<sup>chī</sup>-lākhiyū, inā  
*was-squandered-entirely. And by-him entire was-expended-entirely, of-that*  
pachhī tē dēs-mā<sup>ñ</sup> mōtō dukāl pariyo, nē inē taṅgī  
*after that country-in a-mighty famine fell, and to-him poverty*  
par<sup>wā</sup> lāgī. Nē tē jāinē tē dēs<sup>nā</sup> watanīō-mā<sup>nā</sup>  
*to-fall began. And he having-gone that of-country the-natives-in-of*  
ēk<sup>nā</sup> tāh riyō, nē iē pōtānā khētar-mā<sup>ñ</sup> bhundōnē chār<sup>wā</sup>  
*one-of there remained, and by-him his-own field-in the-swine feeding*  
sāru inē mōkalyō. Nē jē chhōṭ<sup>rā</sup> bhundō khāṭī-huṭā,  
*for as-for-him he-was-sent. And what husks the-swine eating-were,*  
tē-mā<sup>thī</sup> pōtānū pēt bhar<sup>wānē</sup> inī ichhā huṭī, pan kōiē  
*them-in-from his-own belly for-filling of-him wish was, but by-anyone*  
inē āpiyū naī. Nē tē sāw<sup>chēt</sup> ṭhiyō; tawār iē  
*to-him was-given not. And he conscious became; then by-him*  
khīdhū kē, 'marā bāp<sup>nā</sup> kat<sup>lā</sup> majurōnē mas rōī  
*it-was-said that, 'my of-father how-many to-labourers enough bread*  
malēchh, pan hū tō bhukhē maḍī-jāūchh. Hū uthī  
*is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen*  
marā bāp<sup>nī</sup> pāsē jās, nē inē kēs kē, "bāpu,  
*my of-father in-vicinity will-go, and to-him I-will-say that, "father,*

hũē khudānũ tathā tarũ pāp khīdhũchh, nē havē tarō  
*by-me of-God and of-thee sin has-been-done, and now thy*  
 ñikārō kērāwā hũ jōg laṭhī. Hũnē tarā majurō-mā-nā ēk'nā jam  
*son to-be-called I worthy am-not. Me thy servants-in-of of-one like*  
 gan." ' Nē tē uthīnē pōṭānā bāp'nī pās giyō; nē tē  
*count." ' And he having-arisen his-own of-father near went; and he*  
 hajī ghanō vēgārō, tawār inā bāpē inē jōyō, nē inē  
*still much distant, then his by-father as-for-him he-was-seen, and to-him*  
 rēm āvī, nē tē dōrinē inē kōtē waḷagiyō, nē  
*compassion came, and he having-run on-his on-neck clasped, and*  
 inē buchchī liḍhī. Tē ñikārē inē khīdhũ kē, 'bāpu,  
*to-him kiss was-taken. That by-son to-him it-was-said that, 'father,*  
 hũē khudānũ tathā tarũ pāp khīdhũchh, nē havē tarō ñikārō  
*by-me of-God and of-thee sin has-been-done, and now thy son*  
 kērāwā hũ jōg laṭhī.' Pan bāpuē pōṭānā ñās'nē  
*to-be-called I fit am-not.' But by-the-father his-own to-servant*  
 khīdhũ kē, 'ruḍā lug'nā li-āwō, nē inē pērāwō; nē  
*it-was-said that, 'good dresses bring, and to-this-one put-on; and*  
 inā hath-mā vīti lākhō, nē pag-mā jōrā pērāwō; nē  
*of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and*  
 āp'nē khāinē gammat kariyē, kam-kē ā marō ñikārō muō  
*we-all having-eaten rejoicing may-make, because-that this my son dead*  
 huṭō, nē pāchhō jīw'tō ṭhiyōchh; nē khōwāyō huṭō, nē  
*was, and back-again living has-become; and lost was, and*  
 maliyōchh.' Nē ēhōn gammat kar'wā lāgiyā.  
*has-been-got.' And they rejoicing to-do began.*

Anē inō mōtō ñikārō khētar-mā huṭō. Nē tē āw'tā  
*And of-him the-elder son the-field-in was. And he in-coming*  
 ghar'nī pās pōchhiyō, tawār iē rāg tathā lāch sābhariyā.  
*of-the-house near arrived, then by-him music and dancing were-heard.*  
 Nē iē lōkarō-mā-nā ēk'nē ṭērīnē puchhiyū kē, 'ā  
*And by-him the-servants-in-of to-one having-called it-was-asked that, 'this*  
 sū chhe?' Nē iē inē khīdhũ kē, 'tarō bhai  
*what is?' And by-him to-him it-was-said that, 'thy brother*  
 aṭiyōchh, tē tarā bāpuē ēk mōti mījbānī khīdhichh,  
*has-come, therefore thy by-father a great feast has-been-made,*  
 kam-kē inē sahi-salāmat pāchhō maliyōchh.' Pan tē  
*because-that to-him safe-(and)-sound back-again he-has-been-got.' But he*  
 gussē ṭhiyō, nē aṇḍar āw'wā inī khuṣī nī huṭī.  
*in-anger became, and within to-go of-him willingness not was.*  
 Tē-ṭhī inā bāpē bar āvinē sam'jāviyō. Pan  
*Therefore his by-father out having-come he-was-made-to-understand. But*

iē uttar āp'tā bāp'nē khīdhū kē, 'jō, at'lā  
*by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many*  
 waras hū tarī chāk'dī karūchh, nē tarō hukam hūē kaḍī  
*years I thy service am-doing, and thy order by-me ever*  
 uthāpiyō laṭhī, tōpan marā dōs-ḍar'nī saṭhē khuṣī  
*was-disobeyed not, nevertheless my of-friends in-company happiness*  
 ṭhawānē ṭūē hūnē bōkariyū pan kaḍī nī āpiyū huṭū. Pan  
*for-becoming by-thee to-me a-kid even ever not given was. But*  
 ā tarō ḍik'rō jiē kas'banōnī saṭhē tarī sampat  
*this thy son by-whom of-harlots in-the-company thy wealth*  
 khōi-lākhī, inā āw'tā-j ṭūē inā sāru mōtī mījbānī  
*was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast*  
 khīdhī.' Nē iē khīdhū kē, 'ḍik'rā, ṭū marī saṭhē  
*was-made.' And by-him it-was-said that, 'son, thou of-me in-company*  
 rōj rēchh, nē marū sagh'rū tarū chhe. Āp'nē ṭō  
*daily remainest, and my everything thine is. To-us-all on-the-other-hand*  
 khuṣī ṭhāwū, taṭhā haḍakh kar'wō jōyē, kam-kē ā  
*happiness to-become, and rejoicing to-be-done is-proper, because-that this*  
 tarō bhaī muwō huṭō, ṭē pāchhō jīw'tō ṭhiyōchh; nē khōwāy'lō  
*thy brother dead was, he back-again living has-become; and lost*  
 huṭō, ṭē maliyōchh.'  
*was, he has-been-found.'*

[ No. 19.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

KHĀR<sup>4</sup>WĀ.

GOGO (AHMEDABAD).

## SPECIMEN II.

એક હુટો ચકલો ને એક હુટી ચકલી. ચકો લાવિયો ચોખાનો ડાણો ને ચકી લાવી ડાળનો ડાણો. ઇની ખીચરી પકાવી ; ને ચકી પાણી ભરવા ગેઈ. ચકો ખીચરી ખઈને આંખે પાટા બાંઢીને સુઈ ગિયો. અવામાં ચકી પાણી ભરીને આવી, ને ખીટું ચકારાણુ આણું ખોલો. તારે ચકો ખેંધ મરી આંખો દુખેછ. ડો ચકીએ ઘરો લાખી ડીઢો ને આણું ખોલિયું. ટો જોયછો, ટો ખીચરી ની મલે. એ વાત ચકાને ખીઢી કે ખીચરી કોન ખઈ ગિયું. ચકલો ખેંધ કે રાજનો કુટરો ખઈ ગયો. ચકલી રાજ પાસે ગીને રાજને ખીટું કે ટમારો કુટરો મરી ખીચરી ખઈ ગિયો. ટો રાજએ કુટરાને પુછિયું કે ખીચરી ટું ખઢીછ? ટો કુટરો ખેંધ કે ના, મેં લકી ખઢી. ટો રાજએ ચકલાને પુછિયું. ટો ચકલો ખેંધ કે ના. મેં ખી લકી ખઢી. ટો રાજએ સિપઈને હુકમ ડીઢો કે ચકલાને કુવામાં લાખી ડિયો. ટો સિપઈએ લાખી ડીઢો. અવામાં એક ગોવાણી આવી. ઇને ચકલીએ ખીટું કે મરા ચકલાને કુવામાં ડી નિકારો, ટો હું ટમને ખીર ને રોતી ખરાવેસ. ટો પેલી ગોવાણી કુવામાં ઉટરી ને ચકલાને ખડિયો. ટો ગોવાણીને લઈને ચકલી ઘર ગી. પેલા ચકલાએ એક લોઢી ગરમ કરીને પેલી ગોવાણીને ખીટું કે આ સુનાના પાટલાપર ખેટો. ટો પેલી ખેડી ; જવી ખેડી અવી ખડીને ઉથી. ટો એ ખેંધ હમે ખીર ન ખઢી ને કુલે ખડી.

[No. 19.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk	huṭō	chak'lo,	nē	ēk	huṭi	chak'li.	Chakō
One	was	cock-sparrow,	and	one	was	hen-sparrow.	The-cock-sparrow
lāviyō	chōkhānō	ḍāṇō	nē	chakī	lāvī	ḍāl'nō	ḍāṇō.
brought	of-rice	grain	and	the-hen-sparrow	brought	of-peas	grain.
Inī	khich'rī	pakāvī;	nē	chakī	pāṇī	bhar'wā	gēi.
Of-these	pottage	was-cooked;	and	the-hen-sparrow	water	to-draw	went.
Chakō	khich'rī	khainē	ākhē	pātā	bāḍhīnē		
The-cock-sparrow	the-pottage	having-eaten	on-eyes	a-bandage	having-tied		
suī-giyō.	Awā-mā	chakī	pāṇī	bharīnē	āvī,		
went-to-sleep.	The-meantime-in	the-hen-sparrow	water	having-drawn	came,		
nē	khīḍhū,	'chakā-rāṇā,	bāṇṇū	khōlō.'	Tārē	chakō	
and it-was-said,	'cock-sparrow-king,	the-door	open.'	Then	the-cock-sparrow		
khēi,	'marī	ākhō	dukhēchh.'	Ṭō	chakīē	gharō	
says,	'of-me	the-eyes	are-paining.'	Then	by-the-hen-sparrow	the-pitcher	
lākhi-ḍīḍhō,	nē	bāṇṇū	khōliyū.	Ṭō	jōy'chh,	ṭō	khich'rī
was-put-down,	and	the-door	was-opened.	Then	she-sees,	verily	the-pottage
nī	malē.	Ē	wāt	chakānē	khīḍhī	kē,	'khich'rī
not is-found.	This	fact	to-the-cock-sparrow	was-said	that,	'the-pottage	
kōn	khai-giyū?'	Chak'lo	khēi	kē,	'rājānō	kuṭ'rō	khai-giyō.'
who ate-up?'	The-cock-sparrow	says	that,	'the-king's	dog	ate-up.'	
Chak'li	rājā	pāsē	gi,	nē	rājānē	khīḍhū	kē,
The-hen-sparrow	the-king	near	went,	and	to-the-king	it-was-said	that,
'ṭamārō	kuṭ'rō	marī	khich'rī	khai-giyō.'	Ṭō	rājāē	kuṭ'rānē
'your	dog	my	pottage	ate-up.'	Then	by-the-king	to-the-dog
puchhiyū	kē,	'khich'rī	ṭē	khadhichh?'	Ṭō	kuṭ'rō	khēi
it-was-asked	that,	'the-pottage	by-thee	has-been-eaten?'	Then	the-dog	says
kē,	'nā,	mē	laṭhī	khadhī.'	Ṭō	rājāē	chak'lānē
that,	'no,	by-me	is-not	eaten.'	Then	by-the-king	to-the-cock-sparrow
puchhiyū,	ṭō	chak'lo	khēi	kē,	'nā,	mē	bī
it-was-asked,	then	the-cock-sparrow	says	that,	'no,	by-me	also
khadhī.'	Ṭō	rājāē	sipainē	hukam	ḍīḍhō	kē,	
eaten.'	Then	by-the-king	to-a-soldier	order	was-given	that,	

'chak <sup>1</sup> lānē	kuwā-mā	lākhi-diyō.	Ṭō	sipaīē
'the-cock-sparrow	the-well-in	throw-away.'	Then	by-the-soldier
lākhi-dīdhō.	Awā-mā	ēk	gōwāṇṇī	āvī.
he-was-thrown-away.	The-meantime-in	a	herd-maiden	came.
chak <sup>1</sup> liē	khīdhū	kē,	'marā	chak <sup>1</sup> lānē
by-the-hen-sparrow	it-was-said	that,	'my	cock-sparrow
nikārō,	ṭō	hū	ṭam <sup>1</sup> nē	khīr
(if-)you-take-out,	then	I	to-you	rice-milk
Ṭō	pēli	gōwāṇṇī	kuwā-mā	uṭ <sup>1</sup> ri,
Then	that	herd-maiden	the-well-in	descended,
khāḍiyō.	Ṭō	gōwāṇṇīnē	lāinē	chak <sup>1</sup> li
brought-out.	Then	the-herd-maiden	having-brought	the-hen-sparrow
gī.	Pēlā	chak <sup>1</sup> lāē	ēk	lōḍhī
went.	That	by-cock-sparrow	a	griddle
gōwāṇṇīnē	khīdhū	kē,	'ā	sunānā
to-cow-herdess	was-said	that,	'this	golden
Javī	beṭhī	avī	badīnē	uthī.
As-soon-as	she-sat	so-soon	being-burnt	she-got-up.
'hamē	khīr	na	khāḍhī,	nē
'by-us (i.e. by-me)	rice-milk	not	was-eaten,	and
			on-my-seat	I-am-burnt.'

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a cock-sparrow and a hen-sparrow. The cock-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the pitcher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. 'The king's dog,' said he, 'came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd-girl came by, and to her the hen-sparrow said, 'if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

## PAṬṆŪLI.

Paṭṇūli, also called Saurāshṭrī (or the language of Surat) and Khatrī, is the language of the silk-weavers of the Deccan and Madras. Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them :—

‘The migrations of this class have not been clearly traced, but probably it was first brought above the ghāts through one of the many local courts of old time in the Deccan.<sup>1</sup> The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshṭrī weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Patnūli in the Madras Province who still return their language as of yore.’

Paṭṇūli was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available :—

BOMBAY—										
Bombay City	.	.	.	.	.	.	.	.	.	2
Sholapur	.	.	.	.	.	.	.	.	.	587
Dharwar	.	.	.	.	.	.	.	.	.	654
Bijapur	.	.	.	.	.	.	.	.	.	56
Feudatories	.	.	.	.	.	.	.	.	.	301
										— 1,600
MADRAS—										
Kistna	.	.	.	.	.	.	.	.	.	1
Nellore	.	.	.	.	.	.	.	.	.	2
Madras	.	.	.	.	.	.	.	.	.	989
Chingleput	.	.	.	.	.	.	.	.	.	87
North Arcot	.	.	.	.	.	.	.	.	.	2,793
Salem	.	.	.	.	.	.	.	.	.	7,548
Coimbatore	.	.	.	.	.	.	.	.	.	19
South Arcot	.	.	.	.	.	.	.	.	.	311
Tanjore	.	.	.	.	.	.	.	.	.	18,069
Trichinopoly	.	.	.	.	.	.	.	.	.	4,523
Madura	.	.	.	.	.	.	.	.	.	35,197
Tinnevelly	.	.	.	.	.	.	.	.	.	3,811
South Canara	.	.	.	.	.	.	.	.	.	2
										— 73,352
MYSORE (Bangalore)										5
										—
TOTAL										74,957

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Paṭṇūli have been received from that province or from Mysore. From Bombay, only 300 speakers of Paṭṇūli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

<sup>1</sup> Hofrath Dr. Bühler has directed my attention, since this was first written, to the Gupta Inscription, translated at page 79, vol. iii, of the *Corpus Inscriptionum*. In this, the colony of silk-weavers, which immigrated to Dasāpur (Mandesur) from central and southern Gujarāt, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kumāra Gupta.—J. A. B.

other hand, 6,550 speakers of 'Paṭ'wēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Paṭ'wēgārī of Bijapur is simply corrupt Marāṭhī, while that of Belgaum and Dharwar is Paṭ'ṇŪlī. The following are, therefore, the figures for Paṭ'ṇŪlī as returned for this census from the Bombay Presidency:—

Ahmednagar . . . . .	300
Belgaum . . . . .	4,000
Dharwar . . . . .	1,500
	<hr/>
TOTAL . . . . .	5,800
	<hr/>

It will be seen that these differ widely from the census figures. Indeed, it must be confessed that much reliance cannot be placed on either set. Paṭ'ṇŪlī is merely ordinary Gujarātī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Paṭ'ṇŪlī (or Paṭ'wēgārī) have been received from all the above districts. As just stated, it is ordinary Gujarātī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Paṭ'ṇŪlī are therefore quite unnecessary. No specimens are available of Madras Paṭ'ṇŪlī, but it, too, according to the census reports, is also the same as standard Gujarātī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Paṭ'vī, which appears to be based on Marāṭhī. *Vide ante*, page 294.



## KĀKARĪ.

The Kākars are Pathān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned :—

United Provinces	25,386
Punjab	4,386
Hyderabad	4,193
Bombay	122
TOTAL	34,087

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhiṇī Hindōstānī. Kākars belong to the Kākarzāhī tribe of Afghans, and their forefathers are said to have come from Afghanistan with Aḥmad Shāh Durrānī about 1748. On his return from India, after having conquered the Marāṭhās at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Haidar 'Alī of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarātī. I give a version of the Parable of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama*; the Rājasthānī dative suffix *kē*, becomes *ka* (this is the usual suffix of the dative); the Gujarātī suffix *nē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chē* or *cha*, and we have *uṭisna* for *uṭhisnē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bēṭō*, a son; plural, *bēṭā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *ka* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Labhānī.

The present tense of the verb substantive is *chhē* or *chē* (*cha*), he is. Thus, *miḷacha* for *maḷē-chhē*, it is got. The past is *hatō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *kariśēndō*, he did; a doubled *tt* in the present participle as in *āwattē*, in going. The conjunctive participle ends in *isna*, *isnō*, or *isnā*. Thus, *ḡayisna*, having gone; *bharisna*, having filled; *wāṭisnō*, having divided; *utisna* or *uṭisna*, having arisen. This form is probably borrowed from Dravidian languages. So also the *ir* in *marirōcha*, (I) am dying. Compare Tamil *iru*, be.

[ No. 20.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## KĀKARĪ.

(DISTRICT BELGAUM).

Kōnēk śakh<sup>a</sup>-s-ka dī bēṭā hatā. Tis-ma nhānō bēṭō  
*A-certain person-to two sons were. Them-among younger son*  
 āpanō bā-ka kayō, 'bā, tāri jin<sup>a</sup>gi-ma majē āwattē  
*his-own father-to said. 'father, your property-in to-me that-may-come*  
 wātō majē dē.' Bā tis-ma āpanō māl wātisnō-didō.  
*share to-me give.' Father them-among his-own property having-divided-gave.*  
 Nhānō bēṭō āpanō wātō lisna dūr mulūk jayisna  
*Younger son his-own share having-taken a-far country having-gone*  
 bahut din naī hōyā-tā, tit<sup>a</sup>lā-ma tyō dundhuyī āpanō māl  
*many days not had-been, meantime he luxury-with his-own property*  
 sam<sup>a</sup>dyō hāl-kariśēndō. Tyō aśyō karyō bād tē mulūk-ma moṭṭū  
*all squandered. He thus had-done after that country-in a-great*  
 dukāl paḍisna ti-ka garibī āyī. Tyō tē mulūknō ēk  
*famine having-fallen him-to poverty came. He that of-country one*  
 śakh<sup>a</sup>snō juḷ nauk<sup>a</sup>rī rhayō. Tyō śakh<sup>a</sup>s ti-ka suwar charāwan-ka  
*of-person near service remained. That person him-to swine grazing-for*  
 āpanō khēt-ka mōkhal-didō. Whā bhukē-ti tal<sup>a</sup>malisna suwar  
*his-own field-to sent. There hunger-with being-overcome swine*  
 khātē bhūsō suddā khāyisna pēt bharalī-rhatō. Lēkhin ti-ka  
*eating husks also having-eaten belly would-have-filled. But him-to*  
 kis-ti kāy-bī naī millā-tō. Aśyā thōḍā din gayā, āpanō  
*anybody-from anything-even not obtained-was. So some days went, his-own*  
 picch<sup>a</sup>lyānganī wāt yād āyisna tyō āpanō dill-ma kayō,  
*of-former state (in-)memory having-come he his-own mind-in said,*  
 'mārā bānō juḷ rhanū kitt<sup>a</sup>lā nauk<sup>a</sup>ran-ka pēt bharisna jāstī  
*'my of-father near living how-many servants-to belly having-filled more*  
 hōyitlū kūḷ milācha. Lēkhin hyā hau bhukkyō mari-rōcha. Hau  
*become food is-obtained. But here I hunger-by am-dying. I*  
 uṭisna mārā bā-na juḷ jayisna, "bā, hau Allānō pāp  
*having-arisen my father-of near having-gone, "father, I of-God sin*  
 bānō pāp bhānd-lidō. Hau tāro bēṭo-kañ-ka lāyakh naī. Majē  
*of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me*  
 tāro juḷ naukar sar<sup>a</sup>kyū mukh<sup>a</sup>lē," kaisna whā-ti tyō  
*your near a-servant like keep," (so)-saying there-from he*

utisna āpanō bānō juḷ āwatab bā ti-ka  
*having-arisen his-own of-father near while-coming father him-to*  
 dūr-ti dēkhisna, rhām āyisna, nhātī-jayisna, kawaṭō  
*distance-from having-seen, pity having-come, having-gone-running, embrace*  
 mārīsna, mukkō didō. Taba bēṭō bā-ka kayō, 'bā,  
*having-struck, a-kiss gave. Then the-son father-to said, 'father,*  
 hau Allānō sām<sup>a</sup>na tārō sām<sup>a</sup>na chūk karyō; majē tārō  
*I of-God before your before sin did; me your*  
 bēṭō-karī bulāwū nakō.' I-ka bā āpanō nauk<sup>a</sup>ran-ka kayō,  
*son-as (you-)call do-not.' This-to father his-own servants-to said,*  
 'chōkū pōśāk layisna mārā bēṭā-ka pērāw; aṅḷī-ma mundī  
*'best a-dress having-brought my son-to put-on; finger-in a-ring*  
 ghālō, pāy-ma jōḍō ghālō; khān-ka tayārī karō; hama  
*put, feet-in shoes put; eating-for preparation make; we*  
 khayisna khuṣī-hōwungā. Kā-ka-ta yō mārō bēṭō maryō-tō,  
*having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,*  
 phirisna wāchyō; chukailidō-tō, milyō.' Yū sām<sup>a</sup>lisna sam<sup>a</sup>dyā  
*again is-alive; lost-was, is-found.' This having-heard all*  
 khuṣī hōyā.  
*glad became.*

Ē-bakhat-ka tinō mōṭō bēṭō khēt-ma hatō. Tyō gharna juḷ  
*At-this-time his elder son field-in was. He to-house near*  
 āyat bakhat-ka ti-ka gāvannū nāchannū sām<sup>a</sup>lyō. Tyō tē  
*coming at-the-time him-to singing dancing heard. He that*  
 naukār-ma ēk janā-ka bulāyisna, 'tī kasū chālichā' puchhyō.  
*servants-in one man-to having-called, 'that what is-going-on' asked.*  
 Ti-ka tyō kayō, 'tārō bhāyī āyōcha; tyō chōkō āyisna  
*Him-to he said, 'your brother is-come; he safe-and-sound having-come*  
 pōhachētē sabab tārō bā khānū tayār karisna  
*on-reaching on-account-of your father a-feast ready having-made*  
 mukhyō.' Yū sām<sup>a</sup>lisna tyō mōṭō bēṭō ghus-hōyisna  
*has-kept.' This having-heard that elder son angry-having-become*  
 mada-ma nañ gayō. Sabab ti-nō bā bhair āyisna mada-ma  
*in not went. Therefore his father out having-come in*  
 ākar kaisna ti-ka bahut kailidō. Ti-ka tyō āpanō bā-ka  
*to-come saying him-to much entreated. That-to he his-own father-to*  
 kayō, 'hau ittalā warīs taka tāri nauk<sup>a</sup>rī karisna kaba tāri  
*said, 'I so-many years till your service having-made ever your*  
 wāt tōḍyō-nañ. Lēkhin hau mārā dōsañ-ka miḷēlisna  
*word broke-not. But I my friends having-gathered-together*  
 khānū khavāḍaṇ-ka tū majē kaba ēk bak<sup>a</sup>rū-bī nañ-didō. Kas<sup>a</sup>bin  
*feast to-make thou to-me ever one goat-eren not-gavest. Harlots*

saṅgāt paḍisna tārū māl sam<sup>a</sup>dyō ning<sup>a</sup>lisna yō tārō  
*in-company having-fallen your property all having-devoured this your*  
 bēṭō ghar-ko āyō barābar-ka tū tinā-wāstī khāṇū karyō.  
*son house-to come as-soon-as thou of-him-for a-feast hast-made.'*

Bā bēṭā-ka kayō, 'tū sārā wakhat mārā saṅgāt rhacha. Mārā  
*Father son-to said, 'thou all the-time my with art. My*  
 jūḷ chhē tē sam<sup>a</sup>dyō tārū chhē. Marē-tō tārō bhāyī,  
*near is that all thine is. That-dead-was thy brother,*  
 phirisna wāchyō; chukaili-gayō, tē miḷyō. Aśyō hama khuṣī  
*again is-alive; that-lost-gone-was, he is-found. So we happy*  
 hōnū barābar chhē.  
*to-be proper is.'*

## TĀRĪMŪKĪ OR GHISĀDĪ.

The Ghisāḍī are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends :—

BERAR—										
Amraoti	.	.	.	.	.	.	.	.	.	200
Akola	.	.	.	.	.	.	.	.	.	4
Buldana	.	.	.	.	.	.	.	.	.	200
										<hr/>
										404
BOMBAY—										
Poona	.	.	.	.	.	.	.	.	.	1,000
Satara	.	.	.	.	.	.	.	.	.	165
Belgaum	.	.	.	.	.	.	.	.	.	100
										<hr/>
										1,265
										<hr/>
TOTAL										1,669
										<hr/>

The Ghisāḍī call themselves Tārīmūk. They are called Ghisāḍī (*i.e.* polishers) by their Hindū neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India*, by Edward Balfour, in Vol. xiii, Part I. (1844,) of the *Journal* of the Asiatic Society of Bengal. Account of the *Taremoock or Wandering Blacksmith*, on pp. 8 and ff. *Taremoockee Vocabulary* on pp. 17 and 18.

The following works may also be consulted :—

BOMBAY GAZETTEER,— Vol. xviii, Poona, Pt. I. (1885), pp. 332 & ff.

Id.,—Vol. xix (1885), Satara, p. 83.

Id.,—Vol. xxi (1884), Belgaum, pp. 135, 136.

AURANGABAD GAZETTEER,—p. 272.

CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896. Vol. iii, pp. 373 & ff.

I give two excellent specimens and a list of words in Tārīmūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarat). Thus, *pāchal* for *pāchhal*, after; *uṭina*, for *uḥhīnē*, having arisen; *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manuśyā-na*, to a man; *uṭina*, having arisen; *chha* for *chhe*, is; *hama* for *hamē*, we. This *a* is sometimes dropped, so that we have forms such as *karīn*, having done; *lēwā-n*, to take; *huwā-n*, to become; *āyōch* for *āyō-chhe*, he has come; and *karyōcha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marāṭhī of Berar, an initial *v* before *ē* becomes *y*, and before *i* is dropped. Thus, *yal*, for *vēl*, time; *ichāryō*, for *vichāryō*, asked. A final *ū* is dropped in *bakryān* (for *bakryā-nū*) *bachchū*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhinī Hindōstānī, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhānō bēṭō kayō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarātī, except that its neuter is *nū*, not *nũ*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But ‘you’ is *tuma*, not *tama* (for *tamē*). ‘They’ is *ōy*.

The verb substantive is thus conjugated in the Present :—

Sing.	Plur.
1. <i>chhau</i> .	<i>chha</i> .
2. <i>chha</i> .	<i>chha</i> .
3. <i>chha</i> .	<i>chha</i> .

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers. Thus—

I am striking, etc.

Sing.	Plur.
1. <i>mārūcha</i> .	<i>mārēcha</i> .
2. <i>māracha</i> .	<i>mārōcha</i> .
3. <i>māracha</i> .	<i>māracha</i> .

In all the above the final *a* may be dropped. Thus, *mārūch*.

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarātī.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ē* to *a*. Thus,—

I strike, etc.

Sing.	Plur.
1. <i>mārū</i> .	<i>mārē, mārā</i> .
2. <i>māra</i> .	<i>mārō</i> .
3. <i>māra</i> .	<i>māra</i> .

The future is irregular. It takes the form *mārōs*, and does not change for number or person.

Other forms are regular. Thus,—

*mār<sup>a</sup>wū*, to strike.  
*mār<sup>a</sup>tō*, striking.  
*māryō*, struck.  
*māryōch*, has struck.  
*māryō-tō*, had struck.

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

[ No. 21.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

TĀRĪMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM).

## SPECIMEN I.

Kōṇ'tā manuśyāna bē pōryā hotā. Wanā-ma nhānō bēṭō  
*A-certain to-man two sons were. Them-among younger son*  
 āp'lō bāna kayō, 'bā, tāri sampadā-ma mana awānī  
*his-own to-father said, 'father, your property-in to-me that-may-come*  
 wāṭō mana da.' Bā ōnā-mhāyī āp'lō sampadā wāṭō-karīn  
*share to-me give.' Father them-among his-own property having-divided*  
 didō. Nhānō bēṭō āp'lō wāṭō lēna dūr dēsna  
*gave. Younger son his-own share having-taken a-far to-country*  
 jāyīna ghanā dis huyā naī, owaḍā-ma ō dund  
*having-gone many days had-been not, meantime he debauched*  
 hōyīna āp'lō sampadā sag'lō hāl-karyō. Ō im  
*having-become his-own property all squandered. He so*  
 karyā-par wō dēs-ma mōṭhī mōh'gāyī paḍīna wana  
*having-done-after that country-in a-mighty famine having-fallen to-him*  
 garībī āvī. Ō wō dēs-ma ēk mānūs-kan tsāk'ri rhayō.  
*poverty came. He that country-in one man-near service(-in) remained.*  
 Ē manuśyā wana ḍukkar charāwā āp'lō khētarna lag'ḍi-didō.  
*This man him swine to-feed his-own to-field sent.*  
 Whā bhukkē-tī kaḷ'waḷīna ḍukkar khāwānō kōṇḍō suddā khāyīna  
*There hunger-with being-overcome swine of-food husks also having-eaten*  
 pēṭ bhar'tō-tō. Pan-ta wana kē-maṅgā-tī kāya-ch miḷ'tū  
*belly he-filling-was. But to-him anybody-near-from anything-even being-obtained*  
 nau tū. Im thōḍā dis gayā, āp'lō pāchali wāt yād-kāḍīna  
*not was. So some days passed, his-own former state having-remembered*  
 ō āp'lō man-ma kayō, 'mārā bā-kan rhayēl ghanā tsākarna  
*he his-own mind-in said, 'my father-near remaining many to-servants*  
 pēṭ bharīna jyāstī an miḷ'tū-tū. Hū hyā bhukkē  
*belly having-filled more fool being-got-was. I here with-hunger*  
 marūcha. Hū uṭīna mārā bā-kan jāyīna kahōs, "bā,  
*am-dying. I having-arisen my father-near having-gone will-say, "father,*  
 hū Dēvnū pāp bānū pāp bāndī-lidō. Hū tārō bēṭō kai-lēwān  
*I of-God sin of-father sin have-tied-got. I your son for-being-called*  
 lyāk naī. Mana ēk tsākar par'mān tārā-kan mukil." 'Im  
*worthy am-not. He one servant like of-you-near keep." 'So*

kاین whā-ti uṭina āp<sup>a</sup>lō bā-maṅgō jātāna  
*having-said there-from having-arisen his-own father-near when-going*  
 bā ōna dūr-ti jōyina dayā āvina nhāsin-jāyina  
*father him distance-from having-seen pity having-come running-having-gone*  
 mitti-mārīna mukkō-didō. Tawā bētō bāna kayō, 'bā, hū  
*having-embraced a-kiss-gave. Then the-son to-father said, 'father, I*  
 Dēvnū agaḷ bānū agaḷ chūk karyō. Mana tārō bētō karīna  
*of-God before of-father before sin did. To-me your son as*  
 bolāwō nakō.' Bā āp<sup>a</sup>lō tsākarna kayō, 'uttam dzhagō  
*call not.' Father his-own to-servants said, 'best dress*  
 lāyina mārā bētāna ghālō, bōt-ma aṅg<sup>a</sup>tī ghālō, pag-ma  
*having-brought my to-son put-on, finger-in a-ring put, feet-in*  
 jōdō ghālō, khāwānā tayārī karō. Hama kbāyina sant  
*shoes put, of-eating preparation make. We having-eaten happy*  
 huwāsū. Kākaitō ē mārō bētō maryō-tō, phirīn jittō huyō;  
*let-us-become. Because that my son dead-was, again alive became;*  
 gamāyī-gayō-tō, milyō.' Yē aikīna sag<sup>a</sup>lō sant huyā.  
*lost-gone-was, is-found.' This having-heard all happy became.*  
 Yē-yaḷ ōnō waḍō bētō khētar-ma hotō. Ō ghar-kan āw<sup>a</sup>tāna  
*At-this-time his elder son field-in was. He house-near when-came*  
 wana gāṇū nāchaṇū aikū-āyū. Wō tsākar-ma ēk<sup>a</sup>lān bolāyina  
*to-him singing dancing came-to-hear. He servants-in one having-called*  
 sū huwā-lāgyō-karī ichāryō. Ōna ō kayō, 'tārō bhāyī  
*what was-going-on-as-to inquired. To-him he said, 'your brother*  
 āyōch, ō suk<sup>a</sup>śīm āyō pōchyō karīna tārō bā jamūn  
*is-come, he safe-and-sound came reached on-account-of your father a-feast*  
 karyōcha.' Yē aikīn waḍō bētō rāg-tī mhāyī gayō naī,  
*has-made.' This having-heard elder son anger-with in went not,*  
 manīn ōnō bā bāhēr āvina mhāyī āw karīna wana  
*therefore his father out having-come in come in-order-to to-him*  
 ghanyō kayō. Ō āp<sup>a</sup>lō bāna kayō, 'hū it<sup>a</sup>lā waras parint  
*much said. He his-own to-father said, 'I so-many years till*  
 tāri tsāk<sup>a</sup>rī karīna kandī tāri wāt bhāgyō naī. Tārī hū  
*your service having-done ever your word broke not. However I*  
 mārā dōstā mīlāin khāwā karā sāṭī tū mana kandī  
*my friends having-gathered a-feast to-make for thou to-me ever*  
 ēk bak<sup>a</sup>ryān bachchū didō-naī. Pantū rāṇḍānā saṅgat paḍīna  
*one of-goat young-one gavest-not. But of-harlots company(-in) having-fallen*  
 tāri sampadā sag<sup>a</sup>lī giḷē-tō. Yē tārō bētō gharā āyō  
*your wealth all devoured-had. This your son to-house come*  
 barābar tū wō-sāṭī jamūn karyō.' Bā bētāna kayō, 'tū  
*as-soon-as thou him-for feast made.' Father to-son said, 'thou*



hamēsā    ma-kan    rhach.    Ma-kan    jēw<sup>a</sup>dē    chha    tē    tārū-ch.  
*always    me-near    art.    Me-near    whatever    is    that    thine-alone.*

Marēl    tārō    bhāyī,    jittō    huyō;    chukāy-gayō-tō,    miḷyō;    manin  
*That-was-dead    thy    brother,    alive    became;    lost-gone-was,    is-found;    therefore*  
hama    khuṣī    huwān    barābar    chha.'  
*we    happy    to-become    proper    is.'*

[No. 22.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

TĀRĪMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM.)

## SPECIMEN II.

UKĀN.

RIDDLE.

Pand<sup>a</sup>rā chāṅg<sup>a</sup>lā mānūs dūr dēsna jāwā-lāgyā-tā, wāt-ma sānnā-pārī  
*Fifteen good men a-far to-country going-were, road-in in-the-evening*  
 ghanō pānī paḍyō. Tawā ō hāyihuyī jōtāna ēk dharm<sup>a</sup>śālā  
*plentiful rain fell. Then they round-about when-seeing one inn*  
 jōyīn whā jāyīn garam baisī-rhayā. Thōḍī rāt  
*having-seen there having-gone comfortably sat-down. A-little night*  
 huyā-par dūsar wāt-ti pand<sup>a</sup>rā chōr<sup>a</sup>tā ō-ch dharm<sup>a</sup>śālāna  
*having-become-after another road-from fifteen thieves the-same to-inn*  
 āyā. Im chōr<sup>a</sup>tā chāṅg<sup>a</sup>lā mānūs tīs lōk miḷīna  
*came. So thieves good people thirty people having-gathered-together*  
 whā dhuṇī karīna ās<sup>a</sup>pīs gōḷākārī baisyā-tā. Whā  
*there fire having-prepared round-about in-a-circle were-sitting. There*  
 ēk śāw<sup>a</sup>kārō āp<sup>a</sup>lyō barōbar pāch mānūs lēna ēkāēkī āyō.  
*one rich-man his-own with five men having-brought suddenly came.*  
 Ō warī ōnā saṅgā āyēl manuśyā bhārī bhukkyā huyā-tā  
*He and his with that-had-come people very hungry become-were*  
 karan ō tīs mānūsna, ‘dayā karīna, tuma-kan kā  
*on-account-of he thirty to-men, ‘pity having-made, your-near something*  
 hachchitō khāwāna dēw,’ karī ichāryō. Tawā chāṅg<sup>a</sup>lā mānūs-ma kāyī  
*if-be to-eat give,’ as-to asked. Then good men-in some*  
 lōk phir<sup>a</sup>tī nik<sup>a</sup>lyō. Tawā ghar-ma-tī bāndī-lāyēl butti  
*people walking set-out. When house-in-from that-was-tied-and-brought food*  
 ōna didō. Tawā ō śāw<sup>a</sup>kāryō khāyīna sant huyīna kayō,  
*to-him gave. Then that rich-man having-eaten happy having-become said,*  
 ‘hū tumārā-ma pand<sup>a</sup>rā rupayā bak<sup>a</sup>shīs dēwōs. Pantū tuma  
*‘I of-you-among fifteen rupees reward will-give. But you*  
 ima-ch bais<sup>a</sup>tānā hū āṭ mānūs mējīna ṇauna didō  
*in-this-way-only when-sitting I eight men having-counted to-ninth given*  
 barōbar ō uṭīna jāwā-pājē,’ manin kayō. Ōnō ō kabūl  
*as-soon-as he having-arisen must-go,’ so said. Of-that they consent*

huyō	karīna	śāw'kāryō	ō-par'mān	wāṭi-didō.	Pand'rā
<i>became</i>	<i>on-account-of</i>	<i>the-rich-man</i>	<i>in-that-way</i>	<i>having-divided-gave.</i>	<i>Fifteen</i>
chāṅg'lā	manuśyāna	bak'shīs	milyō.	Ō	tīs lōk kim
<i>good</i>	<i>to-men</i>	<i>reward</i>	<i>was-obtained.</i>	<i>Those</i>	<i>thirty · people how</i>
baisyā-tā ?					
<i>were-sitting ?</i>					

## FREE TRANSLATION OF THE FOREGOING.

## A PUZZLE.

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road; and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated?

[ The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th. ]

# LIST OF STANDARD WORDS AND

English.	Gujarātī (Standard).	Surātī.	Charōtari.	Paṭanī.
1. One . . .	Ēk . . .	Ēk . . .	Ēk, lābh . . .	Ēk . . .
2. Two . . .	Be . . .	Be . . .	Be, bannē . . .	Be . . .
3. Three . . .	Tray . . .	Tay . . .	Tay . . .	Tay . . .
4. Four . . .	Chār . . .	Chār . . .	Tsyār . . .	Chyār, sār . . .
5. Five . . .	Pāch . . .	Pāch . . .	Pāts . . .	Pās . . .
6. Six . . .	Chha . . .	Chha . . .	Tsha, tshō, sō . . .	Sō . . .
7. Seven . . .	Sāt . . .	Sāt . . .	Hāt . . .	Hāt . . .
8. Eight . . .	Āth . . .	Āth . . .	Āth . . .	Āth, ath . . .
9. Nine . . .	Naw . . .	Naw . . .	Naū . . .	Naw . . .
10. Ten . . .	Das . . .	Dah . . .	Dah . . .	Dah . . .
11. Twenty . . .	Vīs . . .	Vih . . .	Vih . . .	Vih <sup>a</sup> . . .
12. Fifty . . .	Pachās . . .	Pachāh . . .	Pachāh . . .	Pasāh <sup>a</sup> . . .
13. Hundred . . .	Sō . . .	Hō . . .	Sō, hō . . .	Hō, hō . . .
14. I . . .	Hū . . .	Ū . . .	Hū, ū . . .	Hū, hu . . .
15. Of me . . .	Mārō . . .	Mārō, mmārō . . .	Mārō . . .	Mārō . . .
16. Mine . . .	Mārō . . .	Mārō, mmārō . . .	Mārō . . .	Mārō . . .
17. We . . .	Amē . . .	Hamē, ammē, ammō . . .	Amē, amhē . . .	Amē, amī, āp <sup>a</sup> dō . . .
18. Of us . . .	Amārō . . .	Hamārō, ammārō . . .	Ām <sup>a</sup> ṇō. amārō, ahmārō . . .	Amārō, āp <sup>a</sup> dō . . .
19. Our . . .	Amārō . . .	Hamārō, ammārō . . .	Ām <sup>a</sup> ṇō. amārō, ahmārō . . .	Āmārō, āp <sup>a</sup> dō . . .
20. Thon . . .	Tū . . .	Tū . . .	Tu, tū . . .	Tū, tu . . .
21. Of thee . . .	Tārō . . .	Tārō . . .	Tāh <sup>a</sup> rō, tārō . . .	Tārō . . .
22. Thine . . .	Tārō . . .	Tārō . . .	Tāh <sup>a</sup> rō, tārō . . .	Tārō . . .
23. You . . .	Tamē . . .	Tamē, tammē, tammō . . .	Tamē, tamō . . .	Tamē . . .
24. Of you . . .	Tamārō . . .	Tamārō, tammārō . . .	Tamārō . . .	Tamārō . . .
25. Your . . .	Tamārō . . .	Tamārō, tammārō . . .	Tamārō . . .	Tamārō . . .

# SENTENCES IN GUJARĀTĪ.

Kāthiyāwādī (Jhālāwādī).	Khārwa.	Ghīsādī (Belgaum).	English.
Ēk . . . .	Ēk . . . .	Ēk . . . .	1. One.
Be . . . .	Be . . . .	Bē . . . .	2. Two.
Tain . . . .	Tan . . . .	Tin . . . .	3. Three.
Chār . . . .	Chār . . . .	Chyār . . . .	4. Four.
Pās . . . .	Pāch . . . .	Pāch . . . .	5. Five.
Sō . . . .	Chha . . . .	Chhō . . . .	6. Six.
S'hāt . . . .	Sāt . . . .	Sāt . . . .	7. Seven.
Āth . . . .	Āth . . . .	Āt . . . .	8. Eight.
Nan . . . .	Law . . . .	Nau . . . .	9. Nine.
Dah . . . .	Das . . . .	Das . . . .	10. Ten.
Vih . . . .	Vis . . . .	Īs . . . .	11. Twenty.
Pasā . . . .	Pachchā . . . .	Pannās . . . .	12. Fifty.
S'hō . . . .	Sō . . . .	Sau . . . .	13. Hundred.
Hū . . . .	Hū . . . .	Hū . . . .	14. I.
Mārō . . . .	Marō . . . .	Mārō . . . .	15. Of me.
Mārō . . . .	Marō . . . .	Mārō . . . .	16. Mine.
Amē . . . .	Hamē, hamēhōn . . . .	Hama . . . .	17. We.
Amārō . . . .	Hamārō . . . .	Hamārō . . . .	18. Of us.
Amārō . . . .	Hamārō . . . .	Hamārō . . . .	19. Our.
Tū . . . .	Tū . . . .	Tū . . . .	20. Thou.
Tārō . . . .	Tarō, tarō . . . .	Tārō . . . .	21. Of thee.
Tārō . . . .	Tarō, tarō . . . .	Tārō . . . .	22. Thine.
Tamē . . . .	Tamē, tamē, tamēhōn . . . .	Tuma . . . .	23. You.
Tamārō . . . .	Tamārō, tamārō . . . .	Tumārō . . . .	24. Of you.
Tamārō . . . .	Tamārō, tamārō . . . .	Tumārō . . . .	25. Your.

English.	Gujarātī (Standard.)	Surātī.	Charōtari.	Paṭani.
26. He . . . .	Tē . . . .	Tē . . . .	Tē, ē, yē . . . .	Tē, ē . . . .
27. Of him . . . .	Tēnō . . . .	Tēnō . . . .	Tēnō, ēnō, hēnō . . . .	Tēnō, inō . . . .
28. His . . . .	Tēnō . . . .	Tēnō . . . .	Tēnō, ēnō, hēnō . . . .	Tēnō, inō . . . .
29. They . . . .	Tēō . . . .	Tē, tēō, tēwan, tēu . . . .	Tēō, ēō, tē . . . .	Tēō, ē . . . .
30. Of them . . . .	Tēōnō, temnō . . . .	Tem <sup>a</sup> nō . . . .	Tem <sup>a</sup> no, tēōno . . . .	Tēōnō, im <sup>a</sup> nō, tem <sup>a</sup> nō . . . .
31. Their . . . .	Tēōnō, temnō . . . .	Tem <sup>a</sup> nō . . . .	Tem <sup>a</sup> nō, tēōnō . . . .	Tēōnō, im <sup>a</sup> nō, tem <sup>a</sup> nō . . . .
32. Hand . . . .	Hāth . . . .	Hāth . . . .	Hāth . . . .	Paṇuchō, hāth . . . .
33. Foot . . . .	Pag . . . .	Pag . . . .	Pag . . . .	Pag . . . .
34. Nose . . . .	Nāk . . . .	Nāk . . . .	Nāk . . . .	Nāk . . . .
35. Eye . . . .	Ākh . . . .	Ākh . . . .	Ākh, ās, āṭha . . . .	Ākh, ōkh, ākha, āchh, ās . . . .
36. Mouth . . . .	Mō . . . .	Mō, mōh <sup>a</sup> ḍū . . . .	Mō, mōḍhū . . . .	Mhō, muṇḍhū, muḍū . . . .
37. Tooth . . . .	Dāt . . . .	Dāt . . . .	Dāt, dat . . . .	Dāt, dōt . . . .
38. Ear . . . .	Kān . . . .	Kān . . . .	Kōn, kān . . . .	Kān, kōn . . . .
39. Hair . . . .	Wāl . . . .	Wāl, nimālā . . . .	Wāl, mōwālā . . . .	Wār, wāl . . . .
40. Head . . . .	Māthū . . . .	Māthū . . . .	Māthū . . . .	Mathū, bhōḍū . . . .
41. Tongue . . . .	Jibh . . . .	Jibh . . . .	Dzib, dziv . . . .	Jib . . . .
42. Belly . . . .	Pēt . . . .	Pēt . . . .	Pēt, hōḍ <sup>a</sup> rū, ḍōḍzyū . . . .	Pēt . . . .
43. Back . . . .	Wāsō . . . .	Bar <sup>a</sup> ḍō, wāsō, pīth . . . .	Pīth, bay <sup>a</sup> ḍō, wāhō . . . .	Bay <sup>a</sup> ḍō, wāhō . . . .
44. Iron . . . .	Lōḍhū . . . .	Lōḍhū, lōḍū . . . .	Lōḍū . . . .	Lōrū, lōḍhū . . . .
45. Gold . . . .	Sōnū . . . .	Sōnū . . . .	Hōnū . . . .	Hōnū . . . .
46. Silver . . . .	Rūpū . . . .	Rūpū . . . .	Rupū, tsāndi . . . .	Rūpū . . . .
47. Father . . . .	Bāp . . . .	Bāp . . . .	Bāp, bāpā, bhā . . . .	Bāp, bāpā, bhā . . . .
48. Mother . . . .	Mā . . . .	Mā . . . .	Mā, bā, jī . . . .	Mā, māḍi, bā, jī . . . .
49. Brother . . . .	Bhāi . . . .	Bhāi, bhai . . . .	Bhāi, bhai . . . .	Bhāi . . . .
50. Sister . . . .	Ben, bahen . . . .	Ben . . . .	Ben, bōn, bun . . . .	Bhun, ben . . . .
51. Man . . . .	Māṇas, bhāy <sup>a</sup> ḍō . . . .	Māṇah . . . .	Māṇah; manis; manakh . . . .	Māṇah <sup>a</sup> , māṇah, mānekh, mānakh . . . .
52. Woman . . . .	Bāy <sup>a</sup> ḍi . . . .	Bairi . . . .	Bāy <sup>a</sup> ḍi, bairū, bairi . . . .	Bay <sup>a</sup> rū . . . .

Kāthiyāwādī (Jhālāwādī).	Khārwa.	Ghīsāḍī (Belgaum).	English.
Tē, i . . . .	Tē, i . . . .	Ō . . . .	26. He.
Tēnō, inō . . . .	Inō . . . .	Ōnō, wōnō . . . .	27. Of him.
Tēnō, inō . . . .	Inō . . . .	Ōnō, wōnō . . . .	28. His.
Tē, i, iwadāi . . . .	Tēhōn, ēhōn, tēō . . . .	Ōy . . . .	29. They.
Tem <sup>a</sup> nō, im <sup>a</sup> nō . . . .	Ēhōnnō . . . .	Wanō, onō . . . .	30. Of them.
Tem <sup>a</sup> nō, im <sup>a</sup> nō . . . .	Ēhōnnō . . . .	Wanō, onō . . . .	31. Their.
Hātb, bāw <sup>a</sup> ḍū . . . .	Hath . . . .	Hāt . . . .	32. Hand.
Pag, tātīyā, tātā, guḍā . . . .	Pag . . . .	Pag . . . .	33. Foot.
Nāk . . . .	Lāk . . . .	Nāk . . . .	34. Nose.
Ākhyā . . . .	Ākh . . . .	Ḍolā . . . .	35. Eye.
Mōḍhū, mō . . . .	Mū . . . .	Muḍū . . . .	36. Mouth.
Dāt . . . .	Dāt . . . .	Dāt . . . .	37. Tooth.
Kān . . . .	Kān . . . .	Kān . . . .	38. Ear.
Mō-wālā . . . .	Bāl . . . .	Kēs . . . .	39. Hair.
Māthū, tōlō . . . .	Māthū . . . .	Mātū . . . .	40. Head.
Jibh, luli . . . .	Jibh . . . .	Jib . . . .	41. Tongue.
Pēt, ojh <sup>a</sup> rū, ōdar . . . .	Pēt . . . .	Pēt . . . .	42. Belly.
Wāhō, bar <sup>a</sup> ḍō . . . .	Bālō . . . .	Pitō . . . .	43. Back.
Lōḍhū . . . .	Lōḍhū . . . .	Lhōḍū . . . .	44. Iron.
S'hōnū . . . .	Sunu . . . .	Sōnū . . . .	45. Gold.
Rūpū . . . .	Rupu . . . .	Chāndi . . . .	46. Silver.
Bāpō, patyā . . . .	Bāpu . . . .	Bā . . . .	47. Father.
Mā, māḍi . . . .	Mā . . . .	Āyī . . . .	48. Mother.
Bhāi . . . .	Bhāi . . . .	Bhāyī . . . .	49. Brother.
Bōn . . . .	Ben . . . .	Bhēn . . . .	50. Sister.
Māṇah, jan . . . .	Mānas . . . .	Mānūs . . . .	51. Man.
Bāy <sup>a</sup> ḍi, bār <sup>a</sup> ḍi, bai . . . .	Bāiri . . . .	Bāyī . . . .	52. Woman.

English.	Gujarātī (Standard).	Sur'tī.	Charōtarī.	Paṭanī.
53. Wife . . .	V/ahū . . .	Wahū . . .	Astrī. baīrū, bay <sup>a</sup> ḍi, wahu .	Bāy <sup>a</sup> ḍi, wahu . . .
54. Child . . .	Chhōk <sup>a</sup> rū . . .	Chhōk <sup>a</sup> rū, bachchū . . .	Tshaiyū, tshadyū, tshōk <sup>a</sup> rū	Chhōrū, sōrū . . .
55. Son . . .	Dik <sup>a</sup> rō, chhōk <sup>a</sup> rō . . .	Chhōk <sup>a</sup> rō, pōy <sup>a</sup> rō . . .	Tshaiyō, tshōk <sup>a</sup> rō, mōṭiār. dits <sup>a</sup> rō.	Chhōk <sup>a</sup> rō, sōk <sup>a</sup> rō, saiyo, sōrō
56. Daughter . . .	Dik <sup>a</sup> ri, chhōḍi . . .	Chhōk <sup>a</sup> ri, pōri . . .	Tshōḍi, tshōk <sup>a</sup> ri, dits <sup>a</sup> ri .	Chhōk <sup>a</sup> ri, sōk <sup>a</sup> ri, sōri .
57. Slave . . .	Gulām . . .	Chākar, gulām . . .	Gulām. luṇḍō . . .	Dāhō, luṇḍō . . .
58. Cultivator . . .	Khēḍut . . .	Khēḍut, khēḍ <sup>a</sup> nār . . .	Tshēḍut, khēḍu, tshēḍu .	Khēḍu, chhēḍu . . .
59. Shepherd . . .	Bhar <sup>a</sup> wāḍ . . .	Bhar <sup>a</sup> wāḍ . . .	Bhar <sup>a</sup> wāḍ . . .	Bhar <sup>a</sup> wāḍ . . .
60. God . . .	Īśwar . . .	Paramēhar . . .	Par <sup>a</sup> mēsār. Is <sup>a</sup> war . . .	Paramēhar . . .
61. Devil . . .	Bhūt, sētān . . .	Bhūt . . .	Sētān, dayit, rākhah .	Bhūt . . .
62. Sun . . .	Sūraj . . .	Sūraj . . .	Huraj . . .	Hūraj . . .
63. Moon . . .	Chandar <sup>a</sup> mā . . .	Chandar <sup>a</sup> mā, chāḍō-māmō .	Tsōḍō, tsandar <sup>a</sup> mā . . .	Chōḍō . . .
64. Star . . .	Tārō . . .	Tārō . . .	Tarō . . .	Tārō . . .
65. Fire . . .	Dēw <sup>a</sup> tā . . .	Āg, dēw <sup>a</sup> tā . . .	Dēw <sup>a</sup> tā, āg, lāhē . . .	Dēw <sup>a</sup> tā . . .
66. Water . . .	Pāṇi . . .	Pāṇi . . .	Pōṇi . . .	Pāṇi . . .
67. House . . .	Ghar . . .	Ghar . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōḍō . . .	Ghōḍō . . .	Ghōḍō, ghōḍū . . .	Ghōḍō . . .
69. Cow . . .	Gāy . . .	Gāi . . .	Gāy . . .	Gāy . . .
70. Dog . . .	Kut <sup>a</sup> rō . . .	Kut <sup>a</sup> rō . . .	Kut <sup>a</sup> rō, kut <sup>a</sup> rū . . .	Kut <sup>a</sup> rū . . .
71. Cat . . .	Bilāḍi . . .	Bilāḍi . . .	Balāḍi, manī, manāḍi .	Balāḍū, mināri . . .
72. Cock . . .	Kuk <sup>a</sup> ḍō . . .	Mar <sup>a</sup> ghō . . .	Mar <sup>a</sup> ghō, kuk <sup>a</sup> ḍō . . .	Kuk <sup>a</sup> ḍō, mar <sup>a</sup> ghō . . .
73. Duck . . .	Batak . . .	Batak . . .	Batak . . .	Batak . . .
74. Ass . . .	Gadhēḍū . . .	Gadhēḍō . . .	Gadhēḍō . . .	Gadhāḍū . . .
75. Camel . . .	Ūt . . .	Ūt . . .	Ūṇt . . .	Ūt . . .
76. Bird . . .	Paṅkhī, pakshī . . .	Paṅkhī . . .	Paṅkhi, pantshī . . .	Pañchhi . . .
77. Go . . .	Jā . . .	Jā . . .	Dzā . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Bes . . .	Beh . . .	Beh . . .	Beh <sup>a</sup> . . .



Kāthiyāwādī (Jhālāwādī).	Khārwa.	Ghīsādī (Belgaum).	English.
Waū . . . .	Bāiri . . . .	Bāy <sup>a</sup> kō . . . .	53. Wife.
Sōk <sup>a</sup> rū . . . .	Chhōk <sup>a</sup> ḍū . . . .	Pōryō . . . .	54. Child.
Sōk <sup>a</sup> rō, dīch <sup>a</sup> rō, putar, bētō, baṭō, chikō, gagō, bāl <sup>a</sup> kō.	Chhōk <sup>a</sup> ḍō . . . .	Pōryō . . . .	55. Son.
Sōḍī, dīch <sup>a</sup> ri, chichī, gagī, bāl <sup>a</sup> ki.	Chhōk <sup>a</sup> ḍī . . . .	Pōr <sup>a</sup> ni . . . .	56. Daughter.
Galām, kāfar . . . .	Gulām . . . .	Gulām . . . .	57. Slave.
Khēḍu, sēḍu, chhēḍu . .	Khēru . . . .	Kun <sup>a</sup> bī . . . .	58. Cultivator.
Bhar-wād, gōk <sup>a</sup> li, pīḍār . .	Bhar <sup>a</sup> wār . . . .	Kur <sup>a</sup> bōryō . . . .	59. Shepherd.
Par <sup>a</sup> bhu, Bhag <sup>a</sup> wān Par <sup>a</sup> mēśar.	Khudā . . . .	Dēw . . . .	60. God.
Jhōḍ (zōḍ), wal <sup>a</sup> gāḍ, kāraṇ, balā, lap.	Jin . . . .	Bhūt . . . .	61. Devil.
S'hūraj, di . . . .	Suraj . . . .	Suraj . . . .	62. Sun.
Sādō, sandar <sup>a</sup> mā . . . .	Chāḍō . . . .	Chānd . . . .	63. Moon
Sāḍar <sup>a</sup> ḍū, tāra . . . .	Tārō . . . .	Chāṇnyō . . . .	64. Star.
Det <sup>a</sup> wā, khōṭāw <sup>a</sup> rō, āgārā . .	Āg, dēt <sup>a</sup> wā . . . .	Āg . . . .	65. Fire.
Pāṇi . . . .	Pāṇi . . . .	Pāṇi . . . .	66. Water.
Ghar, khōr <sup>a</sup> ḍū . . . .	Ghar . . . .	Ghar . . . .	67. House.
Ghōḍō . . . .	Ghōrō . . . .	Ghōḍō . . . .	68. Horse.
Gā . . . .	Gāy . . . .	Gāyī . . . .	69. Cow.
Kut <sup>a</sup> rō . . . .	Kut <sup>a</sup> rō . . . .	Kut <sup>a</sup> rō . . . .	70. Dog.
Malāḍī, balāḍī, mīd <sup>a</sup> ḍī, manī, manāḍī.	Mīd <sup>a</sup> rō, mīn <sup>a</sup> rō . . . .	Mānjar . . . .	71. Cat.
Kuk <sup>a</sup> ḍō, mar <sup>a</sup> ghō, maragh <sup>a</sup> ḍō	Mar <sup>a</sup> ghō . . . .	Kuk <sup>a</sup> ḍā . . . .	72. Cock.
Batak . . . .	Batak . . . .	Badək . . . .	73. Duck.
Gadhāḍō, khar . . . .	Gadhēru . . . .	Gāy <sup>a</sup> ḍū . . . .	74. Ass.
S'hāḍiyō, ūṭhiyō . . . .	Unt . . . .	Hūṭ . . . .	75. Camel.
Paṅkhī . . . .	Paṅkhī . . . .	Pak <sup>a</sup> sī . . . .	76. Bird.
Jā. s'hatak, s'habak . . . .	Jā . . . .	Jā . . . .	77. Go.
Khā, śīrāw, galaoh, jam . .	Khā . . . .	Khā . . . .	78. Eat.
Beh . . . .	Beth . . . .	Bais . . . .	79. Sit.

English.	Gujarātī (Standard).	Sur'atī.	Charōtarī.	Paṭanī.
80. Come . . .	Āw . . .	Āw . . .	Āw . . .	Āw . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār, thōk . . .	Mār, jhuḍ, thōk . . .
82. Stand . . .	Ūbhō thā . . .	Ūbhō rēh . . .	Ubu-reh . . .	Ūbhū rhē . . .
83. Die . . .	Mar . . .	Mar . . .	Mar (mēr imp. 2nd sing.) . . .	Mar . . .
84. Give . . .	Āp . . .	Āp, dē . . .	Āl, āp . . .	Āpy <sup>a</sup> , āly <sup>a</sup> . . .
85. Run . . .	Dōḍ . . .	Dōḍ . . .	Dōḍ, nāh, haḍī-muk . . .	Dōḍ . . .
86. Up . . .	Upar . . .	Upar . . .	Upar . . .	Upar . . .
87. Near . . .	Pāsē . . .	Pāhē, sōḍē, hōḍē . . .	Pāhē, pāhē . . .	Pāhē . . .
88. Down . . .	Nichē . . .	Nichhē, ēthē . . .	Nētsē, hēthal . . .	Nēchē . . .
89. Far . . .	Dūr, chhētē . . .	Āghē . . .	Vēg <sup>a</sup> lū, āghu, tshētyū, sētyū . . .	Āghē, sētē . . .
90. Before . . .	Āgal . . .	Agāḍī, āgal . . .	Āgal . . .	Āgar . . .
91. Behind . . .	Pāchhal . . .	Pachhāḍī, pachhal . . .	Pātshal, punṭē, tsēḍē, patsh <sup>a</sup> wāḍē . . .	Pāsar, pūthē . . .
92. Who . . .	Kôn . . .	Kôn . . .	Kôn, kuṇ . . .	Kuṇ . . .
93. What . . .	Śū . . .	Hū . . .	Śu . . .	Hū . . .
94. Why . . .	Śā mātē . . .	Hā-mātē . . .	Tsyam, śā-harū . . .	Chem, śid, hā-kājē . . .
95. And . . .	Anē . . .	Anē, annē . . .	Anē, nē . . .	Nē, anē . . .
96. But . . .	Paṇ . . .	Paṇ . . .	Paṇ . . .	Paṇ . . .
97. If . . .	Jō . . .	Jō . . .	Dzō . . .	Jō . . .
98. Yes . . .	Hā . . .	Hōvē, hā . . .	Hā, hōvē . . .	Hā, hōvē . . .
99. No . . .	Nā . . .	Nā . . .	Nā . . .	Nā . . .
100. Alas . . .	Arē . . .	Arērē . . .	Arē, hāy . . .	Hāy, ōē . . .
101. A father . . .	Bāp . . .	Bāp . . .	Bāp, bāpā . . .	Bāp . . .
102. Of a father . . .	Bāpnō . . .	Bāp <sup>a</sup> nō . . .	Bāp <sup>a</sup> nō, bāpānō . . .	Bāp <sup>a</sup> nō . . .
103. To a father . . .	Bāpnē . . .	Bāp <sup>a</sup> nē, bāpānē . . .	Bāp <sup>a</sup> nē, bāpānē . . .	Bāp <sup>a</sup> nē, -nē . . .
104. From a father . . .	Bāp-thī . . .	Bāp-thī, bāpā-thī, -thaki . . .	Bāpā-pāhē-thī, bāpā-kanē-thī . . .	Bāp-thī . . .
105. Two fathers . . .	Be bāp . . .	Be bāp . . .	Be bāp, be bāpā . . .	Be bāp . . .
106. Fathers . . .	Bāp(ō) . . .	Bāpō, bāpāō . . .	Bāpā . . .	Bāp . . .

Kāthiyāwādī (Jhalāwādī).	Khārwa.	Ghisādī (Belgaum).	English.
Āw . . . .	Āw . . . .	Āw . . . .	80. Come.
Mār, lagāw, pad <sup>a</sup> tāl, jhāpaṭ dē, ram <sup>a</sup> kāw, ṭhōk . . . .	Mār . . . .	Mār . . . .	81. Beat.
Kham, khōbh, khōbhal, ubhaw . . . .	Ubhō rē . . . .	Hubar . . . .	82. Stand.
Mar, pāsō thā, ūsō jā, mēr, uhar.	Mar . . . .	Mar . . . .	83. Die.
Dē, āl, āp . . . .	Ḍē . . . .	Da . . . .	84. Give.
Dhōḍ, nās, bhāg, baṇ <sup>a</sup> kāw. bañjēḍ.	Dōr . . . .	Nhās . . . .	85. Run.
Upar, māthē, ūchē . . . .	Upar . . . .	Upra . . . .	86. Up.
Pāhē, kanē, ṭhuk <sup>a</sup> ḍō, ōrō . . . .	Pāsē . . . .	Kanna . . . .	87. Near.
Hēthō, nisō, hēthē . . . .	Hēthē . . . .	Hiṭṭa . . . .	88. Down.
Setē, āghō, āghē . . . .	Vēg <sup>a</sup> rē . . . .	Dūr . . . .	89. Far.
Mōrya, mōdhāgalya . . . .	Āgar . . . .	Agal . . . .	90. Before.
Wāhē, pas <sup>a</sup> wāḍē . . . .	Pachhar . . . .	Pāchal . . . .	91. Behind.
Kuṇ, kōṇ . . . .	Kōn . . . .	Kōn . . . .	92. Who.
Chiyō, sū, kiyō . . . .	Sū . . . .	Sū . . . .	93. What.
Chyam, chim, kim . . . .	Kam . . . .	Kā . . . .	94. Why.
Anē, nē . . . .	Nē, taṭhā . . . .	Wari . . . .	95. And.
Paṇ . . . .	Pan . . . .	Panta . . . .	96. But.
Jō . . . .	Jō . . . .	Tō . . . .	97. If.
Hā, haṣ . . . .	Hā . . . .	Hōy . . . .	98. Yes.
Nā, nhū . . . .	Nā . . . .	Naṣ . . . .	99. No.
Arē, rē . . . .	Arē . . . .	Ayy <sup>a</sup> yyō . . . .	100. Alas.
Bāpō . . . .	Bāpu . . . .	Bā . . . .	101. A father.
Bāp <sup>a</sup> nō . . . .	Bāpunō . . . .	Bānō . . . .	102. Of a father.
Bāp <sup>a</sup> nē, bāpānē . . . .	Bāpunē . . . .	Bāna . . . .	103. To a father.
Bāpā-thī . . . .	Bāpu-pās-thī . . . .	Bā-tī . . . .	104. From a father.
Be bāp . . . .	Be bāpu . . . .	Bē bā . . . .	105. Two fathers.
Bāpō . . . .	Bāpuhōn . . . .	Bā . . . .	106. Fathers.

English.	Gujarātī (Standard).	Sur*ti.	Charōtari.	Paṭani.
107. Of fathers . . .	Bāp(ō)nō . . .	Bāpōnō, bāpāōnō . . .	Bāpānō . . .	Bāp*nō . . .
108. To fathers . . .	Bāp(ō)nē . . .	Bāpōnē, bāpāōnē . . .	Bāpānē . . .	Bāp*nē . . .
109. From fathers . . .	Bāp(ō)-thi . . .	Bāpō-thi, bāpāō-thi, -thaki . . .	Bāpā-kanē-thi . . .	Bāp-thi . . .
110. A daughter . . .	Chhōḍi . . .	Chhōk*ri . . .	Tshōḍi, dits*ri . . .	Sōḍi . . .
111. Of a daughter . . .	Chhōḍinō . . .	Chhōk*rinō . . .	Tshōḍinō . . .	Sōḍinō . . .
112. To a daughter . . .	Chhōḍinē . . .	Chhōk*rinē . . .	Tshōḍinē . . .	Sōḍinē . . .
113. From a daughter . . .	Chhōḍi-thi . . .	Chhōk*ri-thi, -thaki . . .	Tshōḍi-kanē-thi . . .	Sōḍi-thi . . .
114. Two daughters . . .	Be chhō . . .	Be chhōk*ri . . .	Be tshōḍiyō . . .	Be sōḍiō . . .
115. Daughters . . .	Chhōḍiō . . .	Chhōk*riō . . .	Tshōḍiyō . . .	Sōḍiō . . .
116. Of daughters . . .	Chhōḍiōnō . . .	Chhōk*riōnō . . .	Tshōḍiyōnō . . .	Sōḍiōnō . . .
117. To daughters . . .	Chhōḍiōnē . . .	Chhōk*riōnē . . .	Tshōḍiyōnē . . .	Sōḍiōnē . . .
118. From daughters . . .	Chhōḍiō-thi . . .	Chhōk*riō-thi, -thaki . . .	Tshōḍiyō-pāhē-thi . . .	Sōḍiō-thi . . .
119. A good man . . .	Sārō māṇas . . .	Bhalō māṇah . . .	Hārō māṇah . . .	Hārō māṇah* . . .
120. Of a good man . . .	Sārā māṇasnō . . .	Bhalā māṇah*nō . . .	Hārā māṇah*nō . . .	Hārā māṇah*nō . . .
121. To a good man . . .	Sārā māṇasnē . . .	Bhalā māṇah*nē . . .	Hārā māṇah*nē . . .	Hārā māṇah*nē . . .
122. From a good man . . .	Sārā māṇas-thi . . .	Bhalā māṇah-thi, -thaki . . .	Hārā māṇah-pāhē-thi . . .	Hārā māṇah*-thi . . .
123. Two good men . . .	Be sārā māṇas . . .	Be bhalā māṇah . . .	Be hārā māṇahō . . .	Be hārā māṇahō . . .
124. Good men . . .	Sārā māṇas . . .	Bhalā māṇahō . . .	Hārā māṇahō . . .	Hārā māṇahō . . .
125. Of good men . . .	Sārā māṇas(ō)nō . . .	Bhalā māṇahōnō . . .	Hārā māṇahōnō . . .	Hārā māṇahōnō . . .
126. To good men . . .	Sārā māṇas(ō)nē . . .	Bhalā māṇahōnē . . .	Hārā māṇahōnē . . .	Hārā māṇahōnē . . .
127. From good men . . .	Sārā māṇas(ō)-thi . . .	Bhalā māṇahō-thi, -thaki . . .	Hārā māṇahō-pāhē-thi . . .	Hārā māṇahō-thi . . .
128. A good woman . . .	Sārī bāy*ḍi . . .	Bhali bairi . . .	Hārī bay*ḍi . . .	Hārū bay*rū . . .
129. A bad boy . . .	Nathārō chhōk*rō . . .	Kharāb chhōk*rō . . .	Nathārō tshōk*rō . . .	Nathārō sōrō . . .
130. Good women . . .	Sārī bāy*ḍiō . . .	Bhali bairiō . . .	Hārī bay*dā . . .	Hārā bay*rā . . .
131. A bad girl . . .	Nathārī chhōḍi . . .	Kharāb chhōk*ri . . .	Nathārī chhōḍi . . .	Nathārī sōri . . .
132. Good . . .	Sārō . . .	Sārō, hārō . . .	Hārū, thik, bēs . . .	Hārō . . .
133. Better . . .	-thi sārō (better than) . . .	Ghaṇō sārō, ghaṇō hārō . . .	Wadhārē hārū . . .	-kar*t* hārō (better than) . . .

Kāṭhiyāwādī (Jhālāwādī).	Khārṡā.	Ghīsāḍī (Belgaum).	English.
Bāp <sup>a</sup> nō . . . .	Bāpuhōnnō . . . .	Bānō . . . .	107. Of fathers.
Bāp <sup>a</sup> nē . . . .	Bāpuhōnnē . . . .	Bāna . . . .	108. To fathers.
Bāp <sup>a</sup> -thī . . . .	Bāpuhōn-pās-ṭhī . . . .	Bā-ti . . . .	109. From fathers.
Dich <sup>a</sup> rī . . . .	Chhōk <sup>a</sup> ḍī . . . .	Pōr <sup>a</sup> nī . . . .	110. A daughter.
Dich <sup>a</sup> rīnō . . . .	Chhōk <sup>a</sup> ḍīnō . . . .	Pōr <sup>a</sup> nīnō . . . .	111. Of a daughter.
Dich <sup>a</sup> rīnē . . . .	Chhōk <sup>a</sup> ḍīnē . . . .	Pōr <sup>a</sup> nīna . . . .	112. To a daughter.
Dich <sup>a</sup> rī-thī . . . .	Chhōk <sup>a</sup> ḍī-pās-ṭhī . . . .	Pōr <sup>a</sup> nī-ti . . . .	113. From a daughter.
Be dich <sup>a</sup> rīyũ . . . .	Be chhōk <sup>a</sup> ḍī, be chhōk <sup>a</sup> ḍīo . . . .	Bē bētyō . . . .	114. Two daughters.
Dich <sup>a</sup> rīyũ . . . .	Chhōk <sup>a</sup> ḍīo . . . .	Bētyō . . . .	115. Daughters.
Dich <sup>a</sup> rīyũnō . . . .	Chhōk <sup>a</sup> ḍīōnō . . . .	Bētyōnō . . . .	116. Of daughters.
Dich <sup>a</sup> rīyũnē . . . .	Chhōk <sup>a</sup> ḍīōnē . . . .	Bētyōna . . . .	117. To daughters.
Dich <sup>a</sup> rīyũ-thī . . . .	Chhōk <sup>a</sup> ḍīo-pās-ṭhī . . . .	Bētyō-ti . . . .	118. From daughters.
S'hārō māṇah . . . .	Ruḍō ād <sup>a</sup> mi . . . .	Chāṅg <sup>a</sup> lō mānūs . . . .	119. A good man.
S'hārā māṇah <sup>a</sup> nō . . . .	Ruḍā ād <sup>a</sup> minō . . . .	Chāṅg <sup>a</sup> lō mānūsnō . . . .	120. Of a good man.
S'hārā māṇah <sup>a</sup> nē . . . .	Ruḍā ād <sup>a</sup> minē . . . .	Chāṅg <sup>a</sup> lō mānūsna . . . .	121. To a good man.
S'hārā māṇah-thī . . . .	Ruḍā ād <sup>a</sup> mi-pās-ṭhī . . . .	Chāṅg <sup>a</sup> lō mānūs-ti . . . .	122. From a good man.
Be s'hārā māṇahũ . . . .	Be ruḍā ād <sup>a</sup> mi, be ruḍā ād <sup>a</sup> miō . . . .	Bē chāṅg <sup>a</sup> lā mānūs . . . .	123. Two good men.
S'hārā māṇahũ . . . .	Ruḍā ād <sup>a</sup> miō . . . .	Chāṅg <sup>a</sup> lā mānūs . . . .	124. Good men.
S'hārā māṇah <sup>a</sup> nō . . . .	Ruḍā ād <sup>a</sup> miōnō . . . .	Chāṅg <sup>a</sup> lā mānūsnō . . . .	125. Of good men.
S'hārā māṇah <sup>a</sup> nē . . . .	Ruḍā ād <sup>a</sup> miōnē . . . .	Chāṅg <sup>a</sup> lā mānūsna . . . .	126. To good men.
S'hārā māṇah-thī . . . .	Ruḍā ād <sup>a</sup> miō-pās-ṭhī . . . .	Chāṅg <sup>a</sup> lā mānūs-ti . . . .	127. From good men.
S'hārī bai . . . .	Majānī bairī . . . .	Chāṅg <sup>a</sup> li bāy <sup>a</sup> kō . . . .	128. A good woman.
Bhūṇḍō sōk <sup>a</sup> rō . . . .	Nāṭhāḍō chhōk <sup>a</sup> ḍō . . . .	Wāṅgaḷ pōryō . . . .	129. A bad boy.
S'hārī baiyũ . . . .	Majānī bairiō . . . .	Chāṅg <sup>a</sup> lē bāy <sup>a</sup> kyō . . . .	130. Good women.
Bhūṇḍī sōḍī . . . .	Nāṭhāḍī chhōk <sup>a</sup> ḍī . . . .	Wāṅgaḷ pōr <sup>a</sup> nī . . . .	131. A bad girl.
S'hārō . . . .	Ruḍō, majānō . . . .	Chāṅg <sup>a</sup> li . . . .	132. Good.
Baũ s'hārō . . . .	Bahu ruḍō, bahu majānō . . . .	Wat-ti chāṅg <sup>a</sup> li ( ? better than that ). . . .	133. Better.

English.	Gujarātī (Standard).	Sur̥tī.	Charōtari.	Paṭani.
134. Best . . .	Sau-thī sārō . . .	Hau-thī sārō, hau-thī hārō	Hārā-mā hārū . . .	Hau-thī hārō . . .
135. High . . .	Ūchō . . .	Ūchō . . .	Ūtsū . . .	Usō . . .
136. Higher . . .	-thī ūchō . . .	Ghaṇō ūchō . . .	Wadhārē ūtsū . . .	-thī usō . . .
137. Highest . . .	Sau-thī ūchō . . .	Ūchā-mā ūchō . . .	Ūtsā-mā ūtsū . . .	Hau-thī usō . . .
138. A horse . . .	Ghōḍō . . .	Ghōḍō . . .	Ghōḍū, t̥ay̥ḍū . . .	Ghōḍō, ghōrō . . .
139. A mare . . .	Ghōḍī . . .	Ghōḍī . . .	Ghōḍī . . .	Ghōḍī, ghōrī . . .
140. Horses . . .	Ghōḍā(ō) . . .	Ghōḍā . . .	Ghōḍā . . .	Ghōḍā, ghōrā . . .
141. Mares . . .	Ghōḍīō . . .	Ghōḍīō . . .	Ghōḍīō . . .	Ghōḍīō, ghōrīō . . .
142. A bull . . .	Gōdhō . . .	Gōdhō . . .	Gōdhō, ākh̥lō, hōḍh, hōḍhiyō.	Ākh̥lō, gōdhō, hāḍh . . .
143. A cow . . .	Gāy . . .	Gāi . . .	Gāy, gā . . .	Gāy . . .
144. Bulls . . .	Gōdhā(ō) . . .	Gōdhā . . .	Gōdhā, ākh̥lā, hōḍhiyā . . .	Ākh̥lā, gōdhā, hāḍh . . .
145. Cows . . .	Gāyō . . .	Gāiō . . .	Gāyō . . .	Gāyō . . .
146. A dog . . .	Kut̥rō . . .	Kut̥rō . . .	Kut̥rō . . .	Kut̥rō . . .
147. A bitch . . .	Kut̥rī . . .	Kut̥rī . . .	Kut̥rī . . .	Kut̥rī . . .
148. Dogs . . .	Kut̥rā(ō) . . .	Kut̥rā . . .	Kut̥rā . . .	Kut̥rā . . .
149. Bitches . . .	Kut̥rīō . . .	Kut̥rīō . . .	Kut̥rīō . . .	Kut̥rīō . . .
150. A he goat . . .	Bak̥rō . . .	Bak̥rō . . .	Bak̥rō, bōk̥ḍō . . .	Bak̥rō, bōk̥ḍō . . .
151. A female goat . . .	Bak̥rī . . .	Bak̥rī . . .	Bak̥rī . . .	Bak̥rī, bōk̥ḍī . . .
152. Goats . . .	Bak̥rāō . . .	Bak̥rā . . .	Bak̥rā . . .	Bak̥rā, bōk̥ḍā . . .
153. A male deer . . .	Harāṇ . . .	Harāṇ . . .	Harāṇ . . .	Harāṇ . . .
154. A female deer . . .	Har̥ṇī . . .	Har̥ṇī . . .	Har̥ṇī . . .	Har̥ṇī . . .
155. Deer . . .	Harāṇ . . .	Har̥ṇā . . .	Har̥ṇā . . .	Har̥ṇā . . .
156. I am . . .	Hū chhū . . .	Ū chhawū, chhū . . .	Hū t̥shū . . .	Hū sū . . .
157. Thou art . . .	Tū chhe . . .	Tū chhe, chha . . .	Tū t̥shū . . .	Tū s̥ā, s̥ē . . .
158. He is . . .	Tē chhe . . .	Tē chhe, chha . . .	Tē t̥she, se . . .	Ē s̥ē . . .
159. We are . . .	Amē chhaiē . . .	Hamē chhaiyē, chhiē . . .	Amē t̥shiē . . .	Amē sāiyē, siyē, sa . . .
160. You are . . .	Tamē chhō . . .	Tamē chhō . . .	Tamē t̥shō, sō . . .	Tamē sō . . .

Kāṭhiyāwādī (Jhālāwādī).	Khārwa.	Ghīsādī (Belgaum).	English.
Ghaṇḍ-j s'hārō . . .	Baḍhē-ṭhī ruḍō (majānō) .	Sagaḷā-ti chāṅg <sup>ali</sup> . . .	134. Best.
Usō . . . .	Ūchō . . . .	Uchchī . . . .	135. High.
Baū usō . . . .	Bahu ūchō . . . .	Wat-ti uchchī ( ? <i>higher than that</i> ). . . .	136. Higher.
Ghaṇḍ-j usō . . . .	Baḍhē-ṭhī ūchō . . . .	Sagaḷā-ti uchchī . . . .	137. Highest.
Ghōḍō, ṭar <sup>adō</sup> , ṭāy <sup>adō</sup> . . .	Ghōrō . . . .	Ghōḍō . . . .	138. A horse.
Ghōḍī, ṭar <sup>adi</sup> , ṭāy <sup>adi</sup> . . .	Ghōrī . . . .	Ghōḍī . . . .	139. A mare.
Ghōḍā, ghōḍā̃ . . . .	Ghōrā, ghōrāō . . . .	Ghōḍā . . . .	140. Horses.
Ghōḍiyū . . . .	Ghōrī, ghōrīō . . . .	Ghōḍī . . . .	141. Mares.
S'hāḍh . . . .	Sanḍh . . . .	Pāḍō . . . .	142. A bull.
Gā . . . .	Gāy . . . .	Gāyī . . . .	143. A cow.
S'hāḍhō . . . .	Sanḍhō . . . .	Pāḍā . . . .	144. Bulls.
Gāyū . . . .	Gāyō . . . .	Gāy . . . .	145. Cows.
Kuṭ <sup>arō</sup> . . . .	Kuṭ <sup>arō</sup> . . . .	Kuṭ <sup>arō</sup> . . . .	146. A dog.
Kuṭ <sup>ari</sup> . . . .	Kuṭ <sup>ari</sup> . . . .	Kuṭ <sup>ari</sup> . . . .	147. A bitch.
Kuṭ <sup>rā</sup> , kuṭ <sup>rā̃</sup> . . . .	Kuṭ <sup>rā</sup> , kuṭ <sup>rāō</sup> . . . .	Kuṭ <sup>rā</sup> . . . .	148. Dogs.
Kuṭ <sup>riyū</sup> . . . .	Kuṭ <sup>ri</sup> , kuṭ <sup>riō</sup> . . . .	Kuṭ <sup>ri</sup> . . . .	149. Bitches.
Bōk <sup>adō</sup> . . . .	Bak <sup>adō</sup> . . . .	Pāl <sup>wō</sup> . . . .	150. A he goat.
Bōk <sup>adi</sup> . . . .	Bak <sup>adi</sup> . . . .	Śēḷī . . . .	151. A female goat.
Bōk <sup>adā</sup> . . . .	Bak <sup>adā</sup> . . . .	Śēḷī . . . .	152. Goats.
Haṇṇā . . . .	Kaliyār . . . .	Haraṇ . . . .	153. A male deer.
Haṇṇī . . . .	Har <sup>anī</sup> . . . .	Har <sup>anī</sup> . . . .	154. A female deer.
Haṇṇā . . . .	Har <sup>anū</sup> . . . .	Haraṇ . . . .	155. Deer.
Hū sū . . . .	Hū chhe . . . .	Hū chhau . . . .	156. I am.
Tū sū . . . .	Tū chhe . . . .	Tū chha . . . .	157. Thou art.
Ī se . . . .	Ī, tē, chhe . . . .	Ō chha . . . .	158. He is.
Amē sayē . . . .	Hamē chhe . . . .	Hama chha . . . .	159. We are.
Tamē sō . . . .	Ṭamē chhe . . . .	Tuma chha . . . .	160. You are.

English.	Gujarātī (Standard).	Suratī.	Charotarī.	Patani.
161. They are . . .	Tēō chhe . . .	Tēō chhe, chha . . .	Tēō tshe, se . . .	Ē sī, sē . . .
162. I was . . .	Hũ hatō . . .	Ū utō, hutō . . .	Hũ hatō, utō . . .	Hũ hatō . . .
163. Thou wast . . .	Tũ hatō . . .	Tũ utō, hutō . . .	Tũ hatō, utō . . .	Tũ hatō . . .
164. He was . . .	Tē hatō . . .	Tē utō, hutō . . .	Tē hatō, utō . . .	Ē hatō . . .
165. We were . . .	Amē hatā . . .	Hamē utā, hutā . . .	Amē hatā . . .	Amē hatā . . .
166. You were . . .	Tamē hatā . . .	Tamē utā, hutā . . .	Tamē hatā, utā . . .	Tamē hatā . . .
167. They were . . .	Tēō hatā . . .	Tēō utā, hutā . . .	Tēō hatā, utā . . .	Ē hatā . . .
168. Be . . .	Hō. thā . . .	Hō, thā . . .	Thā, hō . . .	Hō, thaū . . .
169. To be . . .	Hōwũ, thawũ . . .	Hōwũ, thawũ . . .	Thawũ, hōwũ . . .	Hawũ . . .
170. Being . . .	Hôtō, thatō . . .	Hôtō, thatō . . .	Thatō, hôtō . . .	Hatō . . .
171. Having been . . .	Hōinē, thainē . . .	Hōinē, thainē . . .	Thainē, hōinē . . .	Hōinē . . .
172. I may be . . .	Hũ hōũ . . .	Ū hōũ . . .	Hũ thawũ, hōwũ . . .	Hũ haũ, thaũ . . .
173. I shall be . . .	Hũ hōis, haīs . . .	Ū hōis . . .	Hũ thayis, hayis . . .	Hũ hōis, hēh . . .
174. I should be . . .	.....	Ū hōt . . .	.....	.....
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār <sup>a</sup> wũ . . .	Mār <sup>a</sup> wũ . . .	Mār <sup>a</sup> wũ . . .	Mār <sup>a</sup> wũ . . .
177. Beating . . .	Mār <sup>a</sup> tō . . .	Mār <sup>a</sup> tō . . .	Mār <sup>a</sup> tō . . .	Mār <sup>a</sup> tō . . .
178. Having beaten . . .	Mārinē . . .	Mārinē . . .	Mārinē . . .	Mārinē . . .
179. I beat . . .	Hũ mārũ . . .	Ū mārũ-chhũ, mārũ-chha . . .	Hũ mārũ-tshũ, -tshu . . .	Hũ mārũ-sũ, mārũsu . . .
180. Thou beatest . . .	Tũ mārē . . .	Tũ mārē-chhe, mārē-chha . . .	Tũ mārũ-tshũ, -tshu . . .	Tũ mārē-sā, mārēsē . . .
181. He beats . . .	Tē mārē . . .	Tē mārē-chhe, mārē-chha . . .	Tē mārē-tshe . . .	Ē mārē-sē . . .
182. We beat . . .	Amē mārīē . . .	Hamē mārīē-chhiē, mārīē-chha . . .	Amē mārīē-tshiē . . .	Amē mārīyē-saiyē, mārīyē-siyē . . .
183. You beat . . .	Tamē mārō . . .	Tamē mārō-chhō, mārō-chha . . .	Tamē mārō-tshō . . .	Tamē mārō-sō . . .
184. They beat . . .	Tēō mārē . . .	Tēō mārē-chhe, mārē-chha . . .	Tē mārē tshe . . .	Ē mārē-sī, mārē-sē . . .
185. I beat ( <i>Past Tense</i> ) . . .	Mē mār̄yō . . .	Mē mār̄ũ . . .	Mē mār̄yō . . .	Mī mār̄yō . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Tē mār̄yō . . .	Tē mār̄ũ . . .	Tē mār̄yō . . .	Tī, or tiē, mār̄yō . . .
187. He beat ( <i>Past Tense</i> ). . .	Tēpē mār̄yō . . .	Tēpē mār̄ũ . . .	Hēpē mār̄yō . . .	Īpē mār̄yō . . .



Kāthiyāwādī (Jhālāwādī).	Khārwa.	Ghīsādī (Belgaum).	English.
Īwadāi se . . .	Ēhōn chhe . . .	Ōy chha . . .	161. They are.
Hũ hatō . . .	Hũ huṭō . . .	Hũ hotō . . .	162. I was.
Tũ hatō . . .	Ṭũ huṭō . . .	Tũ hotō . . .	163. Thou wast.
Ī hatō . . .	Ī huṭō . . .	Ō hotō . . .	164. He was.
Amē hatā . . .	Hamē huṭā . . .	Hama hotā . . .	165. We were.
Tamē hatā . . .	Ṭamē huṭā . . .	Tuma hotā . . .	166. You were.
Īwadāi hatā . . .	Ēhōn huṭā . . .	Ōy hotā . . .	167. They were.
Thā . . .	Ṭhāw . . .	Rha . . .	168. Be.
Thāwũ . . .	Ṭhāwũ . . .	Rhawān . . .	169. To be.
Thātō . . .	Ṭhātũ . . .	Rhatō . . .	170. Being.
Thainē . . .	Ṭhainē . . .	Rhain . . .	171. Having been.
Hũ thaũ . . .	.....	Hũ rhawōs . . .	172. I may be.
Hũ thaís . . .	Hũ hōs . . .	Hũ rhawōs . . .	173. I shall be.
.....	.....	.....	174. I should be.
Mār, mārya . . .	Mārō . . .	Mār . . .	175. Beat.
Mār <sup>a</sup> wũ . . .	Mār <sup>a</sup> wũ . . .	Mār <sup>a</sup> wũ . . .	176. To beat.
Mār <sup>a</sup> tō . . .	Mār <sup>a</sup> tō . . .	Mār <sup>a</sup> tō . . .	177. Beating.
Mārinē . . .	Mārinē . . .	Mārina . . .	178. Having beaten.
Hũ mārũ-sũ . . .	Hũ mārũchh . . .	Hũ mārũcha . . .	179. I beat.
Tũ mārē-se, mārũ-sũ, māras	Ṭũ mārēchh . . .	Tũ māracha . . .	180. Thou beatest.
Ī mārē-se . . .	Ṭē mārēchh . . .	Ō māracha . . .	181. He beats.
Amē mārē <sup>ñ</sup> sayē <sup>ñ</sup> . . .	Hamēhōn mariyēchh . . .	Hama mārēcha . . .	182. We beat.
Tamē mārō-sō . . .	Ṭamē mārōchh . . .	Tuma mārōcha . . .	183. You beat.
Īwadāi mārē-se . . .	Ṭēō mārēchh . . .	Ōy māracha . . .	184. They beat.
Mē mārýō . . .	Hũē mārýō, mē mārýō . . .	Hũ mārýō . . .	185. I beat ( <i>Past Tense</i> ).
Ṭē mārýō . . .	Ṭũē mārýō . . .	Tũ mārýō . . .	186. Thou beatest ( <i>Past Tense</i> ).
Īnē mārýō . . .	Īē mārýō . . .	Ō mārýō . . .	187. He beat ( <i>Past Tense</i> ).

English.	Gujarātī (Standard).	Sur'tī.	Charōtarī.	Paṭanī.
188. We beat ( <i>Past Tense</i> )	Amē māryō . . .	Hamē mairũ . . .	Amē māryō . . .	Amē māryō . . .
189. You beat ( <i>Past Tense</i> )	Tamē māryō . . .	Tamē mairũ . . .	Tamē māryō . . .	Tamē māryō . . .
190. They beat ( <i>Past Tense</i> )	Tēōē māryō . . .	Tēōē mairũ . . .	Hem <sup>a</sup> ṇē māryō . . .	Īm <sup>a</sup> ṇē, or tēōē, māryō . . .
191. I am beating . . .	Hũ mārũ-chhũ . . .	Ū mārũ-chhũ, mārũ-chha . . .	Hũ mārũ-tshũ . . .	Hũ mārũ-sũ, mārūsu . . .
192. I was beating . . .	Hũ mār <sup>a</sup> tō-hatō . . .	Ū mār <sup>a</sup> tō-tō . . .	Hũ mār <sup>a</sup> tō-utō . . .	Hũ mār <sup>a</sup> tō-tō . . .
193. I had beaten . . .	Mē māryō-hatō . . .	Mē mairō-tō . . .	Hũ māryō-utō . . .	.....
194. I may beat . . .	Hũ mārũ . . .	Ū mārũ . . .	Hũ mārũ . . .	Mĩ māryō-tō . . .
195. I shall beat . . .	Hũ mārīs . . .	U mārīs, mārīh, mārā, mārānō . . .	Hũ mārēs . . .	Hũ mārīs, mārēh . . .
196. Thou wilt beat . . .	Tũ mār <sup>a</sup> sē . . .	Tũ mār <sup>a</sup> sē, mār <sup>a</sup> hē . . .	Tũ mārēs . . .	Tũ mārīs, mār <sup>a</sup> sē, mārēh . . .
197. He will beat . . .	Tē mār <sup>a</sup> sē . . .	Tē mār <sup>a</sup> sē, mār <sup>a</sup> hē . . .	Tē mār <sup>a</sup> sē . . .	Ē mār <sup>a</sup> sē, mār <sup>a</sup> hē . . .
198. We shall beat . . .	Amē mārīsũ . . .	Hamē mār <sup>a</sup> sũ, mār <sup>a</sup> hũ . . .	Amē mārīsũ . . .	Amē mār <sup>a</sup> sũ, mār <sup>a</sup> hũ . . .
199. You will beat . . .	Tamē mār <sup>a</sup> sō . . .	Tamē mār <sup>a</sup> sō, mār <sup>a</sup> hō . . .	Tamē mār <sup>a</sup> sō . . .	Tamē mār <sup>a</sup> sō, mār <sup>a</sup> hō . . .
200. They will beat . . .	Tēō mār <sup>a</sup> sē . . .	Tēō mār <sup>a</sup> sē, mār <sup>a</sup> hē . . .	Tēō mār <sup>a</sup> sē . . .	Ē mār <sup>a</sup> sī, mār <sup>a</sup> hē . . .
201. I should beat . . .	.....	.....	.....	.....
202. I am beaten . . .	Hũ marāũ, manē mār <sup>a</sup> wā-mā āvyō-chhe . . .	Manē mairō chhe . . .	Manē māryā-tshe . . .	Hũ mār khāũ-sũ . . .
203. I was beaten . . .	Hũ marāyō, manē mār <sup>a</sup> wā-mā āvyō-hatō . . .	Manē mairō tō . . .	Mē mār khādhō-tō . . .	Mĩ mār khādhō-tō . . .
204. I shall be beaten . . .	Hũ marāīs, manē mār <sup>a</sup> wā-mā āw <sup>a</sup> sē . . .	Ū mairō jaīs . . .	Hũ mār khāīs . . .	Hũ mār khāīs . . .
205. I go . . .	Hũ jāũ . . .	Ū jāũ-chhũ, jāũ-chha . . .	Hũ dzā-tshũ, dzaũ-tshũ . . .	Hũ jāũ-sũ . . .
206. Thou goest . . .	Tũ jāy . . .	Tũ jāy-chhe, jāy-chha . . .	Tũ dzā-tshũ, dzaũ-tshũ . . .	Tũ jāĩ-sũ, jāy-sē . . .
207. He goes . . .	Tē jāy . . .	Tē jāy-chhe, jāy-chha . . .	Tē dzāy-tshe . . .	Ē jāy-sē . . .
208. We go . . .	Amē jāīē . . .	Hamē jāīē-chhiē, jāīē-chha . . .	Amē dzaiē-tshe . . .	Amē jāiyē-sa, jāiyē-siyē . . .
209. You go . . .	Tamē jāō . . .	Tamē jāō-chhō, jāō-chha . . .	Tamē dzāw-tshō . . .	Tāmē jāō-sō . . .
210. They go . . .	Tēō jāy . . .	Tēō jāy-chhe, jāy-chha . . .	Tē dzāy-tshe . . .	Ē jāy-sī, jāy-sē . . .
211. I went . . .	Hũ gayō . . .	Ū gīyō . . .	Hũ dzyō, gayō, gyō . . .	Hũ jyō, gyō . . .
212. Thou wentest . . .	Tũ gayō . . .	Tũ gīyō . . .	Tũ dzyō, gayō, gyō . . .	Tũ jyō, gyō . . .
213. He went . . .	Tē gayō . . .	Tē gīyō . . .	Tē dzyō, gayō, gyō . . .	Ē jyō, gyō . . .
214. We went . . .	Amē gayā . . .	Hamē gīyā . . .	Amē dzyā, gayā, gyā . . .	Amē jyā, gyā . . .

Kāthiyāwādī (Jhālāwādī.)	Khārwa.	Ghīsādī (Belgaum).	English.
Amē mār̥yō . . .	Hamē mār̥iyō . . .	Hama mār̥yō . . .	188. We beat ( <i>Past Tense</i> ).
Tamē mār̥yō . . .	Ṭamē mār̥iyō . . .	Tuma mār̥yō . . .	189. You beat ( <i>Past Tense</i> ).
Im̥nē mār̥yō . . .	Ēhōnē mār̥iyō . . .	Ōy mār̥yō . . .	190. They beat ( <i>Past Tense</i> ).
Hũ mār̥ũ-sũ . . .	Hũ mār̥ũchh . . .	Hũ mār̥wā-chha . . .	191. I am beating.
Hũ mār̥tō-tō . . .	Hũ mār̥tō-huṭō . . .	Hũ mār̥wā-hotō . . .	192. I was beating.
Mē mār̥yō-tō . . .	Hũē mār̥iyō-huṭō . . .	Hũ mār̥yō-tō . . .	193. I had beaten.
Hũ mār̥ũ . . .	Hũ mār̥ũ . . .	Hũ mār̥yōs . . .	194. I may beat.
Hũ mār̥is . . .	Hũ mār̥ēs . . .	Hũ mār̥ōs . . .	195. I shall beat.
Tũ mār̥is . . .	Ṭũ mār̥sē . . .	Tũ mār̥ōs . . .	196. Thou wilt beat.
Ī mār̥sē . . .	Ī mār̥sē . . .	Ō mār̥ōs . . .	197. He will beat.
Amē mār̥sũ . . .	Hamē mār̥su . . .	Hama mār̥ōs . . .	198. We shall beat.
Tamē mār̥sō . . .	Ṭamē mār̥sō . . .	Tuma mār̥ōs . . .	199. You will beat.
Īwadāi mār̥sē . . .	Ēhōn mār̥sē . . .	Ōy mār̥ōs . . .	200. They will beat.
.....	.....	.....	201. I should beat.
Mē mār̥ khādhō-se . . .	Hũnē mār̥iyōchh . . .	Hũ mār̥-khādō . . .	202. I am beaten.
Mē mār̥ khādhō-tō . . .	Hũnē mār̥iyō-huṭō . . .	Hũ mār̥-khādō-tō . . .	203. I was beaten.
Hũ mār̥ khaiś . . .	Hũnē mār̥sē . . .	Hũ mār̥-khāwōs . . .	204. I shall be beaten.
Hũ jāũ-sũ . . .	Hũ jāũchh . . .	Hũ jāwūcha . . .	205. I go.
Tũ jāś . . .	Ṭũ jāy̥chh . . .	Tũ jācha . . .	206. Thou goest.
Ī jāy-sē . . .	Ṭē jāy̥chh . . .	Ō jācha . . .	207. He goes.
Amē jāy̥-sayē . . .	Hamē jāy̥chh . . .	Hama jāy̥cha . . .	208. We go.
Tamē jāwō-sō . . .	Ṭamē jāōchh . . .	Tuma jāwūcha . . .	209. You go.
Īwadāi jāy-se . . .	Ṭēō jāy̥chh . . .	Ōy jācha . . .	210. They go.
Hũ jiyō . . .	Hũ giyō . . .	Hũ gayō . . .	211. I went.
Tũ jiyō . . .	Ṭũ giyō . . .	Tũ gayō . . .	212. Thou wentest.
Ī jiyō . . .	Ṭē giyō . . .	Ō gayō . . .	213. He went.
Amē jiyā . . .	Hamē giyā . . .	Hama gayō . . .	214. We went.

English.	Gujarātī (Standard).	Sur'ti.	Charōtari.	Patani.
215. You went . . .	Tamē gayā . . .	Tamē giyā . . .	Tamē <u>dzyā</u> , gayā, gyā . . .	Tamē jyā, gyā . . .
216. They went . . .	Tēō gayā . . .	Tēō giyā . . .	Tēō <u>dzyā</u> , gayā, gyā . . .	Ē jyā, gyā . . .
217. Go . . .	Jā . . .	Jā . . .	<u>Dzā</u> . . .	Jā . . .
218. Going . . .	Jatō . . .	Jatō . . .	<u>Dzatō</u> . . .	Jatō . . .
219. Gone . . .	Gayō, gaēlō . . .	Gāy'lō . . .	<u>Dzyō</u> . . .	Jēlō . . .
220. What is your name ?	Tamārū nām sū ? . . .	Tamārū nām hū chhe ? . . .	Tamāru nām sū ? . . .	Tamārū nām hū ? . . .
221. How old is this horse ?	Ā ghōḍānī umar kēṭ'li ? . . .	Ē ghōḍō kēw'ḍō ch . . .	Ā ghōḍō <u>tsēt'ālā</u> warah'nō se ?	Chēt'ālā war'hānō ghōḍō sē ?
222. How far is it from here to Kashmir ?	Ahī-thī Kāsmīr kēṭ'ālē chhētō ? . . .	Ahī-thī Kāsmīr kēṭ'lū āghū chhe ? . . .	Āy-thī Kā'smīr <u>tsēt'ālē</u> khētō se ?	Ahī-thī Kah'mīr chēt'lū sētū sē ?
223. How many sons are there in your father's house ?	Tamārā bāp'nā ghar-mā dik'rā kēṭ'ālā chhe ? . . .	Tamārā bāp'nā ghar-mā kēṭ'ālā chhōk'rā chhe ? . . .	Tamārā bāp'nā ghar-mā <u>tsēt'ālā</u> dits'rā ?	Tārā bāp'nā ghar-mō chēt'ālā sōrā sē ?
224. I have walked a long way to-day.	Hū ājē ghaṇū chālyō-chhū . . .	Ū āj ghaṇū chāilō-chhū . . .	Ādzē ū bhaū hēḍyō- <u>tahu</u> . . .	Hū ājē bhu āghē-thī āyō . . .
225. The son of my uncle is married to his sister.	Mārā kākānō dik'rō tēnī bahen sāthē paranyō-chhe . . .	Mārā kākānō chhōk'rō tēnī ben sāthē paṇō chhe. . . .	Mārā kākānō dits'rō ēnī bōn vērē pay'nyō-se. . . .	Mārā kākānō saiyo pēlānī bhun'nē pēnyō sē. . . .
226. In the house is the saddle of the white horse.	Ghar-mā dhōlā ghōḍānū jin chhe . . .	Dhōlā ghōḍānū palāṇ ghar-mā chhe. . . .	Dhōlā ghōḍānō sōman ghar-mā se. . . .	Dhōrā ghōḍānū jin ghar-mō paḍyū sē. . . .
227. Put the saddle upon his back.	Tēnī piṭh upar jin mukō . . .	Tēnī piṭh-par palāṇ kasō . . .	Ēnā par sōman māḍō . . .	Ghōḍā-par jin mōḍi-dō . . .
228. I have beaten his son with many stripes.	Mē tēnā chhōk'rānē ghaṇā chāb'khā māryā-chhe . . .	Mē tēnā chhōk'rānē ghaṇā sapāṭā māira-chhe. . . .	Mē ēnā <u>ts'hōk'rānē</u> bhaū kōy'dā māryā. . . .	Mī īnā saiyanē bhu hāt'kā māryā. . . .
229. He is grazing cattle on the top of the hill.	Tē tē tēk'rīnē mathālē dhōr charāvē-chhe . . .	Tē tēk'rīnī tōch-par dhōr chārē-chhe. . . .	Yē tēk'dānī tōtsē dhōrā <u>tsārē</u> -se. . . .	Ḍungar'ni tōchi ē dhōrā sārē-sē. . . .
230. He is sitting on a horse under that tree.	Tē pelā jhād nichē ghōḍā upar bethēlō ūbhō chhe . . .	Tē pelā jhād-nichē ghōḍā-par bethēlō chhe. . . .	Ghōḍā-par sah'wār thainē pelā <u>dzhād-ētē</u> ubō- <u>tshe</u> . . . .	Pelā jhād nēchē ē ghōḍā-upar bethō sē. . . .
231. His brother is taller than his sister.	Tēnō bhāi tēnī bahen kar'tā ūchō chhe . . .	Tēnō bhāi tēnī ben-thī ūchō chhe. . . .	Ēnō bhāi ēnī bun-kar'tā ūtsō <u>tshe</u> . . . .	Īnī bhun kar'tā īnō bhāi usō sē. . . .
232. The price of that is two rupees and a half.	Tēnī kimat aḍhī rūpiyā chhe . . .	Tēnī kimmat aḍhī rūpiā chhe. . . .	Tē-nū mūl aḍī rūpiyā se. . . .	Īnī kēmat aḍhī rūpiā sē . . .
233. My father lives in that small house.	Mārō bāp pelā nānā ghar-mā rahē-chhe . . .	Mārō bāp tē nānā ghar-mā rahē-chha. . . .	Mārā bāp pelā nānā ghar-mā rahē-se. . . .	Pelā nōnā ghar-mā mārō bhā rhē-sē. . . .
234. Give this rupee to him.	Ā rūpiyō tēnē āpō . . .	Tēnē ā rūpiō āpō . . .	Ā rūpiyā tēnē āpō. . . .	Ā rūpiō īnē ālō . . .
235. Take those rupees from him.	Pelā rūpiyā tēnī pāsē-thī lō him. . . .	Ā rūpiā tēnī pāhē-thī lō . . .	Hēnī (or hani)-kanē-thī pelā rūpiyā lyō. . . .	Īnī-pāhē-thī ā rūpiā lēi-lyō. . . .
236. Beat him well and bind him with ropes.	Tēnē khūb mārō anē dōr'dē bādhō . . .	Tēnē hāri pēṭhem mārō nē dōḍḍē bādhō. . . .	Tēnē hāri-pēṭhē ṭhōk nē dōy'dā-watē bād. . . .	Īnē khūb jhuḍō anē rās-thī bādhō. . . .
237. Draw water from the well.	Pelā kuwā-mā-thī pāṇī kādḥō . . .	Kūwā-mā-thī pāṇī bharō . . .	Kuwā-mā-thī pōṇī kād . . .	Kuwā-mō-thī pāṇī khēchō . . .
238. Walk before me.	Mārī āgaḷ āgaḷ chālō . . .	Mārī āgaḷ chālō . . .	Mārī agāḍi hēḍ. . . .	Mārā āgar hēḍō . . .
239. Whose boy comes behind you ?	Kōnō chhōk'rō tamārī pāch-haḷ āvē-chhe ? . . .	Kōnō chhōk'rō tamārī pāch-haḷ āvē-chha ? . . .	Karō <u>ts'hēyō</u> tāri patahāḍī āvē- <u>tshe</u> (or -se) ? . . .	Kēnō saiyo tamārā pūṭhī āvē-sē ? . . .
240. From whom did you buy that ?	Kōnī pāsē-thī tamē tē vē-chātū lidhū ? . . .	Kōnī pāhē tamē hē vēchātū lidhū. . . .	Ā tē kēnī-thī wēṭsātu lidhū ? . . .	Ī tamē kēnī pāhē-thī vēsātū lidhū ? . . .
241. From a shopkeeper of the village.	Gām-nā āk dukāndār pāsē-thī . . .	Tē gām'nā dūkāndār pāhē-thī. . . .	Gām'dānā hāt-wālā kanē-thī. . . .	Gām'dānā āk hāt-wārā pāhē-thī. . . .

Kāthiyāwādī (Jhālāwādī).	Khārwa	Ghisāḍī (Belgaum).	English.
Tamē jiyā . . . . .	Tame giya . . . . .	Tuma gayō . . . . .	215. You went.
Iwāḍāi jiya . . . . .	Fēhōn giya . . . . .	Ōy gayō . . . . .	216. They went.
Jā . . . . .	Jā . . . . .	Jā . . . . .	217. Go.
Jātō . . . . .	Jātō . . . . .	Jāta . . . . .	218. Going.
Jiyō . . . . .	Gayō . . . . .	Gayel . . . . .	219. Gone.
Tamārū nām sū se ? . . . . .	Tamāru nām sū ? . . . . .	Tārū nām sū ? . . . . .	220. What is your name ?
Ā ghōḍō chēt'īā waras . . . . .	Ghōḍō kēt'īā waras . . . . .	Ē ghōḍāna kew'dā waras ? . . . . .	221. How old is this horse ?
Āi-thi Kāsmir chēt'īā thay . . . . .	Āi-thi Kāsmir chēt'īā thay . . . . .	Hyāt'ī Kāsmir kew'dī dūr . . . . .	222. How far is it from here to Kashmir ?
Tamārā bāp'nā ghar-mā chēt'īā dīch'ra se ? . . . . .	Tamārā bāp'nā ghar-mā chēt'īā dīch'ra se . . . . .	Tamārā bāp'nā ghar-mā kew'dā pāyō ? . . . . .	223. How many sons are there in your father's house ?
Hū āj lābē panthē halyō-sū . . . . .	Hū āj lābē panthē halyō-sū . . . . .	Hū āj ghaṇyō wāt chālyō . . . . .	224. I have walked a long way to-day.
Marā kakānō dīch'ro . . . . .	Marā chōchārō dīch'ro mī . . . . .	Ōr pōr'nī mārū kakānō . . . . .	225. The son of my uncle is married to his sister.
Ghar-mā dhōlō ghōḍānō sēmān se . . . . .	Uj'gā ghōḍānō pād'ārū ghōḍō mī chhe . . . . .	Ō ghar-mā pād'ārū ghōḍō khōgīr chhe . . . . .	226. In the house is the saddle of the white horse.
Ghōḍē sēmān nākho . . . . .	Ina upar palān mēnō . . . . .	Wanā piṭṭā-par khōgīr ghāl . . . . .	227. Put the saddle upon his back.
Mē ina dīch'ranē ghōḍā phat'ka mārā-se . . . . .	Hē mā chhōk'ānē ghōḍā chab'ka mārāyā . . . . .	Ōr bēṭāna ghālō mārāyō . . . . .	228. I have beaten his son with many stripes.
Ī dhār'dī upar dhōra sārē-se . . . . .	Ī dhār'dī upar dhōra sārē-se . . . . .	Dōngar-par ō dhōr charāwā-lāgyōcha . . . . .	229. He is grazing cattle on the top of the hill.
Jhād(zād) bēthē ghōḍā upa bēthō-se . . . . .	Ī pēl'ghar mē bēthō-upa bēthōchhe . . . . .	Dzīādā hūṭā ō ghōḍā-par lāsōch . . . . .	230. He is sitting on a horse under that tree.
Īnō bhāi īnī bōn kar'tā usō-se . . . . .	Īnō bhāi īnī bōn kar'tā ūchō chhe . . . . .	Ōnū bhāyī ōnū bhēn-ti nēchē-chhe . . . . .	231. His brother is taller than his sister.
Īnī kēmat adhi rupiyā se . . . . .	Īnī kēmat adhi rupiyā chhe . . . . .	Ōnī kimmat adhi rupiyā . . . . .	232. The price of that is two rupees and a half.
Marō bāpō ī jhūp'dā-mā rē-se . . . . .	Marō bāpō ī jhūp'dā-mā rē-se . . . . .	Mārū tā ō chhānā ghar-ma mī chhe . . . . .	233. My father lives in that small house.
Ā rupiyō īnē āpō . . . . .	Ā rupiyō īnē āpō . . . . .	Ē rupiyā ōna dā . . . . .	234. Give this rupee to him.
Īnī pāhē-thi ōya rupiyā lyō . . . . .	Pelā rupiyā īnī pāhē-thi lyō . . . . .	Ō-kau-ti ō rupiyā māngila . . . . .	235. Take these rupees from him.
Īnē khub lagāwō nē dōr'dē-thi bādhō . . . . .	Īnē khub lagāwō nē dōr'dē-thi bādhō . . . . .	Ōna chāng'lā māṭina dōrī-ti bānd . . . . .	236. Beat him well and bind him with ropes.
Kuwā-mā-thi pānī kādho . . . . .	Kuwā-mā-thi pānī kādho . . . . .	Hirī-mā-ti pānī tāt . . . . .	237. Draw water from the well.
Mārī āgaḷ sālō . . . . .	Mārī āgaḷ chālō . . . . .	Mārī āgaḷ chāl . . . . .	238. Walk before me.
Tamārī wāhē kūrō sōk'īō āwē-se ? . . . . .	Tamārī wāhē kūrō sōk'īō āwē-se ? . . . . .	Tamārī wāhē kūrō sōk'īō āwē-se ? . . . . .	239. Whose boy comes behind you ?
Tamē ī kūrī pāhē-thi vēsāt āpyū ? . . . . .	Kūrī pāhē-thi vēsāt āpyū ? . . . . .	Ōr kō-kau-ti kūrī-dīdō . . . . .	240. From whom did you buy that ?
Gām'nā wāpyā pāhē-thi . . . . .	Gām'nā wāpyā pāhē-thi . . . . .	Ō khēḍānō kākān'wālā-kau-ti . . . . .	241. From a shepherd of the village.

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